



4/°

P. O. Angl 9-2

Oct¹⁰ 2788

B. L. angl. frag. 10³~~4~~



Τὸν περὶ Μῆδ' ἐβόησε,
δίδος δ' ἀγαθόν τε κακόν τε
Ὀφθαλμῶν μὲν ἀμείβεσθαι,
δίδος δ' ἡδῶναι αἰεδῆν.

G. Vertue sculp. 1747.

PARADISE LOST.

A

P O E M,

I N

T W E L V E B O O K S.

The A U T H O R

J O H N M I L T O N.

The T H I R D E D I T I O N,

With N O T E S of various A U T H O R S,

By T H O M A S N E W T O N, D. D.

V O L U M E *the* S E C O N D.

L O N D O N:

Printed for J. and R. Tonson and S. Draper, S. Birt, T. Longman,
C. Hitch, J. Hodges, B. Dod, E. Wicksted, J. Oswald,
J. Ward, J. Brindley, and C. Corbet.

M D C C L I V.





Hayman del.

Bowyer Sculp.

THE
SEVENTH BOOK
OF
PARADISE LOST.

THE ARGUMENT.

Raphael at the request of Adam relates how and wherefore this world was first created; that God, after the expelling of Satan and his Angels out of Heaven, declar'd his pleasure to create another world and other creatures to dwell therein; sends his Son with glory and attendance of Angels to perform the work of creation in six days: the Angels celebrate with hymns the performance thereof, and his reascension into Heaven.

PARADISE LOST.

B O O K VII.

DEscend from Heav'n, Urania, by that name
If rightly thou art call'd, whose voice divine
Following, above th' Olympian hill I soar,
Above the flight of Pegaséan wing.

The meaning, not the name I call: for thou
Nor of the Muses nine, nor on the top
Of old Olympus dwell'st, but heav'nly born,

Before

1. *Descend from Heav'n, Urania,*] Descende
cælo, Hor. Od. III. IV. 1. but here it is bet-
ter apply'd, as now his subject leads him from
Heaven to Earth. The word *Urania* in Greek
signifies *heav'nly*; and he invokes the *heav'nly*
Muse as he had done before, I. 6. and as he
had said in the beginning that he *intended to*
soar above th' Aonian mount, so now he says
very truly that he had effected what he intend-
ed, and *soars above th' Olympian hill, above the*
flight of Pegaséan wing, that is his subject was
more sublime than the loftiest flights of the
Heathen poets. Dr. Bentley proposes *Par-*
nassus instead of *Olympus*, but the mountain
Olympus is likewise celebrated for the seat of
the Muses, who were therefore called Olym-
piades, as in Homer, Iliad II. 491. Ολυμπια-
δες Μῆσαι. And some would read *cold* Olym-
pus, as in I. 516.

— on the snowy top
Of *cold* Olympus —

and *snowy* is an epithet often given to this
mountain by the ancient poets: but he calls it
old, that is fam'd of old and long celebrated,
as he says *old Euphrates*, I. 420. and *mount*
Casius old, II. 593. His heavenly Muse was
before the hills, which were from the begin-
ning, as it follows.

5. — for thou
Nor of the Muses nine, nor on the top
Of old Olympus dwell'st, but heav'nly born,]
Taffo in his invocation has the same sentiment.
Gier. Lib. Cant. 1. St. 2.

O Musa, tu, che di caduchi allori
Non circondi la fronte *in Helicon*;
Ma sù nel cielo infra i beati chori
Hai di stelle immortali aurea corona. *Thyer.*

8. *Before*

Before the hills appear'd, or fountain flow'd,
 Thou with eternal Wisdom didst converse,
 Wisdom thy sister, and with her didst play 10
 In presence of th' almighty Father, pleas'd
 With thy celestial song. Up led by thee
 Into the Heav'n of Heav'ns I have presum'd,
 An earthly guest, and drawn empyreal air,
 Thy temp'ring; with like safety guided down 15
 Return

8. *Before the hills appear'd, or fountain flow'd, &c.*] From Prov. VIII. 24, 25, 30. *When there were no depths, I was brought forth; when there were no fountains abounding with water: Before the mountains were settled, before the hills was I brought forth: Then was I by him as one brought up with him; and I was daily his delight, rejoicing always before him, or playing according to the Vulgar Latin (ludens coram eo omni tempore) to which Milton alludes, when he says and with her didst play &c.* And so he quotes it likewise in his Tetrachordon, p. 222. Vol. I. Edit. 1738. "God himself conceals not his own recreations before the world was built; I was, saith the eternal Wisdom, daily his delight, playing always before him."

14. — and drawn empyreal air,

Thy temp'ring;] Dr. Bentley makes himself very merry in his insulting manner, with the word *temp'ring*, and calls it the printer's blunder; but I think the following application of it in Spenser may justify both printer and poet, Faery Queen, B. 2. Cant. 2. St. 39.

Thus fairly she *attempered* her feast,
 And pleas'd them all with meet satiety.

I agree with the Doctor that *thee* is better than *thy temp'ring*. Thyer.

15. *Thy temp'ring;*] This is said in allusion to the difficulty of respiration on high mountains. This *empyreal air* was too pure and fine for him, but the heavenly Muse *temper'd* and qualify'd it so as to make him capable of breathing in it: which is a modest and beautiful way of bespeaking his reader to make favorable allowances for any failings he may have been guilty of in treating of so sublime a subject.

17. — (as once

Bellerophon, &c.] *Bellerophon* was a beautiful and valiant youth, son of Glaucus; who refusing the amorous applications of Antea wife of Præteus king of Argos, was by her false suggestions like those of Joseph's mistress to her husband, sent into Lycia with letters desiring his destruction; where he was put on several enterprises full of hazard, in which however he came off conqueror: but attempting

Return me to my native element:
 Lest from this flying steed unrein'd, (as once
 Bellerophon, though from a lower clime)
 Dismounted, on th' Aleian field I fall
 Erroneous there to wander and forlorn.
 Half yet remains unsung, but narrower bound
 Within the visible diurnal sphere;
 Standing on earth, not rapt above the pole,

20

More

ing vain-gloriously to mount up to Heaven
 on the winged horse Pegasus, he fell and wan-
 der'd in the *Aleian* plains till he died.

Hume and Richardson.

His story is related at large in the sixth book
 of Homer's *Iliad*; but it is to the latter part
 of it that Milton chiefly alludes, ver. 200. &c.

ΑΛΛ' ὅτε δὴ κακὸν ἀπὸ χέτος πασι θεοῖσιν,
 ἦτοί οἱ καππεδίων το Ἀλίων οἱ ἀλατο,
 ὅν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλε-
 είνων.

But when at last, distracted in his mind,
 Forsook by Heav'n, forsaking human kind,
 Wide o'er th' Aleian field he chose to stray,
 A long, forlorn, uncomfortable way.

Pope.

It is thus translated by Cicero in his third book
 of *Tusculan Disputations*.

Qui miser in campis mœrens errabat Aleis,
 Ipse suum cor edens, hominum vestigia vi-
 tans.

The plain truth of the story seems to be, that

in his latter days he grew mad with his poetry,
 which Milton begs may never be his own
 case: *Lest from this flying steed &c.* He says
this to distinguish his from the common Pe-
 gasus, *above the flight of whose wing he soared,*
 as he speaks, ver. 4.

21. *Half yet remains unsung,*] I understand
 this with Mr. Richardson, that 'tis the half of
 the episode, not of the whole work, that is
 here meant; for when the poem was divided
 into but ten books, that edition had this pas-
 sage at the beginning of the seventh as now.
 The episode has two principal parts, the war
 in Heaven, and the new creation; the one
 was sung, but the other remained unsung, and
 he is now entering upon it. — *but narrower
 bound.* *Bound* here seems to be a participle
 as well as *unsung*. Half yet remains unsung;
 but this other half is not rapt so much into
 the invisible world as the former, it is confin'd
 in narrower compass, and bound within the
 visible sphere of day.

24. More

More safe I sing with mortal voice, unchang'd
 To hoarse or mute, though fall'n on evil days, 25
 On evil days though fall'n, and evil tongues;
 In darkness, and with dangers compass'd round,
 And solitude; yet not alone, while thou
 Visit'st my slumbers nightly, or when morn
 Purples the east: still govern thou my song, 30
 Urania, and fit audience find, though few.
 But drive far off the barbarous dissonance

Of

24. *More safe I sing with mortal voice, unchang'd*

To hoarse or mute,] Dr. Bentley reads *with lofty voice*. Why *mortal voice*? says the Doctor. I answer, because Milton had said in ver. 2. that he had *follow'd Urania's voice divine*. Again (says the Doctor) if his voice had grown *hoarse*, would it not have been still *mortal*? and what is a voice changed to *mute*? Both these questions are satisfy'd by putting only a comma, as in the first editions, (not a colon, as the Doctor has done) after *mute*. The words *unchang'd to hoarse or mute* refer to *I*, and not to *voice*, as he supposes; and then all is good sense, and there will be no need to read with the Doctor, *To hoarse or low*.

Pearce.

25. — *though fall'n on evil days,*] The repetition and turn of the words is very beautiful,
 — *though fall'n on evil days,*

On evil days though fall'n, and evil tongues;
 &c.

A lively picture this in a few lines of the

poet's wretched condition. *In darkness, though* is still understood; he was not become *hoarse* or *mute* though in *darkness*, though he was blind, and *with dangers compass'd round, and solitude*, obnoxious to the government, and having a world of enemies among the royal party, and therefore oblig'd to live very much in privacy and alone. And what strength of mind was it, that could not only support him under the weight of these misfortunes, but enable him to soar to such heights, as no human genius ever reached before?

31. — *and fit audience find, though few.*] He had Horace in mind, Sat. I. X. 73.

— *neque te ut miretur turba, labores,*
Contentus paucis lectoribus.

33. *Of Bacchus and his revelers,*] It is not improbable that the poet intended this as an oblique satire upon the dissoluteness of Charles the second and his court; from whom he seems to apprehend the fate of Orpheus, a famous poet of Thrace, who tho' he is said to have charm'd woods and rocks with his divine songs,

Of Bacchus and his revelers, the race
 Of that wild rout that tore the Thracian bard
 In Rhodope, where woods and rocks had ears 35
 To rapture, till the savage clamor drown'd
 Both harp and voice; nor could the Muse defend
 Her son. So fail not thou, who thee implores:
 For thou art heav'nly, she an empty dream.

Say Goddefs, what ensued when Raphaël, 40
 The affable Arch-Angel, had forewarn'd

Adam

songs, yet was torn to pieces by the Bacchanian women on Rhodope a mountain of Thrace, nor could the Muse Calliope his mother defend him. *So fail not thou, who thee implores*; nor was his wish ineffectual, for the government suffer'd him to live and die unmolested.

40. — *what ensued when Raphaël, &c.*] Longinus has observed, that there may be a loftiness in sentiments, where there is no passion, and brings instances out of ancient authors to support this his opinion. The pathetic, as that great critic observes, may animate and inflame the sublime, but is not essential to it. Accordingly, as he further remarks, we very often find that those who excel most in stirring up the passions, very often want the talent of writing in the great and sublime manner, and so on the contrary. Milton has shown himself a master in both these ways of writing. The seventh book, which we are now entering upon, is an instance of that sublime, which is not mixed and worked up

VOL. II.

with passion. The author appears in a kind of composed and sedate majesty; and tho' the sentiments do not give so great an emotion, as those in the former book, they abound with as magnificent ideas. The sixth book, like a troubled ocean, represents greatness in confusion; the seventh affects the imagination like the ocean in a calm, and fills the mind of the reader, without producing in it any thing like tumult or agitation. The critic above mention'd, among the rules which he lays down for succeeding in the sublime way of writing, proposes to his reader, that he should imitate the most celebrated authors who have gone before him, and been engaged in works of the same nature; as in particular, that if he writes on a poetical subject, he should consider how Homer would have spoken on such an occasion. By this means one great genius often catches the flame from another, and writes in his spirit, without copying servily after him. There are a thousand shining passages in Virgil, which have been lighted up by Homer.

B

Milton,

Adam by dire example to beware
 Apostasy, by what befel in Heaven
 To those apostates, lest the like befall
 In Paradise to Adam or his race, 45
 Charg'd not to touch the interdicted tree,
 If they transgress, and slight that sole command,
 So easily obey'd amid the choice
 Of all tastes else to please their appetite,
 Though wand'ring. He with his consoled Eve 50
 The story heard attentive, and was fill'd
 With admiration and deep muse, to hear
 Of things so high and strange, things to their thought
 So unimaginable as hate in Heaven,
 And war so near the peace of God in bliss 55

With

Milton, tho' his own natural strength of genius was capable of furnishing out a perfect work, has doubtless very much raised and ennobled his conceptions, by such an imitation as that which Longinus has recommended. In this book, which gives us an account of the six days works, the poet received very few assistances from Heathen writers, who were strangers to the wonders of creation. But as there are many glorious strokes of poetry upon this subject in holy Writ, the author has numberless allusions to them

through the whole course of this book. The great critic I have before mention'd, though an Heathen, has taken notice of the sublime manner in which the Lawgiver of the Jews has described the creation in the first chapter of Genesis; and there are many other passages in Scripture which rise up to the same majesty, where this subject is touched upon. Milton has shown his judgment very remarkably, in making use of such of these as were proper for his poem, and in duly qualifying those high strains of eastern poetry, which

With such confusion: but the evil soon
 Driv'n back redounded as a flood on those
 From whom it sprung, impossible to mix
 With blessedness. Whence Adam soon repeal'd
 The doubts that in his heart arose: and now 60
 Led on, yet sinless, with desire to know
 What nearer might concern him, how this world
 Of Heav'n and Earth conspicuous first began,
 When, and whereof created, for what cause,
 What within Eden or without was done 65
 Before his memory, as one whose drouth
 Yet scarce allay'd still eyes the current stream,
 Whose liquid murmur heard new thirst excites,
 Proceeded thus to ask his heav'nly guest.

Great

which were suited to readers, whose imaginations were set to a higher pitch than those of colder climates. *Addison.*

47. *If they transgress, &c.]* We should observe the connexion; *Lest the like befall to Adam or his race, if they transgress, &c.*

50. ——— *He with his consort Eve]* Consorted from Consort, Cum consorte tori, as Ovid says, Met. I. 319.

59. ——— *Whence Adam soon repeal'd*
The doubts that in his heart arose:]
 Dr. Bentley would read *dispell'd*: but if an

alteration were necessary, I should rather read *repell'd*, as in ver. 610. we have ——— *their counsels vain Thou hast repell'd.* But in the same sense as a law is said to be *repeal'd*, when an end is put to all the force and effect of it; so, when *doubts* are at an end, they may be said to be *repeal'd*. Pearce.

69. *Proceeded thus &c.]* The construction is, *And led on with desire to know &c proceeded thus to ask his heav'nly guest.*

Great things, and full of wonder in our ears, 70
 Far differing from this world, thou hast reveal'd,
 Divine interpreter, by favor sent
 Down from the empyréan to forewarn
 Us timely' of what might else have been our loss,
 Unknown, which human knowledge could not reach:
 For which to th'infinately Good we owe 76
 Immortal thanks, and his admonishment
 Receive with solemn purpose to observe
 Immutably his sovran will, the end
 Of what we are. But since thou hast vouchsaf'd 80
 Gently for our instruction to impart
 Things above earthly thought, which yet concern'd
 Our knowing, as to highest wisdom seem'd,

Deign

70. *Great things, &c.*] Adam's speech to the Angel, wherein he desires an account of what had passed within the regions of nature before the creation, is very great and solemn. The following lines, in which he tells him, that the day is not too far spent for him to enter upon such a subject, are exquisite in their kind.

And the great light of day yet wants to run
 Much of his race &c. *Addison.*

72. *Divine interpreter,*] So Mercury is call'd in Virgil *Interpres Divum*, *Æn.* IV. 378.

79. — *the end*
Of what we are.] The will of God is the end to which all we are; *thou hast created all things, and for thy pleasure they are, and were created*, Rev. IV. 11.

88. — *and this which yields or fills*
All space, the ambient air wide interfus'd]
 Yields space to all bodies, and again fills up the deserted space so as to be subservient to motion. *Richardson.*

Ambient interfus'd denotes the air not only surrounding the earth, but flowing into and spun out

Deign to descend now lower, and relate
 What may no less perhaps avail us known, 85
 How first began this Heav'n which we behold
 Distant so high, with moving fires adorn'd
 Innumerable, and this which yields or fills
 All space, the ambient air wide interfus'd
 Embracing round this florid earth, what cause 90
 Mov'd the Creator in his holy rest
 Through all eternity so late to build
 In Chaos, and the work begun, how soon
 Absolv'd, if unforbid thou may'st unfold
 What we, not to explore the secrets ask 95
 Of his eternal empire, but the more
 To magnify his works, the more we know.

And

out between all bodies; and is a fuller and finer notation of its liquid and spiritual texture, leaving no Vacuum in nature than that of Ovid,

Nec circumfuso pendebat in aere tellus.

Met. I. 12. *Hume.*

92. ——— *so late to build*] It is a question that has been often asked, Why God did not create the world sooner? but the same question might be asked, if the world had been created at any time, for still there were infinite

ages before that time. And that can never be a just exception against this time, which holds equally against all time. It must be resolved into the good will and pleasure of almighty God; but there is a farther reason according to Milton's hypothesis, which is that God, after the expelling of Satan and his Angels out of Heaven, declar'd his pleasure to supply their place by creating another world, and other creatures to dwell therein.

94. *Absolv'd,*] Finish'd, completed, perfected, from *Absolutus* (Latin.) *Richardson.*

98. *And*

And the great light of day yet wants to run
 Much of his race though steep; suspense in Heaven,
 Held by thy voice, thy potent voice, he hears, 100
 And longer will delay to hear thee tell
 His generation, and the rising birth
 Of nature from the unapparent deep:
 Or if the star of evening and the moon
 Haste to thy audience, night with her will bring 105
 Silence, and sleep list'ning to thee will watch,
 Or we can bid his absence, till thy song
 End,

98. *And the great light of day yet wants to run &c.*] Our author has improv'd upon Homer, Odyss. XI. 372. where Alcinous by the same sort of arguments endeavors to persuade Ulysses to continue his narration; only there it was night, and here the scene is by day.

Νυξ δ' ἡδὲ μαλα μακρὴ, ἀθεσφατὸν ὁδὸν πω
 ὤρη

Ἐυδῆεν ἐν μεγάρῳ· σὺ δὲ μὲν λέγε θεσπέσια
 ἔργα.

Καὶ κεν ἐς ἡὼ δῖαν ἀναρχομένη —

And lo! a length of night behind remains,
 The evening stars still mount th' ethereal
 plains.

Thy tale with raptures I could hear thee
 tell,

Thy woes on Earth, the wondrous scenes in
 Hell,

Till in the vault of Heav'n the stars decay,
 And the sky reddens with the rising day.
 Broome.

Mr. Thyer is of opinion, that there is not a greater instance of our author's exquisite skill in the art of poetry, than this and the following lines. There is nothing more, really to be express'd, than Adam's telling Raphael his desire to hear the continuance of his relation, and yet the poet by a series of strong and noble figures has work'd it up into half a score of as fine lines as any in the whole poem. Lord Shaftsbury has observed, that Milton's beauties generally depend upon solid thought, strong reasoning, noble passion, and a continued thread of moral doctrine; but in this place he has shown what an exalted fancy and mere force of poetry can do.

99. — *suspense in Heaven,*

Held

End, and dismiss thee ere the morning shine.

Thus Adam his illustrious guest besought:
 And thus the Godlike Angel answer'd mild. 110
 This also thy request with caution ask'd
 Obtain: though to recount almighty works
 What words or tongue of Seraph can suffice,
 Or heart of man suffice to comprehend?
 Yet what thou canst attain, which best may serve 115
 To glorify the Maker, and infer
 Thee also happier, shall not be withheld

Thy

Held by thy voice, thy potent voice, he hears,]
 We have here alter'd the punctuation of the
 first editions, which was thus,

— suspense in Heaven

Held by thy voice, thy potent voice he hears,
 for after it is said *he is held suspense in Heaven*
by thy voice, to say *he hears thy voice* is poor
 and low indeed. He must hear it before he
 can be held by it. We have therefore follow'd
 the punctuation of Dr. Pearce; and the sense
 seems plain, as he has pointed these verses,
Held by thy potent voice, he hears suspense in
Heaven, that is he stops and hearkens; he stays
 and is attentive. The poets often feign the
 rivers to stop their course, and other inanimate
 parts of nature to hear the songs of Orpheus
 and the like, Virg. Ecl. VIII. 4.

Et mutata suos requierunt flumina cursus.

Nay charms and verses can bring the moon
 down from Heaven,

Carmina vel cœlo possunt deducere lunam:
 ver. 69.

and well therefore may Milton suppose the sun
 to *delay, suspended in Heaven, to hear the Angel*
tell his generation, and especially since we read
 that the sun did stand still at the voice of
 Joshua.

103. — *unapparent deep:*] Where nothing
 was to be seen according to Gen. I. 2. *Darkness*
was upon the face of the deep. Hume.

110. *And thus the Godlike Angel answer'd*
mild.] The Angel's encouraging our
 first parents in a modest pursuit after know-
 ledge, with the causes which he assigns for the
 creation of the world, are very just and beau-
 tiful. Addison.

116. — *and infer*
Thee happier,] And by inference make thee
 happier.

121. — *nor*

Thy hearing, such commission from above
 I have receiv'd, to answer thy desire
 Of knowledge within bounds; beyond abstain 120
 To ask, nor let thine own inventions hope
 Things not reveal'd, which th' invisible King,
 Only omniscient, hath suppress'd in night,
 To none communicable in Earth or Heaven:
 Enough is left besides to search and know. 125
 But knowledge is as food, and needs no less
 Her temp'rance over appetite, to know
 In measure what the mind may well contain;
 Oppresses else with surfeit, and soon turns
 Wisdom to folly, as nourishment to wind, 130
 Know

121. — *nor let thine own inventions hope*] Milton seems here to allude to Eccles. VII. 29. *they have sought out many inventions*; which commentators explain by reasonings. No need then for Dr. Bentley's *conceptions*. Pearce. Dr. Bentley misliking the word *inventions* changes it for *conceptions*, which, I fancy, he would not have done, had he considered the Scripture use of this term, to which, I make no doubt, Milton alluded. *Thus they provoked him to anger with their own inventions*, Psal. CVI. 29. *And went a whoring with their own inventions*, ver. 38. The two following lines are al-

most a literal translation of these two in Horace. Od. III. XXIX. 29.

Prudens futuri temporis exitum
 Caliginosa nocte premit Deus. Tbyer.

122. — *th' invisible King*,] As God is stiled in Scripture *the invisible King*, 1 Tim. I. 17. so this is the properest epithet that could have been employ'd here, when he is speaking of *things not reveal'd, suppress'd in night, to none communicable in Earth or Heaven*, neither to Men nor Angels, as it is said of the day of judgment, Mat. XXIV. 36. *Of that day and hour*

Know then, that after Lucifer from Heaven
 (So call him, brighter once amidst the host
 Of Angels, than that star the stars among)
 Fell with his flaming legions through the deep
 Into his place, and the great Son return'd 135
 Victorious with his Saints, th' omnipotent
 Eternal Father from his throne beheld
 Their multitude, and to his Son thus spake.

At least our envious foe hath fail'd, who thought
 All like himself rebellious, by whose aid 140
 This inaccessible high strength, the seat
 Of deity supreme, us dispossest'd,
 He trusted to have seist'd, and into fraud

Drew

hour knoweth no Man, no not the Angels of Heaven, but my Father only.

135. *Into his place,*] As the traitor Judas is said likewise to go to his own place, Acts I. 25.

139. *At least*] I don't like taking liberties with the original text, or else I should choose to read *At last*. Thyer.

143. — *and into fraud*

Drew many,] *Fraud* in common acceptation means no more than deceit, but often signifies misfortune. Milton, who so constantly makes Latin or Greek of English, does it here, and extends the idea to the misery, the punishment

VOL. II.

consequent upon the deceit, as well as the deceit itself. So that Satan is said here, not only to have drawn many into fraud, not only that he

— allur'd them, and with lies

Drew after him the third part of Heav'n's host,

as V. 709. but that he ruin'd as well as cheated them, I. 609.

Millions of Spirits for his fault amerc'd
 Of Heav'n, and from eternal splendors flung
 For his revolt. *Richardson.*

C

144. — *whom*

Drew many, whom their place knows here no more ;
 Yet far the greater part have kept, I see, 145
 Their station, Heav'n yet populous retains
 Number sufficient to possess her realms
 Though wide, and this high temple to frequent
 With ministeries due and solemn rites :
 But lest his heart exalt him in the harm 150
 Already done, to have dispeopled Heaven,
 My damage fondly deem'd, I can repair
 That detriment, if such it be to lose
 Self-lost, and in a moment will create
 Another world, out of one man a race 155
 Of men innumerable, there to dwell,
 Not here, till by degrees of merit rais'd

They

144. — *whom their place knows here no more ;*] A Scripture expression, Job VII. 10. *neither shall his place know him any more.* Psal. CIII. 16. *and the place thereof shall know it no more.*

154. — *and in a moment*] Our author seems to favor the opinion of some Divines, that God's creation was instantaneous, but the effects of it were made visible and appear'd in six days in condescension to the capacities of

Angels ; and is so related by Moses in condescension to the capacities of Men.

160. *And Earth be chang'd to Heav'n, and Heav'n to Earth,*] Milton's meaning seems to have been this, That Earth would be so happy in being inhabited by *obedient* creatures, that it would be chang'd to *i. e.* resemble Heaven ; and Heaven by receiving those creatures would in this resemble Earth, that it would be stock'd with men for its inhabitants. Pearce.

Or

They open to themselves at length the way
 Up hither, under long obedience try'd, 159
 And Earth be chang'd to Heav'n, and Heav'n to Earth,
 One kingdom, joy and union without end.
 Mean while inhabit lax, ye Pow'rs of Heaven,
 And thou my Word, begotten Son, by thee
 This I perform, speak thou, and be it done:
 My overshadowing Spi'rit and might with thee 165
 I send along; ride forth, and bid the deep
 Within appointed bounds be Heav'n and Earth,
 Boundless the deep, because I am who fill
 Infinitude, nor vacuous the space.
 Though I uncircumscrib'd myself retire, 170
 And put not forth my goodness which is free

To

Or thus in short, the Angels frequently visiting Earth, and Men being translated to Heaven.

162. *Mean while inhabit lax,*] Dwell more at large, there being more room now than there was before the rebel Angels were expell'd, or than there will be after Men are translated to Heaven. If this be the meaning, we cannot much commend the beauty of the sentiment, as it intimates that the Angels might be straiten'd for room in Heaven.

165. *My overshadowing Spi'rit*] As God's Spi-

rit is said to do, Luke I. 35. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee:* and we read Gen. I. 2. that *the Spirit of God moved*, or rather brooded, *upon the face of the waters.* The Spirit of God cooperated in the creation, and therefore is said to be *sent along* with the Son.

168. *Boundless the deep, &c.*] The sense is, the deep is boundless, but the space contain'd in it is not vacuous and empty, because there is an infinitude and I fill it. Tho' I, who am myself

To act or not, necessity and chance

Approach not me, and what I will is fate.

So spake th' Almighty, and to what he spake
His Word, the filial Godhead, gave effect. 175

Immediate are the acts of God, more swift
Than time or motion, but to human ears
Cannot without process of speech be told,
So told as earthly notion can receive.

Great triumph and rejoicing was in Heaven, 180

When such was heard declar'd th' Almighty's will;

Glory they sung to the most High, good will

To future men, and in their dwellings peace:

Glory

myself uncircumscrib'd, set bounds to my
goodness, and do not exert it every where, yet
neither necessity nor chance influence my ac-
tions, &c. *Pearce.*

173. ——— and what I will is fate.] From
Lucan, V. 91.

—— Deus magnusque potensque
Sive canit fatum, seu quod jubet ipse ca-
nendo.

Fit fatum. *Bentley.*

Or from Statius, Theb. I. 212.

——grave et immutabile sanctis
Pondus adest verbis, et vocem fata sequun-
tur. *Jortin.*

An expression borrow'd from Tasso, where Sa-
ran mimicking the Deity says to his followers,

Sia destin ciò, ch' io voglio ———

Gier. Lib. Cant. 4. St. 17.

Or rather from Claudian De Rapt. Prof. II.
306.

Sit fatum quodcunque voles. — *Thyer.*

182. *Glory they sung to the most High, &c.]*
The Angels are very properly made to sing the
same divine song to usher in the creation, that
they did to usher in the second creation by Je-
sus Christ, Luke II. 14. And we cannot but
approve Dr. Bentley's emendation, *Glory they*
sung to God most High, instead of *to the most*
High, as it improves the measure of the
verse, is more oppos'd to *men* immediately
following, and agrees better with the words
of St. Luke, *Glory to God in the highest,*
and

Glory to him, whose just avenging ire
 Had driven out th'ungodly from his sight 185
 And th' habitations of the just; to him
 Glory and praise, whose wisdom had ordain'd
 Good out of evil to create, instead
 Of Spirits malign a better race to bring
 Into their vacant room, and thence diffuse 190
 His good to worlds and ages infinite.

So sang the Hierarchies: Mean while the Son
 On his great expedition now appear'd,
 Girt with omnipotence, with radiance crown'd
 Of majesty divine; sapience and love 195
Immenſe,

and on earth peace, good will towards men.

186. ——— to him

Glory and praise,] It may be worth remarking how he turns the words, ver. 184. *Glory to him, &c.* and here *to him Glory and praise.* One would wonder how it could ever have been objected to Milton that there were no turns of the words in him, when there are more beautiful repetitions and turns of the words in him than in almost any poet. A bare repetition of the words often gives great force and beauty to the sentence, as in *Iliad*. XX. 371.

Τὸ δ' ἐγὼ ἀνιῶμαι, καὶ εἰ πυρὶ χεῖρας
 εἶχεν,

Εἰ πυρὶ χεῖρας εἶχε, μέντοι δ' αἰθάνε σιδήρω.
 and *Iliad*. XXII. 127.

Τῷ σαυζέμεναι, ἀπὲ παρθένος ἡθεὸς τε,
 Παρθένος ἡθεὸς τ', σαυζέτον ἀλλήλοισιν.

and *Virg. Æn.* VII. 586.

Ille, velut pelagi rupes immota, resistit;
 Ut pelagi rupes —

But Milton seldom repeats the words without the additional beauty of turning them too, as in this place; and in this book before,

— though fall'n on evil days,

On evil days though fall'n, and evil tongues:

and I know not whether the English verse has not in this respect the advantage of the Greek and Latin.

192. — *Mean while the Son &c.*] The Messiah, by whom, as we are told in Scripture, the

Immense, and all his Father in him shone.
 About his chariot numberless were pour'd
 Cherub and Seraph, Potentates and Thrones,
 And Virtues, winged Spirits, and chariots wing'd
 From th' armoury of God, where stand of old 200
 Myriads between two brazen mountains lodg'd
 Against a solemn day, harness'd at hand,
 Celestial equipage; and now came forth
 Spontaneous, for within them Spirit liv'd,
 Attendent on their Lord: Heav'n open'd wide 205
 Her

the worlds were made, comes forth in the power of his Father, surrounded with an host of Angels, and clothed with such a majesty as becomes his entering upon a work, which according to our conceptions appears the utmost exertion of omnipotence. What a beautiful description has our author raised upon that hint in one of the Prophets! *And behold there came four chariots out from between two mountains, and the mountains were mountains of brass.* (Zech. VI. 1.) I have before taken notice of these chariots of God, and of the gates of Heaven; and shall here only add, that Homer gives us the same idea of the latter, as opening of themselves; though he afterwards takes off from it by telling us, that the *Hours* first of all removed those prodigious heaps of clouds which lay as a barrier before them.

riddison.

197. *About his chariot numberless were pour'd Cherub and Seraph,*] Dr. Bentley calls *Cherub pour'd* an awkward expression: But yet we read in II. 997.

— Heav'n gates

Pour'd out by millions her victorious bands.

Par. Reg. III. 310.

— and saw what numbers numberless
The city gates out *pour'd*.

And so in Virg. *Æn.* I. 214. *Fusi per herbam,* and VII. 812. *agris effusa juvenus*, and frequently else where. But the word *pour'd* has still more propriety here, as it shows the readiness and forwardness of the Angels to attend the Messiah's expedition: they were so earnest as not to stay to form themselves into regular order, but were *pour'd numberless about his chariot.* Pearce.

206. — *harmonious sound*

On golden hinges moving,] Gates moving sound on hinges. So III. 37. *Thoughts move harmonious numbers.* Horace expresses it in the same manner, Ep. II. II. 86.

Verba lyræ motura sonum connectere digner?
The

Her ever during gates, harmonious found
 On golden hinges moving, to let forth
 The King of Glory in his pow'rful Word
 And Spirit coming to create new worlds.
 On heav'nly ground they stood, and from the shore
 They view'd the vast immeasurable abyfs 211
 Outrageous as a sea, dark, wasteful, wild,
 Up from the bottom turn'd by furious winds
 And surging waves, as mountains, to assault 214
 Heav'n's highth, and with the center mix the pole.
 Silence,

The infernal doors had no such harmony; they grated harsh thunder that shook Erebus, II. 881.

Richardson.

210. *On heavenly ground they stood, &c.]* I do not know any thing in the whole poem more sublime than the description which follows, where the Messiah is represented at the head of his Angels, as looking down into the Chaos, calming its confusion, riding into the midst of it, and drawing the first out-line of the creation. *Addison.*

211. *They view'd &c.]* Milton's description of God the Son and his attendant Angels viewing the vast unmeasurable abyfs &c. has a great resemblance to the following passage in Vida. *Christ. Lib. 1.*

Hic superum sator informem speculatus a-
 cervum,
 Æternam noctemque, indigestumque pro-
 fundum,
 Prima videbatur moliri exordia rerum
 Ipse micans radiis, ac multa luce coruscus.

And that he had this in his eye is I think the more probable, because his account of the creation of light and its being afterwards transplanted into the sun's orb, which was not yet created, carries a strong allusion to the succeeding lines,

Jamque videbatur fulva de nube creare
 Stelligeri convexa poli, terrasque, fretumque,
 Et lucem simul undivagam, mox unde mi-
 cantes

Et solis radios, et cœli accenderet ignes.

Thyer.

214. — *And surging waves,]* We have already given some instances where we thought that *and* and *in* have been misprinted the one for the other: and I question whether in this place we should not read *In surging waves as mountains*; for it seems better to say of the sea, *Up from the bottom turn'd in surging waves*, than *Up from the bottom turn'd by surging waves*.

215. — *and with the center mix the pole.]*
 'Tis

Silence, ye troubled waves, and thou deep, peace,
 Said then th' omnific Word, your discord end:
 Nor stay'd, but on the wings of Cherubim
 Uplifted, in paternal glory rode
 Far into Chaos, and the world unborn;
 For Chaos heard his voice: him all his train
 Follow'd in bright procession to behold
 Creation,

20

'Tis certain that in Chaos was neither center nor pole; so neither were there any mountains as in the preceding line; the Angel does not say there were: He tells Adam there was such confusion in Chaos, as if on earth the sea in mountainous waves should rise from its very bottom to assault Heaven, and mix the center of the globe with the extremities of it. The aptest illustration he could possibly have thought of to have given Adam some idea of the thing.

Richardson.

216. *Silence, ye troubled waves, and thou deep, peace,*] How much does the brevity of the command add to the sublimity and majesty of it! It is the same kind of beauty that Longinus admires in the Mosaic history of the creation. It is of the same strain with the same *omnific Word's* calming the tempest in the Gospel, when he said to the raging sea, *Peace, be still*, Mark IV. 39. And how elegantly has he turn'd the commanding words *silence* and *peace*, making one the first and the other the last in the sentence, and thereby giving the greater force and emphasis to both! And how nobly has he concluded the verse with a spondee or foot of two long syllables, which is not a common measure in this place, but when it

is used, it necessarily occasions a slower pronunciation, and thereby fixes more the attention of the reader! It is a beauty of the same kind as the spondee in the fifth place in Greek or Latin verses, of which there are some memorable examples in Virgil, as when he speaks of low valleys, Georg. III. 276.

Saxa per et scopulos et depressas convalles:

or when he would describe the majesty of the Gods, Ecl. IV. 49.

Cara Deum soboles, magnum Jovis incrementum:

Æn. VIII. 679.

— *Penatibus, et magnis Diis:*

or great caution and circumspection, *Æn. II. 68.*

Constitit, atque oculis Phrygia agmina circumspexit:

or a great interval between two men running, *Æn. V. 320.*

Proximus huic, longo sed proximus intervallo.

The learned and ingenious Mr. Upton, in his *Critical Observations*, hath given us a parallel instance

Creation, and the wonders of his might.

Then stay'd the fervid wheels, and in his hand

He took the golden compasses, prepar'd

225

In God's eternal store, to circumscribe

This universe, and all created things:

One foot he center'd, and the other turn'd

Round through the vast profundity obscure,

And

instance out of Shakespear, and says that no poet did ever equal this beauty but Shakespear. In Macbeth, Act II.

What hath quench'd them, hath giv'n me
fire. Hark, peace.

224. — the *fervid wheels*,] Horace's epithet, Od. I. l. 4.

Metaque *fervidis* evitata rotis. Hume.

225. He took the golden compasses,] Prov. VIII. 27. *When he prepared the Heavens I was there; when he set a compass upon the face of the deep.* Dionys. Perieg. ad finem.

Αυτοὶ γὰρ τὰ πρῶτα θεμελίδια τοῦ κόσμου,
καὶ βαθύων οἰκον ἐδείξαν ἀμετρητοῦ θαλάσσης.

They round the Chaos, round the world unborn

First deign'd their golden compasses to turn;
They thro' the deep chalk'd out our ample road,

And broke the lawless empire of the flood.

Kennet's Life of Dionysius. Richardson.

The thought of the golden compasses is conceived altogether in Homer's spirit, and is a very noble incident in this wonderful descrip-

VOL. II.

tion. Homer, when he speaks of the Gods, ascribes to them several arms and instruments with the same greatness of imagination. Let the reader only peruse the description of Minerva's Ægis or buckler in the fifth book, with her spear which would overturn whole squadrons, and her helmet that was sufficient to cover an army drawn out of a hundred cities. The golden compasses in the above mention'd passage appear a very natural instrument in the hand of him, whom Plato somewhere calls the divine geometrician. As poetry delights in clothing abstracted ideas in allegories and sensible images, we find a magnificent description of the creation form'd after the same manner in one of the Prophets, wherein he describes the almighty architect as measuring the waters in the hollow of his hand, meting out the Heavens with his span, comprehending the dust of the earth in a measure, weighing the mountains in scales and the hills in a balance. Another of them describing the supreme Being in this great work of creation represents him as laying the foundations of the earth, and stretching a line upon it; and in another place as garnishing the Heavens, stretching out the north over the empty place,

D

and

And said, Thus far extend, thus far thy bounds, 230
 This be thy just circumference, O world.
 Thus God the Heav'n created, thus the Earth,
 Matter unform'd and void: Darknefs profound
 Cover'd th' abyfs: but on the watry calm
 His brooding wings the Spi'rit of God outspread, 235
 And vital virtue' infus'd, and vital warmth
 Throughout the fluid mafs, but downward purg'd
 The black tartareous cold infernal dregs

Adverse

and hanging the earth upon nothing. This last noble thought Milton has exprefs'd in the following verfe,

And Earth self-balanc'd on her center hung.
Addifon.

232. *Thus God the Heav'n created, &c.]* The reader will naturally remark how exactly Milton copies Moses in his account of the creation. This feventh book of *Paradise Loft* may be called a larger fort of paraphrafe upon the firft chapter of *Genesis*. Milton not only obferves the fame feries and order, but preferves the very words as much as he can, as we may fee in this and other inftances. *In the beginning God created the Heaven and the Earth; And the Earth was without form and void, and darknefs was upon the face of the deep; and the Spirit of God moved upon the face of the waters.* Gen. I. 1, 2. The poet fays *watry calm*, as the Meffiah had before calmed the deep, ver. 216. and fays *outspread his brooding wings* inftead of *moved*,

following the original rather than our tranflation.

239. — *then founded, then conglob'd &c.]* Milton had faid that Meffiah firft purg'd downward the infernal dregs which were adverfe to life; and that then of things friendly to life he *founded* and *conglob'd* like to like, that is he caus'd them to affemble and affociate together: the *reft*, that is fuch things as were not of the fame nature and fit for compofing the earth, went off to other places, perhaps to form the planets and fix'd ftars. This feems to be Milton's meaning. *Pearce.*

Here it will be of ufe to recur to the account in III. 708. The earthy, watry, aery, and fiery particles, which before were blended promifcuoufly, were now combin'd and fix'd as a foundation; for *founded* does either fignify that from *fundare*, or to *melt* from *fundere*; this latter it cannot mean, 'twas already fluid. Thus *Pfal. LXXXIX. 11. As for the world and the fulnefs thereof Thou haft founded them.* So *Prov. III. 19. The Lord by wifdom hath founded*

Adverse to life: then founded, then conglob'd
 Like things to like, the rest to several place 240
 Disparted, and between spun out the air,
 And Earth self-balanc'd on her center hung.

Let there be light, said God, and forthwith light
 Ethereal, first of things, quintessence pure
 Sprung from the deep, and from her native east 245
 To journey through the aery gloom began,
 Spher'd in a radiant cloud, for yet the sun
 Was

founded the earth. The *rest* must be something different from the now elementary bodies, and that (III. 716.) is determin'd to be the ethereal quintessence of which the heavenly luminous bodies were form'd. *Richardson.*

Diffugere inde loci partes cœpere, paresque
 Cum paribus jungi res &c.

Lucret. V. 438.

241. — *and between spun out the air,
 And Earth self-balanc'd on her center hung.*]
 From Ovid Met. I. 12. but very much improv'd;

— circumfuso pendebat in aere tellus
 Ponderibus librata suis.

243. *Let there be light, said God, and forth-
 with light &c.*] Gen. I. 3. *And God
 said, Let there be light; and there was light.*
 This is the passage that Longinus particularly
 admires; and no doubt its sublimity is greatly
 owing to its conciseness; but our poet in-
 larges upon it, endeavoring to give some ac-

count how light was created the first day, when the sun was not formed till the fourth day. He says that it was *spher'd in a radiant cloud*, and so *journey'd* round the earth *in a cloudy tabernacle*; and herein he is justify'd by the authority of some commentators; though others think this light was the light of the sun, which shone as yet very imperfectly, and did not appear in full lustre till the fourth day. It is most probable, that by light (as it was produc'd the first day) we must not understand the darting of rays from a luminous body, such as do now proceed from the sun, but those particles of matter which we call *fire* (whose properties we know are *light* and *heat*) which the Almighty produc'd, as a proper instrument for the preparation and digestion of other matter. So Bishop Patrick upon the text. However it be, Milton's account is certainly very poetical, tho' you may not allow it to be the most philosophical, and is agreeable to the description before quoted from Vida. See Mr. Thyer's note upon ver. 211.

D 2

248. — a

Was not; she in a cloudy tabernacle
 Sojourn'd the while. God saw the light was good;
 And light from darknefs by the hemisphere 250
 Divided: light the day, and darknefs night
 He nam'd. Thus was the first day ev'n and morn:
 Nor past uncelebrated, nor unſung
 By the celestial quires, when orient light
 Exhaling firſt from darknefs they beheld; 255
 Birth-day of Heav'n and Earth; with joy and ſhout
 The hollow univerſal orb they fill'd,
 And touch'd their golden harps, and hymning prais'd
 God

248. — *a cloudy tabernacle*] Alluding to the glory of the Lord ſojourning in the tabernacle, before a more glorious temple was built for its fixed reſidence and habitation.

Greenwood.

249. — *God ſaw the light was good; &c.*] What follows is little more than the words of Moſes verſify'd. *And God ſaw the light that it was good, and God divided the light from the darknefs:* Milton adds how it was divided, by the hemisphere,

And light from darknefs by the hemisphere
 Divided.

And God called the light day, and darknefs he called night; and the evening and morning were the firſt day. Gen. I. 4, 5.

253. *Nor paſt uncelebrated, &c.*] The beau-

ties of deſcription lie ſo very thick, that it is almoſt impoſſible to enumerate them. The poet has employ'd on them the whole energy of our tongue. The ſeveral great ſcenes of the creation riſe up to view one after another, in ſuch a manner, that the reader ſeems preſent at this wonderful work, and to aſſiſt among the quires of Angels, who are the ſpectators of it. How glorious is the concluſion of the firſt day! *Addiſon.*

256. — *with joy and ſhout*

The hollow univerſal orb they fill'd,] The Angels ſinging and ſhouting for joy at the creation of the world ſeems to be founded upon Job XXXVIII. 4, 7. *Where waſt thou when I laid the foundations of the earth; when the morning ſtars ſang together, and all the ſons of God ſhouted for joy?* And with this joy and ſhout they

God and his works, Creator him they sung,
Both when first evening was, and when first morn.

Again, God said, Let there be firmament 261
Amid the waters, and let it divide
The waters from the waters: and God made
The firmament, expanse of liquid, pure,
Transparent, elemental air, diffus'd 265
In circuit to the uttermost convex
Of this great round: partition firm and sure,
The waters underneath from those above
Dividing: for as earth, so he the world

Built

they fill'd the hollow universal orb, the great round (as it is call'd ver. 267.) of the universe, hollow as being concave and having no creatures to inhabit it.

261. *Again, God said, &c.]* When he makes God speak, he adheres closely to the words of Scripture. *And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.* Gen. I. 6. But when he says that *God made the firmament* he explains what is meant by the firmament. The Hebrew word, which the Greeks render by *σπερμα*, and our translators by firmament, signifies *expansion*: it is render'd *expansion* in the margin of our bibles, and Milton rightly explains it by *the expanse of elemental air*.

264. — *liquid air,]* Virg. *Æn.* VI. 202. *liquidumque per aera.*

267. — *partition firm and sure,]* For its certainty not solidity. St. Augustin upon Genesis. *It is not call'd firmament as being a solid body, but because it is a bound or term between the upper and nether waters; a partition firm and immoveable, not upon account of its station, but of its firmness and intransgressibility.*

Hume and Richardson.

268. *The waters underneath from those above Dividing:]* They who understand the *firmament* to be the vast air, expanded and stretch'd out on all sides to the starry Heavens, esteem the waters above it to be those generated, in the middle region of the air, of vapors exhaled and drawn up thither from the steaming earth and nether waters; which descend again in such vast showers and mighty floods of rain, that not only rivers, but seas may be imaginable

Built on circumfluous waters calm, in wide 270
 Cryftallin ocean, and the loud mifrule
 Of Chaos far remov'd, left fierce extremes
 Contiguous might diftemper the whole frame:
 And Heav'n he nam'd the firmament: So even
 And morning chorus fung the fecond day. 275

The earth was form'd, but in the womb as yet
 Of waters, embryon immature involv'd,
 Appear'd not: over all the face of earth
 Main ocean flow'd, not idle, but with warm

Prolific

able above, as appeared when the *cataraëts* came down in a deluge, and the flood-gates of Heaven were open'd. Gen. VII. 11. Others, and thofe many, by thefe *waters above* understand the cryftallin Heaven (by *Gaffendus* made double) by our author better named *cryftallin ocean*, by its clearnefs refembling water. *Who layeth the beams of his chambers in the waters.* Pfal. CIV. 3. *Praise him ye Heavens of Heavens, and ye waters above the Heavens.* Pfal. CXLVIII. 4. To this fenfe our Poet agrees, and thus infers, that as God built the earth, and founded it on waters (*ftretched out the earth above the waters.* Pfal. CXXXVI. 6. *By the word of God the Heavens were of old, and the earth confifting out of the water and in the water.* 2 Pet. III. 5.) fo alfo he eftablifh'd the whole frame of the heavenly orbs, in a calm cryftallin fea furrounding it, left the neighbourhood of the unruly Chaos fhould difturb it. *But all fearch in works fo wonderful, fo*

*diftant and undifcernable, as well as undemon-
 ftrable, is quite confounded.* Hume.

274. *And Heav'n he nam'd the firmament:]*
 So Gen. I. 8. *And God called the firmament Heaven.* But it may feem ftange if the *firmament* means the *air* and *atmofphere*, that the *air* fhould be called *Heaven*: but fo it is frequently in the language of the Hebrews and in the ftile of Scripture. In this very chapter, ver. 20. it is faid *fowl that may fly above the earth in the open firmament of Heaven.* So in Pfal. CIV. 12. *By them fhall the fowls of the Heaven have their habitation, which fing among the branches.* And Mat. VI. 26. what we tranflate *the fowls of the air* is in the original *the fowls of Heaven*, τα πτερυγα του ουρανο. So again, Rev. XIX. 17. *the fowls that fly in the midft of Heaven.* And we read often in Scripture of *the rain of Heaven*, and *the clouds of Heaven.* The truth is there were three Heavens in the account of the Hebrews. Mention

is

Prolific humor soft'ning all her globe, 280
 Fermented the great mother to conceive,
 Sate with genial moisture, when God said
 Be gather'd now ye waters under Heaven
 Into one place, and let dry land appear.
 Immediately the mountains huge appear 285
 Emergent, and their broad bare backs upheave
 Into the clouds, their tops ascend the sky:
 So high as heav'd the tumid hills, so low
 Down sunk a hollow bottom broad and deep,
 Capa-

is made of *the third Heaven* 2 Cor. XII. 2. The first Heaven is the air, as we have shown, wherein the clouds move and the birds fly; the second is the starry Heaven, and the third Heaven is the habitation of the Angels and the seat of God's glory. Milton is speaking here of the first Heaven, as he mentions the others in other places.

282. ——— God said

*Be gather'd now ye waters under Heaven
 Into one place, and let dry land appear.*] This is again exactly copied from Moses; *And God said, Let the waters under the Heaven be gathered together into one place, and let the dry land appear: and it was so.* Gen. I. 9. *And it was so* is very short in Moses; Milton enlarges upon it, as the subject will admit some fine strokes of poetry, and seems to have had his eye upon the CIVth Psalm, which is likewise a divine hymn in praise of the creation, 6th and following verses. *Thou coveredst the earth*

with the deep; the waters stood above the mountains. At thy rebuke they fled, at the voice of thy thunder they hasted away. They go up by the mountains, they go down by the valleys unto the place which thou hast founded for them, &c. We suppose that we need not desire the reader to remark the beautiful numbers in the following verses of the poem, how they seem to rise with the rising mountains, and to sink again with the falling waters.

285. *Immediately the mountains &c.*] We have the same elevation of thought in the third day, when the mountains were brought forth, and the deep was made. We have also the rising of the whole vegetable world described in this day's work, which is filled with all the graces that other poets have lavish'd on their description of the spring, and leads the reader's imagination into a theatre equally surprising and beautiful. Addison.

299. If

Capacious bed of waters: thither they 290
 Hastened with glad precipitance, uproll'd
 As drops on dust conglobing from the dry;
 Part rise in crystal wall, or ridge direct,
 For haste; such flight the great command impress'd
 On the swift floods: as armies at the call 295
 Of trumpet (for of armies thou hast heard)
 Troop to their standard, so the watry throng,
 Wave rolling after wave, where way they found,
 If steep, with torrent rapture, if through plain,
 Soft-ebbing; nor withstood them rock or hill, 300
 But they, or under ground, or circuit wide
 With serpent error wand'ring, found their way,
 And on the washy ooze deep channels wore;
 Easy, ere God had bid the ground be dry,

All

299. *If steep, with torrent rapture,*] I have seen a marginal reading *with torrent rupture*, as in ver. 419. we have *bursting with kindly rupture*. But we may understand *torrent rapture* in the same manner as *glad precepitance*, ver. 291.

303. *And on the washy ooze deep channels wore;*

Easy, ere God had bid the ground be dry, &c.] The earth was just now emerg'd from the wa-

ters in which it had been wrapt; 'twas therefore all one great washy ooze, slime and mud. In this soft earth deep channels were easily worn by the streaming water, 'till 'twas dry every where but within the banks, the bounds set to the rivers, where they now perpetually draw along after them their moist train. The rivers are imagin'd as persons of great quality, the length of their robe training after them;

— where

All but within those banks, where rivers now 305
 Stream, and perpetual draw their humid train.
 The dry land, earth, and the great receptacle
 Of congregated waters he call'd seas:
 And saw that it was good, and said, Let th' earth
 Put forth the verdant grafs, herb yielding feed, 310
 And fruit-tree yielding fruit after her kind,
 Whose seed is in herself upon the earth.
 He scarce had said, when the bare earth, till then
 Desert and bare, unsightly, unadorn'd,
 Brought forth the tender grafs, whose verdure clad 315
 Her universal face with pleasant green,
 Then herbs of every leaf, that sudden flow'rd
 Opening their various colors, and made gay
 Her bosom smelling sweet: and these scarce blown,
 Forth

— where rivers now
 Stream, and perpetual draw their humid
 train.

You cannot read it otherwise than slowly, and
 so as to give your mind a picture of the thing
 describ'd. Many examples of the like kind
 are to be found in our author and all good
 good poets. *Richardson.*

307. *The dry land, earth, &c.]* These are
 VOL. II.

again the words of Genesis form'd into verse.
 Gen. I. 10, 11. *And God called the dry land
 earth, and the gathering together of the waters
 called he seas: and God saw that it was good.
 And God said, Let the earth bring forth grafs,
 the herb yielding seed, and the fruit-tree yielding
 fruit after his kind, whose seed is in itself upon
 the earth.* But when he comes to the descrip-
 tive part, he then opens a finer vein of poetry.

E

321. *The*

Forth florish'd thick the clustring vine, forth crept 320
 The smelling gourd, up stood the corny reed
 Imbattel'd in her field, and th' humble shrub,
 And bush with frizled hair implicit: last
 Rose as in dance the stately trees, and spread 324
 Their branches hung with copious fruit, or gemm'd
 Their blossoms: with high woods the hills were crown'd,
 With tufts the valleys, and each fountain side,
 With borders long the rivers: that earth now
 Seem'd like to Heav'n, a seat where Gods might dwell,
 Or

321. *The smelling gourd,*] A mere mistake of the printer: the author gave it *The swelling gourd*; as Propertius, IV. II. 43.

Cæruleus cucumis tumidoque cucurbita ventre.

Those, that stily maintain that *smelling* was Milton's word and interpret it the *melon*, seem not to attend, that he had the word *smelling* two lines before, and would not have doubled it so soon again: and that he does not name here any particular plant, but whole tribes and species; the vine, the gourd, the reed, the shrub, the bush, the tree. *Gourds* are as numerous a family, as most of the other, and include the *melon* within the general name; which tho' it smells, it swells likewise.

Bentley.

Dr. Bentley very justly reads here *The swelling gourd*: and to the reasons which he gives, may be added, that Milton here assigns to each of the other tribes or species, an epithet which

suits with all the same species: but *smelling*, tho' it suits with some kinds of the *gourd*, does not suit with all the particulars of that tribe, as *swelling* does.

Pearce.

The mistake was easy of *w* for *m*: and Dr. Bentley's emendation is certainly right; and to the authority which he has brought from Propertius we may add another from Virgil, Georg. IV. 121.

— tortusque per herbam

Cresceret in ventrem cucumis.

But we have not alter'd the text, as the common reading makes sense, tho' not such good sense as the other.

321. — *the corny reed*] The horny reed stood upright among the undergrowths of nature, like a grove of spears or a battalion with its spikes aloft. *Corneus* (Latin) of or like horn, Virg. Æn. III. 22.

Forte

Or wander with delight, and love to haunt 330
 Her sacred shades: though God had yet not rain'd
 Upon the earth, and man to till the ground
 None was, but from the earth a dewy mist
 Went up and water'd all the ground, and each
 Plant of the field, which ere it was in th' earth 335
 God made, and every herb, before it grew
 On the green stem; God saw that it was good:
 So ev'n and morn recorded the third day.

Again th' Almighty spake, Let there be lights
 High

Forte fuit juxta tumulus, quo *cornea* summo
 Virgulta, et densis hastilibus horrida myrtus.
Hume.

323. — *with frizled hair implicit* :] *Hair*,
coma in Latin, is used for leaves, twigs and
 branches, and *implicit* signifies intangled. The
 subject is low, and therefore he is forc'd to
 raise the expression.

325. — *or gemm'd*
Their blossoms :] Put forth their blossoms, of
gemmae (Latin) to bud forth. *Hume.*
 Dr. Bentley thinks it plain that Milton gave it
or gemm'd with blossoms, taking *gemm'd* for a
 participle as *hung* is. But *gemm'd* may be a
 verb, as *spread* is. And to *gem* *their blossoms*
 is an expression of the same poetical cast with
 that in IV. 219. *blooming ambrosial fruit*.

Pearce.

331. — *though God had yet not rain'd &c.*]
 This is not taken, as the rest, from the first,

but from the second chapter of Genesis; but
 the poet was studious to weave in all that Mo-
 ses had written of the creation. Gen. II. 4,
 5, 6. *In the day that the Lord God made the*
Earth and the Heavens, and every plant of the
field before it was in the earth, and every herb of
the field before it grew: for the Lord God had
not caused it to rain upon the earth, and there
was not a man to till the ground: but there went
up a mist from the earth, and water'd the whole
face of the ground.

338. *So ev'n and morn recorded the third day.*]
Recorded, celebrated, caus'd to be remember'd.
 This was done by the *even and morning chorus*
 (ver. 275.) with *evening harps and matin* (ver.
 450.) What is done by the voices and instru-
 ments is poetically ascrib'd to the time in which
 they were employ'd. *Richardson.*

339. *Again th' Almighty spake, Let there be*
lights &c.] Gen. I. 14, 15. *And God said, Let*
there be lights in the firmament of the Heaven,

High in th' expanse of Heaven to divide 340
 The day from night; and let them be for signs,
 For seasons, and for days, and circling years,
 And let them be for lights as I ordain
 Their office in the firmament of Heaven
 To give light on the earth; and it was so. 345
 And God made two great lights, great for their use
 To Man, the greater to have rule by day,
 The less by night altern; and made the stars,
 And set them in the firmament of Heaven
 To illuminate the earth, and rule the day 350
 In

to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the Heaven, to give light upon the earth: and it was so. We see, when he makes the divine Person speak, he still keeps close to Scripture; but afterwards he indulges a greater latitude of thought, and gives freer scope to his imagination.

346. *And God made two great lights,*] The several glories of the Heavens make their appearance on the fourth day. *Addison.* The very words of Moses, *And God made two great lights*; not that they were greater than all other stars and planets, but are only greater lights with reference to Man, and therefore Milton judiciously adds,

— *great for their use*

*To Man, the greater to have rule by day,
 The less by night altern;*

that is alternate, a word added to Moses his account, as *in their vicissitude* is afterwards; *the greater light to rule the day, and the lesser light to rule the night: he made the stars also.* And God set them in the firmament of the Heaven, to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good. Gen. I. 16, 17, 18. So far, we see, he keeps close to Scripture, but then he lanches out, and says that *of celestial bodies the sun was first fram'd, and then the moon and stars*, observing this order of creation, we suppose, according to the degrees of usefulness to men. The sun, he says, was *unlightsome first*; and it is most probable, that the bodies of the sun and moon

In their vicissitude, and rule the night,
 And light from darkness to divide. God saw,
 Surveying his great work, that it was good:
 For of celestial bodies first the sun
 A mighty sphere he fram'd, unlightsome first, 355
 Though of ethereal mold: then form'd the moon
 Globose, and every magnitude of stars,
 And sow'd with stars the Heav'n thick as a field:
 Of light by far the greater part he took,
 Transplanted from her cloudy shrine, and plac'd 360
 In the sun's orb, made porous to receive

And

moon &c were formed at the same time as the body of the earth on the first day, but they were not made those complete luminous bodies, they did not shine out in their full lustre and glory till the fourth day, the air perhaps or atmosphere not being sufficiently clear'd before to transmit their rays to the earth. Milton's hypothesis is different. He says that the *light was transplanted from her cloudy shrine or tabernacle*, wherein she had sojourn'd the three first days, and on the fourth day was *plac'd in the sun's orb*, which was become *now the great palace of light*. But let it be remember'd that this is all hypothesis, and that the Scripture determines nothing one way or another.

358. *And sow'd with stars the Heav'n thick as a field:*] This allusion is extremely elegant. Manil. V. 726.

Tunc conferta licet coeli fulgentia templa
 Cernere feminibus densis, totisque micare
 Floribus:

where Milton seems to have read *conferta*, which is much more beautiful; and his reading seems to be proved by the word *densis*, which would be unnecessary, and even bad with the word *conferta*. Richardson.

361. — *made porous to receive
 And drink the liquid light, firm to retain*

Her gather'd beams,] Porous yet firm. Milton seems to have taken this thought from what is said of the Bologna stone, which being plac'd in the light will imbibe, and for some time retain it so as to inlighten a dark place. Richardson.

362. *And*

And drink the liquid light, firm to retain
 Her gather'd beams, great palace now of light.
 Hither as to their fountain other stars
 Repairing, in their golden urns draw light, 365
 And hence the morning planet gilds her horns;
 By tincture or reflection they augment

Their

362. *And drink the liquid light,*] Dr. Bentley finds fault with the word *light* being repeated so often, and in two places substitutes some other expression in the room of it; but when Milton was describing the creation of light, it was better (as Dr. Pearce judiciously observes) to keep strictly to the word, tho' frequently repeated, than to vary it by phrases and circumlocutions.

364. *Hither as to their fountain other stars*] So the sun is called by Lucretius, V. 282. the fountain of light, of *liquid light*.

Largus item liquidi fons luminis, æthereus
 sol

Irrigat assidue cœlum candore recenti :

and by *other stars* are meant the planets, as appears by mentioning particularly *the morning planet Venus*,

And hence the morning planet gilds her
 horns;

In the first edition it was *his horns*, but the author in the second edition soften'd it into *her horns*, which is certainly properer for the planet Venus, tho' Dr. Bentley and Mr. Fenton have still printed it *his horns*.

370. *First in his east the glorious lamp was
 seen,*] It is indeed a little inaccurate to

make this as well as the former verse conclude with the word *seen*; but this is not so bad as when both verses rime together, as in II. 220.

This horror will grow mild, this darkness
 light;

Besides what hope the never-ending flight :
 and in VI. 34.

— far worse to bear

Than violence; for this was all thy care :
 and 709.

By sacred unction, thy deserved right.

Go then thou mightiest in thy Father's
 might :

and in XI. 230.

One of the heav'nly host, and by his gate
 None of the meanest, some great potentate :

and 597.

The bent of nature; which he thus express'd.
 True opener of mine eyes, prime Angel
 blest.

There are perhaps two or three other instances in the poem: but the jingle of the rime is pretty well avoided by the pause in the verses, or by their running into one another. However it would have been more artificial, if the
 structure

Their small peculiar, though from human sight
 So far remote, with diminution seen.
 First in his east the glorious lamp was seen, 370
 Regent of day, and all th' horizon round
 Invested with bright rays, jocond to run
 His longitude through Heav'n's high road; the gray
 Dawn,

structure had been different. We know very well that there are parallel instances even in Homer and Virgil; but tho' some may think them beauties in Greek and Latin; we think them none in an English poem professedly written in blank verse. In all such cases we must say with Horace, *De Arte Poet.* 351.

Verum ubi plura nitent in carmine, non ego
 paucis
 Offendar maculis, quas aut incuria fudit,
 Aut humana parum cavit natura.

372. ——— *jocond to run*
His longitude through Heav'n's high road;]
 Dr. Bentley calls *longitude* here mere nonsense; and therefore reads *His long career through* &c. But we must not part with *longitude* so easily: it signifies the sun's course from east to west in a strait and direct line: and we find Milton using the word after much the same manner in *III.* 576. This Passage alludes to *Psal.* XIX. 5. where it is said of the sun, that *he rejoiceth as a giant to run his course.*

Pearce.

373. ——— *the gray*
Dawn, and the Pleiades before him danc'd
Shedding sweet influence:] These are beauti-

ful images, and very much resemble the famous picture of the morning by Guido, where the sun is represented in his chariot, with the Aurora flying before him shedding flowers, and seven beautiful nymph-like figures dancing before and about his chariot, which are commonly taken for the Hours, but possibly may be the *Pleiades*, as they are seven in number, and it is not easy to assign a reason why the Hours should be signified by that number particularly. The picture is on a cieling at Rome; but there are copies of it in England, and an excellent print by Jac. Frey. The *Pleiades* are seven stars in the neck of the constellation Taurus, which rising about the time of the vernal equinox, are called by the Latins *Vergiliæ*. Our poet therefore in saying that the *Pleiades* danc'd before the sun at his creation, intimates very plainly that the creation was in the spring according to the common opinion. *Virg. Georg. II.* 338, &c.

——— *Ver illud erat; ver magnus agebat*
Orbis, et hibernis parcebant flatibus Euri,
Cum primæ lucem pecudes hausere, &c.

And when he farther adds *shedding sweet influence*, it is in allusion to *Job XXXVIII.* 31. *Canst thou bind the sweet influences of Pleiades?*

387. And

Dawn, and the Pleiades before him danc'd
 Shedding sweet influence: less bright the moon, 375
 But opposit in level'd west was set
 His mirror, with full face borrowing her light
 From him, for other light she needed none
 In that aspect, and still that distance keeps
 Till night, then in the east her turn she shines, 380
 Revolv'd on Heav'n's great axle, and her reign
 With thousand lesser lights dividual holds,
 With thousand thousand stars, that then appear'd
 Spangling the hemisphere: then first adorn'd
 With their bright luminaries that set and rose, 385
 Glad evening and glad morn crown'd the fourth day.

And God said, Let the waters generate

Reptil

387. *And God said, &c.]* This and eleven verses following are almost word for word from Genesis I. 20, 21, 22. *And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of Heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.* This

is the general account of the fifth day's creation, and the poet afterwards branches it out into the several particulars.

388. *Reptil with spawn abundant, living soul:]* By *reptil* is meant *creeping thing*; and according to the marginal reading of our English version, Gen. I. 20. (which follows the LXX version here) *creeping things* are said to have been created on this fifth day. Le Clerc too with the generality of interpreters renders the Hebrew word by *reptil*. To this Dr. Bentley objects that *creeping things* were created on the sixth day, according to the account

Reptil with spawn abundant, living soul:
 And let fowl fly above the earth, with wings
 Display'd on the' open firmament of Heaven. 390
 And God created the great whales, and each
 Soul living, each that crept, which plenteously
 The waters generated by their kinds,
 And every bird of wing after his kind; 394
 And saw that it was good, and blest'd them, saying,
 Be fruitful, multiply, and in the seas
 And lakes and running streams the waters fill;
 And let the fowl be multiply'd on th' earth.
 Forthwith the founts and seas, each creek and bay
 With fry innumerable swarm, and shoals 400
 Of fish that with their fins and shining scales

Glide

count given us by Moses and by Milton himself. But by *reptil* or *creeping thing* here Milton means all such creatures as move in the waters, (see Le Clerc's note on Gen. I. 20.) and by *creeping thing* mention'd in the sixth day's creation he means *creeping things of the earth*; for so both in Milton's account, ver. 452. and in Gen. I. 24. the words *of the earth* are to be join'd in construction to *creeping thing*. Hence the Doctor's objection is answer'd by saying that they were not the same *creeping things* which Milton mentions in the two places. But

VOL. II.

let us hear how the Doctor proposes to mend the passage,

——— Let the waters generate,
Replete with spawn abundant, living soul:

This reading cannot possibly be admitted, without making Milton's words imply (contrary to the fact) that the *spawn* was præexistent to this fifth day's creation, and the waters were *replete* with it, before God said *Let the waters generate* &c. Pearce.

400. *With fry innumerable swarm, &c.*] One
 F would

Glide under the green wave, in sculls that oft
 Bank the mid sea: part single or with mate
 Graze the sea weed their pasture, and through groves
 Of coral stray, or sporting with quick glance 405
 Show to the sun their wav'd coats dropt with gold,
 Or in their pearly shells at ease, attend
 Moist nutriment, or under rocks their food

In

would wonder how the poet could be so concise in his description of the six days works, as to comprehend them within the bounds of an episode, and at the same time so particular, as to give us a lively idea of them. This is still more remarkable in his account of the fifth and sixth days, in which he has drawn out to our view the whole animal creation from the reptil to the behemoth. As the lion and the leviathan are two of the noblest productions in the world of living creatures, the reader will find a most exquisite spirit of poetry in the account which our author gives us of them. The sixth day concludes with the formation of Man, upon which the Angel takes occasion, as he did after the battel in Heaven, to remind Adam of his obedience, which was the principal design of this his visit.

Addison.

402. — in sculls that oft

Bank the mid sea:] Shoals of fish so vast, that they appear like mighty banks in the midst of the sea. *Sculls* and *shoals* are vast multitudes of fish, of the Saxon *sceole*, an assembly.

Hume.

Shoals *in* sculls seems an odd expression; would not shoals *and* sculls be better?

404. — and through groves

Of coral stray,] *Coral* is a production of the sea, and is commonly rank'd among the number of marine plants. The learned Kercher supposes entire forests of it to grow at the bottom of the sea, which may justify our author's expression of *groves of Coral*. The Ancients believ'd that it was soft under the water and harden'd in the air. Ovid has express'd this notion very prettily in Met. IV. 750.

Nunc quoque curaliis eadem natura remansit,
 Duritiem tacto capiant ut ab aëre; quodque
 Vimen in æquore erat, fiat super æquora
 saxum.

The pliant sprays of coral yet declare
 Their stifning nature, when expos'd to air.
 Those sprays, which did like bending }
 osiers move, }
 Snatch'd from their element, obdurate }
 prove, }
 And shrubs beneath the waves, grow }
 stones above. Eusden.

But later discoveries have shown, that only the extremities of the branches are a little soft in the water, and soon petrify in the air.

409. *In jointed armour*] The reader cannot but

In jointed armour watch: on smooth the seal,
 And bended dolphins play: part huge of bulk 410
 Wallowing unwieldy, enormous in their gate
 Tempest the ocean: there leviathan,
 Hugest of living creatures, on the deep
 Stretch'd like a promontory sleeps or swims
 And seems a moving land, and at his gills 415
Draws

but be pleas'd with the beauty of this metaphor. The shells of lobsters &c, and armour very much resemble one another; and in the civil wars there was a regiment of horse so completely arm'd, that they were call'd Sir Arthur Haslerig's *lobsters*. Possibly Milton might be thinking of them at this very time.

409. — on smooth the seal,
 And bended dolphins play:] The *seal* or sea-calf and the *dolphin* are observed to sport on smooth seas in calm weather. The dolphin is called *bended*, not that he really is so more than any other fish, but only appears crooked, as he forms an arch by leaping out of the water and instantly dropping into it again with his head foremost. Ovid therefore describes him *tergo delphina recurvo*. Fast. II. 113. and his sportive nature is alluded to by Virgil. *Æn.* V. 594.

*Delphinium similes; qui per maria humida
 nando
 Carpathium Libycumque secant, luduntque
 per undas.*

And how smooth is the verse that describes the seal and dolphin sporting upon the smooth water!

— on smooth the seal,
 And bended dolphins play:

It is much finer than if it had all been express'd in a single line. The verse is bent, as I may say, to be better suited to the bended dolphin: as in the rough measures following one almost sees porpoises and other unwieldy creatures tumbling about in the ocean.

412. *Tempest the ocean:*] Milton has here with very great art and propriety adopted the Italian verb *tempestare*. He could not possibly have expressed this idea in mere English without some kind of circumlocution, which would have weaken'd and enervated that energy of expression which this part of his description requir'd. Besides no word could be more proper in the beginning of the verse to make it labor like the troubled ocean, which he is painting out. *Thyer.*

412. — there leviathan,] The best critics and commentators upon Job by the *leviathan* understand the *crocodile*, and Milton in several particulars describes the *leviathan* like the author of the book of Job, and yet by others it seems as if he meant the *whale*. See the note upon Book I. 200.

F 2

416. — and

Draws in, and at his trunk spouts out a sea.
 Mean while the tepid caves, and fens and shores
 Their brood as numerous hatch, from th' egg that soon
 Bursting with kindly rupture forth disclos'd
 Their callow young, but feather'd soon and fledge 420
 They summ'd their pens, and soaring th' air sublime
 With clang despis'd the ground, under a cloud
 In prospect; there the eagle and the stork
 On cliffs and cedar tops their eyries build:
 Part loosely wing the region, part more wise 425
 In

416. — and at his trunk spouts out a sea.]
 Et acceptum patulis mare naribus efflant.

Ovid. Met. III. 686.

421. They summ'd their pens,] Pens from
penna a feather. *Summ'd* is a term in falconry;
 a hawk is said to be full summ'd, when his
 feathers are grown to their full strength. So
 Par. Reg. I. 14.

With prosp'rous wing full summ'd.

Richardson.

422. With clang despis'd the ground, under a
 cloud

In prospect;] That is, the birds were so
 many that the ground, from whence they rose,
 would have appeared to be under a cloud, if
 one had seen it at a distance: in this sense we
 have ver. 555. *how it* (the world) *show'd* in
 prospect from his throne. Pearce.

Under a cloud, the ground being shaded by the

multitude of birds seem'd as when a cloud
 passes over it. Richardson.

423. — there the eagle and the stork

On cliffs and cedar tops their eyries build:]

These birds build *their eyries*, that is their nests
 in such high places. In Job XXXIX. 27, 28. it
 is said particularly of the eagle, *Doth the eagle*
mount up at thy command, and make her nest on
high? She dwelleth and abideth on the rock, upon
the crag of the rock, and the strong place. And
 Pliny says of them, *Nidificant in petris et ar-*
boribus. L. 10. Sect. 4.

426. — rang'd in figure wedge their way,]

Pliny has described certain birds of passage,
 flying in the form of a wedge, and spreading
 wider and wider. Those behind rest upon
 those before, till the leaders being tir'd are in
 their turn receiv'd into the rear. *A tergo sen-*
sim dilatante se cuneo porrigitur agmen, lar-
gèque impellenti præbetur auræ. Colla im-
ponunt

In common, rang'd in figure wedge their way,
 Intelligent of seasons, and set forth
 Their aery caravan high over seas
 Flying, and over lands with mutual wing
 Easing their flight; so steers the prudent crane 430
 Her annual voyage, borne on winds; the air
 Flotes, as they pass, fann'd with unnumber'd plumes:
 From branch to branch the smaller birds with song
 Solac'd the woods, and spread their painted wings
 Till ev'n, nor then the solemn nightingale 435
 Ceas'd

ponunt præcedentibus: fessos duces ad terga recipiunt. Nat. Hist. L. 10. Sect. 32. But as this migration of birds is one of the most wonderful instincts of nature, it may be proper to add some better authorities to explain and justify our author than Pliny. Jerem. VIII. 7. takes notice of this remarkable instinct; *Yea the stork in the Heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming, &c.* So very intelligent are they of seasons. And as Milton instances in the crane particularly, we will quote what the ingenious author of *Speſtacle de la Nature* says upon this occasion. Dial, XI. "As to wild ducks and cranes, both the one and the other at the approach of winter fly in quest of more favorable climates. They all assemble at a certain day like swallows and quails. They decamp at the same time, and 'tis very agreeable to observe their flight. They generally

"range themselves in a long column like an
 "I, or in two lines united in a point like a
 "V reversed." And so as Milton says,

— rang'd in figure wedge their way.

"The duck or quail, who forms the point,
 "cuts the air, and facilitates a passage to those
 "who follow; but he is charged with this
 "commission only for a certain time, at the
 "conclusion of which he wheels into the rear,
 "and another takes his post." And thus as
 Milton says,

— with mutual wing
 Easing their flight.

435. — nor then the solemn nightingale &c.]
 Of all singing birds, we see that he instances in the *nightingale* particularly; and his fondness for this little bird is very remarkable, and he expresses it upon every occasion. If the reader has not taken particular notice of it, he will

Ceas'd warbling, but all night tun'd her soft lays:
 Others on silver lakes and rivers bath'd
 Their downy breast; the swan with arched neck
 Between her white wings mantling proudly, rows
 Her state with oary feet; yet oft they quit 440
 The dank, and rising on stiff pennons, tower
 The

will be surpris'd as well as pleas'd to see in how many passages and with what admiration he speaks of this charming songster. He compares his own making verses in his blindness to the nightingale's singing in the dark. III. 37.

Then feed on thoughts, that voluntary move

Harmonious numbers; as the wakeful bird
 Sings darkling, and in shadiest covert hid
 Tunes her nocturnal note.

In that charming description of evening, IV. 598. nothing can be more charming than what is said of the nightingale.

Silence accompanied; for beast and bird,
 They to their grassy couch, these to their
 nests

Were sunk; all but the wakeful nightin-
 gale;

She all night long her amorous descant
 sung;

Silence was pleas'd.

In that tender speech of Eve's to Adam, IV. 639.

With thee conversing I forget all time, &c.
 amongst other pleasing images he mentions
 twice

— the silent night
 With this her solemn bird.

And Adam and Eve are made to sleep *lull'd*
by nightingales, IV. 771.

These, lull'd by nightingales, embracing
 slept,
 And on their naked limbs the flow'ry roof
 Show'd roses, which the morn repair'd:

And when the evil Spirit tempts Eve in her dream, he mentions this as one of the strongest temptations to induce her to walk out in the cool evening, V. 38.

Why sleep'st thou Eve? now is the pleasant
 time,

The cool, the silent, save where silence
 yields

To the night warbling bird, that now a-
 wake

Tunes sweetest his love-labor'd song.

And here where the poet is describing the creation of all the sorts and species of fowl, of singing birds he particularizes the nightingale alone.

From branch to branch the smaller birds
 with song

Solac'd

The mid aerial sky: Others on ground
 Walk'd firm; the crested cock whose clarion sounds
 The silent hours, and th' other whose gay train
 Adorns him, color'd with the florid hue 445
 Of rainbows and starry' eyes. The waters thus
 With fish replenish'd, and the air with fowl,

Evening

Solac'd the woods, and spread their painted
 wings
 Till ev'n, nor then the solemn nightingale
 Ceas'd warbling, but all night tun'd her soft
 lays.

And upon Adam's and Eve's first coming to-
 gether the nightingale sung the epithalamium
 or wedding song, VIII. 518.

— The amorous bird of night
 Sung spousal, and bid haste the evening
 star
 On his hill top to light the bridal lamp.

Other poets mention the nightingale perhaps
 by way of simile, but none of them dwells, or
 delights to dwell, so much upon it as our au-
 thor. And he expresses the same fondness and
 admiration in other parts of his works. We
 will give an instance out of the *Il Penseroso* as
 it is rather more particular than the rest,

And the mute silence hift along,
 'Lefs Philomel will deign a song,
 In her sweetest, saddest plight,
 Smoothing the rugged brow of night.
 Sweet bird that shunn'ft the noise of folly,
 Most musical, most melancholy!
 Thee chauntrefs oft the woods among
 I woo to hear thy even-song;

And missing thee, I walk unseen
 On the dry smooth-shaven green,
 To behold the wand'ring moon
 Riding near her highest noon.

And in his sonnets the first is address'd *To the
 nightingale.*

438. — *the swan with arched neck*] The
 ancient poets have not hit upon this beauty, so
 lavish as they have been in their descriptions
 of the swan. Homer calls the swan long-
 neck'd *δελιχοδαιρον*, but how much more *pit-
 toresque* if he had arched this length of neck!
her wings mantling proudly, her wings are then
 a little detach'd from her sides, rais'd and
 spread as a mantle, which she does with an ap-
 parent pride, as is also seen in her whole figure,
 attitude, and motion. *Richardson.*

Dr. Bentley wonders that he should make the
 swan of the feminine gender, contrary to both
 Greek and Latin. I suppose he did it be-
 cause he thought it would be more agreeable
 to the ear. *Rows his state* sounds rather too
 rough.

443. — *the crested cock* —] So Ovid calls
 him *cristatus ales*. *Fast.* I. 455.

Nocte Deæ Nocti cristatus cæditur ales,
 Quod tepidum vigili provocat ore diem.

450. — *when*

Evening and morn solemniz'd the fifth day.

The sixth, and of creation last arose
 With evening harps and matin, when God said, 450
 Let th' earth bring forth soul living in her kind,
 Cattel and creeping things, and beast of th' earth,
 Each in their kind. The earth obey'd, and strait
 Opening her fertil womb teem'd at a birth
 Innumerable living creatures, perfect forms, 455
 Limb'd and full grown: out of the' ground up rose
 As from his lair the wild beast where he wons

In

450. — *when God said, &c.*] So Gen. I. 24. *And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind.* We observ'd before, that when Milton makes the divine Person speak, he keeps closely to Scripture. Now what we render *living creature* is *living soul* in the Hebrew, which Milton usually follows rather than our translation; and *soul* it should be here as in ver. 388. *living soul*, and 392. *soul living*. It is indeed *fowl* in all the printed copies,

Let th' earth bring forth *fowl* living in her kind:

but Dr. Bentley, Dr. Pearce, Mr. Richardson, and common sense, all condemn this reading; it is manifestly nothing but an error of the press that has run through all the editions; for *fowl* were all created the day before, and not on this day. We have therefore restor'd the true genuin reading,

Let th' earth bring forth *soul* living in her kind.

We are very cautious in admitting any alterations into the text of Milton; but in correcting such mistakes as this we conceive we do no more than Milton himself would have us do; who, after the table of Errata in the first edition, says, *Other literal faults the reader of himself may correct.* And for the same reason we agree with Dr. Bentley, that in the next verse it should be *creeping thing* rather than *things*, because it is more conformable to the text of Scripture.

Cattel and *creeping thing*, and beast of th' earth.

456. — *out of the ground up rose*
As from his lair the wild beast where he wons

In forest wild,] *Lair*, or *layer*, an old Saxon word signifying a *bed*. The use of this word is still kept up among us, as when we call the different strata or beds of earth, some of clay, some

In forest wild, in thicket, brake, or den;
 Among the trees in pairs they rose, they walk'd:
 The cattel in the fields and meadows green: 460
 Those rare and solitary, these in flocks
 Pasturing at once, and in broad herds upsprung.
 The grassy clods now calv'd, now half appear'd
 The tawny lion, pawing to get free 464
 His hinder parts, then springs as broke from bonds,
 And rampant shakes his brinded mane; the ounce,
 The libbard, and the tiger, as the mole

Rising,

some of chalk, some of stone &c lairs. *Wons* is an old Saxon word signifying to *dwell* or *inhabit*. Dr. Bentley reads *In forest wide*, instead of *wild*, *wild beast* going before; but Milton does not dislike such a repetition of the same word.

461. *Those rare and solitary, these in flocks*] *Those*, that is the wild beasts mention'd in ver. 457. *these* the tame, the *cattel*; and it is a very signal act of Providence that there are so few of the former sort, and so many of the latter, for the use and service of man.

462. ——— *broad herds*] This will sound a little strange to the ear of an English reader, who must therefore be told that he follows Homer literally. *Iliad*. XI. 678.

——— *απολὶα πλατὲ' αἰών.*

Virgil hath a long herd. *Æn.* I. 186.

——— *et longum per valles pascitur agmen.*

Richardson.

VOL. II.

463. *The grassy clods now calv'd,*] Dr. Bentley quarrels with this expression, and says that *calv'd* is a metaphor very heroical, especially for wild beasts. But as Dr. Pearce justly observes, to *calve* (from the Belgic word *Kalven*) signifies to bring forth: it is a general word, and does not relate to cows only; for *binds* are said to *calve* in *Job* XXXIX. 1. and *Psalms* XXIX. 9. Mr. Addison particularly commends this metaphor: and the whole description of the beasts rising out of the earth, tho' Dr. Bentley condemns it as an insertion of the editor's, is certainly not only worthy of the genius of Milton, but may be esteem'd a shining part of the poem. He supposes the beasts to rise out of the earth, *in perfect forms, limb'd and full grown*, as Raphael had painted this subject before in the Vatican; and he describes their manner of rising in figures and attitudes, and in numbers too, suited to their various natures.

267. *The libbard,*] The same as the leopard;

G

a

Rising, the crumbled earth above them threw
 In hillocks: the swift stag from under ground 469
 Bore up his branching head: scarce from his mold
 Behemoth biggest born of earth upheav'd
 His vastness: fleec'd the flocks and bleating rose,
 As plants: ambiguous between sea and land
 The river horse and scaly crocodile.
 At once came forth whatever creeps the ground, 475
 Insect or worm: those wav'd their limber fans
 For

a word used by Spenser and the old poets, Faery Queen, B. I. Cant 6. St. 25.

470. — *scarce from his mold*
Behemoth biggest born of earth upheav'd

His vastness:] The numbers are excellent, and admirably express the heaviness and unwieldiness of the *elephant*, for it is plainly the elephant that Milton means. *Behemoth* and *leviathan* are two creatures, described in the book of Job, and formerly the generality of interpreters understood by them the *elephant* and the *whale*: but the learned Bochart and other later critics have endeavor'd to show that *behemoth* is the *river horse* and *leviathan* the *crocodile*. It seems as if Milton was of the former opinion by mentioning *leviathan* among the fishes, and *the river horse and scaly crocodile*, ver. 474. as distinct from *behemoth* and *leviathan*; and there is surely authority sufficient to justify a poet in that opinion. *Behemoth biggest born*. The alliteration, as the critics call it, is very remarkable, all the words beginning with *b*. We had another instance a

little before in the production of the mountains, ver. 286.

— and their *broad bare backs* upheave
 Into the clouds.

It is the same kind of beauty that is admir'd in Virgil, *Æn.* I. 61.

Hoc metuens, molemque et montes insuper altos
 Imposuit.

It is the same stile of sound, and the verse labors as much with *broad bare backs* and *behemoth biggest born* as with *metuens, molem, montes*. And the labor of these lines appears greater in contrast with the ease of the following measures, which describe the lesser animals springing up as lightly and as thick as plants;

— fleec'd the flocks and bleating rose,
 As plants.

478. — *deck'd*] It is a verb here and not a participle — and *deck'd their smallest lineaments exact in all the liveries* &c.

481. — not

For wings, and smallest lineaments exact
 In all the liveries deck'd of summer's pride
 With spots of gold and purple, azure and green:
 These as a line their long dimension drew, 480
 Streaking the ground with sinuous trace; not all
 Minims of nature; some of serpent kind,
 Wondrous in length and corpulence, involv'd
 Their snaky folds, and added wings. First crept
 The parsimonious emmet, provident 485
 Of

481. — not all
*Minims of nature; some of serpent kind,
 Wondrous in length and corpulence, involv'd
 Their snaky folds, and added wings.*] These
 verses Dr. Bentley rejects: he thinks them so
 plainly spurious, that (as he says) the editor is
 here caught in the forgery. Let us see whe-
 ther this be the case or not. *Snaky*, he says,
 is mere tautology, i. e. *Serpents* involv'd *ser-*
pentin folds. But is not *serpent* a more general
 word than *snake*? does it not include all the
 creeping kind, at least several animals that are
 not *snakes* nor have *snaky folds*? If so, then the
 epithet *snaky* is no tautology. But what is
added wings, says the Doctor? It means, had
 wings added to their long and corpulent bo-
 dies. Scarcely any thing is more common in
 poetry than to speak after this manner, which
 represents the creature as doing that which is
 done to it. So in IX. 515. a ship is said to
steer and shift her sail. So in Virgil's Georg.
 II. 535. it is said of the city of Rome,

Septemque una sibi muro circumdedit arces.

Did the city itself build the wall? no, but it
 had the wall built round its seven hills. If
 Milton afterwards, in ver. 495. &c mentions
 the *serpent* again, he mentions a particular spe-
 cies of the serpent kind; and with a plain
 view to make Adam more mindful of that
 animal which was to work his ruin and de-
 struction. So that all the marks of forgery,
 which the Doctor discovers here, immediately
 disappear upon a careful examination of the
 passage. *Pearce.*

482. *Minims of nature;*] This word *minims*
 is form'd from the adjective *minima*, and in
 allusion to the Vulgar Latin of Prov. XXX.
 24. *Quatuor ista sunt minima terræ.* The
 word was in use before for an order of friers,
Minim, minimi, so called from affected hu-
 mility.

485. — *provident*

Of future,] As Horace says, Sat. I. l. 35.

Haud ignara ac non incauta futuri.

in small room large heart inclos'd, Georg. IV. 83.

G 2

Ingentes

Of future, in small room large heart inclos'd,
 Pattern of just equality perhaps
 Hereafter, joined in her popular tribes
 Of commonalty: swarming next appear'd
 The female bee, that feeds her husband drone 490
 Deliciously, and builds her waxen cells
 With honey stor'd: the rest are numberless,
 And thou their natures know'st, and gav'st them names,
 Needleless to thee repeated; nor unknown
 The serpent subtlest beast of all the field, 495
 Of

Ingentes animos angusto in pectore versant.
 It is there said of the *bee*, and here applied to
 the *ant*.

487. *Pattern of just equality*] We see that
 our author upon occasion discovers his prin-
 ciples of government. He enlarges upon the
 same thought in another part of his works.
 "Go to the ant, thou sluggard, saith Solomon;
 "consider her ways and be wise; which having
 "no prince, ruler, or lord, provides her meat in
 "the summer, and gathers her food in the bar-
 "vest: which evidently shows us, that they
 "who think the nation undone without a
 "king, tho' they look grave or haughty, have
 "not so much true spirit and understanding
 "in them as a pismire: neither are these dili-
 "gent creatures hence concluded to live in
 "lawless anarchy, or that commended, but
 "are set the examples to imprudent and un-
 "govern'd men, of a frugal and self-govern-

ing democracy or commonwealth; safer and
 "more thriving in the joint providence and
 "counsel of many industrious equals, than
 "under the single domination of one impe-
 "rious lord." See his *Ready and easy way to*
establish a free commonwealth, p. 591. Edit.
 1738. He adds *perhaps hereafter*, as he had
 no hopes of it at that time. He commends
 the ants or emmets for living in a republic,
 as the bees are said to do under a monarchy;
 and therefore Mr. Pope says, *Essay on Man*,
 III. 186.

The ants republic, and the realm of bees.

490. *The female bee, that feeds her husband*
drone

Deliciously, and builds her waxen cells]

Dr. Bentley would throw out part of these
 verses and read thus,

Th' industrious bee that builds her waxen
 cells.

The

Of huge extent sometimes, with brazen eyes
 And hairy mane terrific, though to thee
 Not noxious, but obedient at thy call.

Now Heav'n in all her glory shone, and roll'd
 Her motions, as the great first Mover's hand 500
 First wheel'd their course; earth in her rich attire
 Consummate lovely smil'd; air, water, earth,
 By fowl, fish, beast, was flown, was swum, was walk'd
 Frequent; and of the sixth day yet remain'd;
 There wanted yet the master work, the end 505
 Of

The *drone* (says he) is not the *bee's* husband; and that *bees* are all *females*, seems an idle and idiotical notion, against the course and rule of nature. But (however that be) both those opinions had been strenuously maintain'd by Mr. Charles Butler in the fourth Chapter of his curious treatise upon bees, intitled *The Feminine Monarchie*, printed in 1634: and it seems to have been the prevailing doctrine in Milton's days. No need then to suspect the editor's hand here. *Pearce.*

There has been lately publish'd in French a natural history of bees, *Histoire naturelle des abeilles* &c. Paris 1744. wherein the curious author has collected all that Swammerdam and others have written upon the subject. He says that in a hive there is commonly one queen, and perhaps a thousand males called drones, and near 20000 working bees of no sex that can be distinguish'd. The queen or mother bee is longer than the rest, and will produce

one year with another from thirty to forty thousand bees. The drones or husbands of this queen, except when they are paying their duty to her, live idly and luxuriously upon the finest honey, whereas the common bees live in great measure upon wax; and the queen herself will condescend to wait upon the drones, and bring them honey; and so, as Milton expresses it, *feeds her husband drone deliciously.*

497. *And hairy mane terrific,*] Virgil in like manner attributes a mane to serpents, *Æn.* II. 206.

—— *jubæque*

Sanguineæ exuperant undas.

505. *There wanted yet the master work, &c.*] The author here remember'd and copied Ovid, *Met.* I. 76.

*Sanctius his animal, mentisque capacius altæ
 Deerat*

Of all yet done; a creature who not prone
 And brute as other creatures, but indued
 With sanctity of reason, might erect
 His stature, and upright with front serene
 Govern the rest, self-knowing, and from thence 510
 Magnanimous to correspond with Heaven,
 But grateful to acknowledge whence his good
 Descends, thither with heart and voice and eyes

Directed

Deerat adhuc, et quod dominari in cætera
 posset. —

— Finxit in effigiem moderantùm cuncta
 Deorum.

Pronaque cum spectent animalia cætera ter-
 ram,

Os homini sublime dedit; cælumque tueri
 Jussit, et erectos ad sidera tollere vultus

A creature of a more exalted kind
 Was wanting yet, and then was Man de-
 sign'd:

Conscious of thought, of more capacious
 breast,

For empire form'd, and fit to rule the rest.—

— Thus while the mute creation downward
 bend

Their sight, and to their earthly mother
 tend,

Man looks aloft, and with erected eyes
 Beholds his own hereditary skies. Dryden.

506. — *a creature who not prone
 And brute as other creatures, but indued
 With sanctity of reason,*] Dr. Bentley finds
 great fault here, and alters the verses thus,

— a creature who not prone

To earth, nor mute, nor bestial, but indued
 With sanctity, *speech*, reason.

I agree with him that Milton had Ovid in
 view, when he compos'd these verses. Let us
 see then what are the Doctor's objections
 against them. *Prone*, says he, barely put,
 does not express what Milton aim'd at from
 Ovid, *viz.*

Pronaque cum spectent animalia cætera ter-
 ram.

It is true, that Ovid says more than *prone*: but
 Milton, who was perfectly skill'd in the force
 of Latin words, knew that *pronus* in Latin
 sufficiently express'd what Ovid thro' a redun-
 dancy of stile had express'd by two more
 words *spectent terram*. Any good Latin dic-
 tionary will furnish the reader with examples
 of *pronus* us'd in this sense without any addi-
 tional word; and Milton himself uses it so a-
 gain in VIII. 433. Why, *as other creatures?*
 says the Doctor, when the Angels are *creatures*
 neither *prone*, nor *brute*. But does not Ovid's
animalia cætera and Cicero's *cæteras animantes*
 in

Directed in devotion, to adore
 And worship God supreme, who made him chief 515
 Of all his works: therefore th' Omnipotent
 Eternal Father (for where is not he
 Present?) thus to his Son audibly spake.

Let us make now Man in our image, Man
 In our similitude, and let them rule 520
 Over the fish and fowl of sea and air,

Beast

in his *De Leg. L. 1.* warrant Milton's saying as *other creatures*? Those *other creatures* can be none but such as Raphael had been describing the creation of; and therefore Angels are excluded sufficiently from being understood here. [And Milton, I suppose, made use of the word *creatures* as *creature* went before; a *creature not as other creatures.*] *With sanctity of reason*: what does *of* do here? says the Doctor; he would have us read *With sanctity and reason*. Ovid's words are these,

Sanctius his animal, mentisque capacius
 altæ.

And this verse our poet had in his mind, no doubt. But instead of merely copying from it, he has improv'd it by expressing Ovid's meaning in clearer and fewer words; for in Ovid the *sanctity* of the creature consists in its having *reason*, and this Milton better expresses by *sanctity of reason*. When the Doctor upon second thoughts proposes to read, *With sanctity, speech, reason*, he adds a circumstance not to be found in the Heathen poet, and therefore not intended (I presume) by Milton.

Pearce.

519. *Let us make now Man in our image, &c.*] The author keeps closely to Scripture in his account of the formation of Man as well as of the other creatures. *And God said, Let us make Man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created Man in his own image, in the image of God created he him: male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth, Gen. I. 26, 27, 28.* I have set down the passage at length, that the reader may compare the divine historian and the poet together. There are scarce any alterations, but what were requisite for the verse, or were occasion'd by the change of the person, as the Angel is speaking to Adam. And what additions are made, are plainly of the same original, as the reader

Beast of the field, and over all the earth,
 And every creeping thing that creeps the ground.
 This said, he form'd thee, Adam, thee, O Man,
 Dust of the ground, and in thy nostrils breath'd 525
 The breath of life; in his own image he
 Created thee, in the image of God
 Express, and thou becam'st a living soul.
 Male he created thee, but thy comfort
 Female for race; then blest'd mankind, and said, 530
 Be fruitful, multiply, and fill the earth,
 Subdue it, and throughout dominion hold
 Over fish of the sea, and fowl of th' air,
 And every living thing that moves on th' earth.
 Wherever thus created, for no place 535
 Is

reader may see by comparing both together.
*And the Lord God formed Man out of the
 dust of the ground, and breath'd into his nostrils
 the breath of life, and Man became a living soul.*
 Gen. II. 7.

535. *Wherever thus created, &c.*] The sa-
 cred text says that *the Lord God planted a gar-
 den eastward in Eden; and there he put the
 Man whom he had formed,* Gen. II. 8. And
 afterwards, ver. 15. *And the Lord God took
 the Man, and put him into the garden of Eden
 to dress it and to keep it.* This seems to imply

that Man was created in some other place, and
 was afterwards brought into the garden of
 Eden; and therefore Milton says,

Wherever thus created, for no place
 Is yet distinct by name, thence, as thou
 know'st,
 He brought thee into this delicious grove,
 This garden, &c.

Dr. Bentley and Mr. Fenton in their editions
 have pointed the passage wrong, and contrary
 to Milton's own editions, by putting a full
 stop

Is yet distinct by name, thence, as thou know'st,
 He brought thee into this delicious grove,
 This garden, planted with the trees of God,
 Delectable both to behold and taste;
 And freely all their pleasant fruit for food 540
 Gave thee; all sorts are here that all th'earth yields
 Variety without end; but of the tree,
 Which tasted works knowledge of good and evil,
 Thou may'st not; in the day thou eat'st, thou dy'st;
 Death is the penalty impos'd, beware, 545
 And govern well thy appetite, lest Sin
 Surprise thee, and her black attendant Death.

Here finish'd he, and all that he had made
 View'd, and behold all was entirely good;

So

stop before *thence*, where should be only a comma, and by putting a comma after this verse, where should be a full stop,

And every living thing that moves on
 th'earth,

and so referring *wherever thus created* to every living thing, whereas it should be join'd in construction with *He brought thee*; *Wherever thus created, thence he brought thee* &c.

548. Here finish'd he, and all that he had
 made

VOL. II.

View'd,] The pause is very remarkable, and admirably expresses the Creator surveying and contemplating his work,

— and behold all was entirely good;
 So ev'n and morn accomplish'd the sixth day.

He finishes the account of the creation, in the same manner as Moses, Gen. I. 31. *And God saw every thing that he had made, and behold it was very good: And the evening and the morning were the sixth day.*

H

551. Yet

So ev'n and morn accomplish'd the sixth day: 550
 Yet not till the Creator from his work
 Desisting, though unwearied, up return'd,
 Up to the Heav'n of Heav'ns his high abode,
 Thence to behold this new created world
 Th' addition of his empire, how it show'd 555
 In prospect from his throne, how good, how fair,
 Answering his great idea. Up he rode
 Follow'd with acclamation and the sound
 Symphonious of ten thousand harps that tun'd
 Angelic harmonies: the earth, the air 560
 Refounded, (thou remember'st, for thou heardst)
 The Heav'ns and all the constellations rung,
 The planets in their station list'ning stood,
 While the bright pomp ascended jubilant.

Open,

551. *Yet not till the Creator &c.*] The poet represents the Messiah returning into Heaven, and taking a survey of his great work. There is something inexpressibly sublime in this part of the poem, where the author describes that great period of time, filled with so many glorious circumstances; when the Heavens and Earth were finish'd; when the Messiah ascended up in triumph thro' the everlasting gates; when he looked down with pleasure upon his

new creation; when every part of nature seem'd to rejoice in its existence; when the morning-stars sang together, and all the sons of God shouted for joy. *Addison.*

563. *The planets in their station list'ning stood,*] The word *station* is used in a more peculiar sense than usual. The *station* of a planet is a term of art, when the planet appears neither to go backwards nor forwards, but to stand still and keep the same place in its

Open, ye everlasting gates, they sung, 565
 Open, ye Heav'ns, your living doors; let in
 The great Creator from his work return'd
 Magnificent, his six days work, a world;
 Open, and henceforth oft; for God will deign
 To visit oft the dwellings of just men 570
 Delighted, and with frequent intercourse
 Thither will fend his winged messengers
 On errands of supernal grace. So sung
 The glorious train ascending: He through Heaven,
 That open'd wide her blazing portals, led 575
 To God's eternal house direct the way,
 A broad and ample road, whose dust is gold
 And pavement stars, as stars to thee appear,
 Seen in the galaxy, that milky way,
 Which

its orbit. And what is said here of the stars and planets is somewhat in the same noble strain, as the song of Deborah, Judg. V. 20. *the stars in their courses fought against Sisera.*

565. *Open, ye everlasting gates, &c.*] Psal. XXIV. 7. *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the king of glory shall come in.* This hymn was sung when the ark of God was carried up into the sanctuary on mount Sion, and is understood as a pro-

phesy of our Saviour's ascension into Heaven; and therefore is fitly applied by our author to the same divine Person's ascending thither after he had created the world.

578, — *as stars to thee appear, &c.*] The pavement of Heaven was as thick set with stars, as stars appear in the galaxy or milky way, which is an assemblage of an infinite number of little stars, seen distinctly with a telescope, but too faint and remote to affect the eye singly.

H 2

581. *Powder'd*

Which nightly as a circling zone thou see'st 580
 Powder'd with stars. And now on earth the seventh
 Evening arose in Eden, for the sun
 Was set, and twilight from the east came on,
 Forerunning night; when at the holy mount
 Of Heav'n's high-seated top, th' imperial throne 585
 Of Godhead, fix'd for ever firm and sure,
 The Filial Pow'r arriv'd, and sat him down
 With his great Father, for he also went
 Invisible, yet stay'd, (such privilege
 Hath Omnipresence) and the work ordain'd, 590
 Author and end of all things, and from work
 Now resting, blest'd and hallow'd the sev'nth day,
 As

581. *Powder'd with stars.*] A like expression in Chaucer. Of the Cuccoo and the Nightingale, ver. 63.

The ground was grene, *ypoudrid* with daisye.

591. — and from work

Now resting, blest'd and hallow'd the sev'nth day,

As resting on that day from all his work,] The reason assign'd by Moses, and almost in the very words, Gen. II. 2, 3. *God rested on the seventh day from all his work which he created and made: and God blessed the seventh day and sanctify'd it, because that in it he had rested from all his work.*

597. *All sounds on fret by string or golden wire*] On the finger-board of a bass-viol, for instance, are divisions athwart, by which the sound is regulated and varied. These divisions are called frets. *Richardson.*

599. — of incense clouds

Fuming from golden censers bid the mount.] The incense fuming from golden censers seems to be founded on Rev. VIII. 3, 4. *And an Angel came and stood at the altar, having a golden censer; and the smoke of the incense ascended up before God out of the Angel's hand.* Milton had seen too their manner of incensing in the churches abroad, and he seems to have approved.

As resting on that day from all his work,
 But not in silence holy kept; the harp
 Had work and rested not, the solemn pipe, 595
 And dulcimer, all organs of sweet stop,
 All sounds on fret by string or golden wire
 Temper'd soft tunings, intermix'd with voice
 Choral or unison: of incense clouds
 Fuming from golden censers hid the mount. 600
 Creation and the six days acts they sung,
 Great are thy works, Jehovah, infinite
 Thy pow'r; what thought can measure thee or tongue
 Relate thee? greater now in thy return
 Than from the giant Angels; thee that day 605
 Thy

proved something of it by transferring it to Heaven. And I have known some very good protestants wish that we had retain'd the moderate but not the superstitious use of incense in our churches, as thinking it might contribute to the sweetness and salubrity of those places.

602. *Great are thy works, Jehovah, &c.*] Milton is generally truly orthodox. In this hymn the Angels intimate the unity of the Son with the Father, singing to both as one God, Jehovah.

605. *Than from the giant Angels;*] Dr. Bentley reads *the rebel Angels*, thinking that the word

giant insinuates as if this was as fabulous as that of Jove. But the word insinuates no such thing; it is used not to express the stature and size of the Angels, but that disposition of mind, which is always ascribed to giants, viz. a proud, fierce, and aspiring temper. And this the Hebrew word *Gibbor* signifies, which is render'd a *giant* in Scripture. Pearce.

Dr. Pearce's construction of the word *giant*, as if it meant only *fierce, proud, and aspiring*, is in my opinion a little forc'd; nor yet do I think that there is any reason to change it into *rebel*, as Dr. Bentley would have it. Milton, I doubt not, intended to allude to Hesiod's
giant

Thy thunders magnify'd; but to create
 Is greater than created to destroy.
 Who can impair thee, mighty King, or bound
 Thy empire? easily the proud attempt
 Of Spirits apostate and their counsels vain 610
 Thou hast repell'd, while impiously they thought
 Thee to diminish, and from thee withdraw
 The number of thy worshippers. Who seeks
 To lessen thee, against his purpose serves
 To manifest the more thy might: his evil 615
 Thou usest, and from thence creat'st more good.
 Witness this new-made world, another Heaven
 From Heaven gate not far, founded in view
 On the clear hyaline, the glassy sea;
 Of amplitude almost immense, with stars 620

Numerous

giant war, but I don't see with Dr. Bentley, that therefore he must insinuate that this relation is as fabulous as that. He probably design'd by this expression to hint his opinion, that the fictions of the Greek poets owed their rise to some uncertain clouded tradition of this real event, and their giants were, if they had understood the story right, his fall'n Angels. *Tbyer.*

619. *On the clear hyaline,*] This word is express'd from the Greek *υαλινη*, and is immediately translated *the glassy sea*. For Milton, when he uses Greek words, sometimes gives the English with them, as in speaking of the rivers of Hell, II. 577. *Ερ*. and so *the galaxy* he immediately translates *that milky way*. *The glassy sea* is the same as *the crystallin ocean*, ver. 271. *Και ενωπιον τς δεγνς θαλασσα*

Numerous, and every star perhaps a world
 Of destin'd habitation; but thou know'st
 Their seasons: among these the seat of Men,
 Earth with her nether ocean circumfus'd, 624
 Their pleasant dwelling place. Thrice happy Men,
 And sons of Men, whom God hath thus advanc'd,
 Created in his image, there to dwell
 And worship him, and in reward to rule
 Over his works, on earth, in sea, or air,
 And multiply a race of worshippers 630
 Holy and just: thrice happy if they know
 Their happiness, and persevere upright.

So sung they, and the empyréan rung,
 With Halleluiahs: Thus was sabbath kept.
 And thy request think now fulfill'd, that ask'd 635
 How

λαοσα ὑαλινῇ, ὅμοια κρυσταλλῷ. Rev. IV. 6.
*And before the throne was a sea of glass, like
 unto crystal.*

621. — *perhaps a world*

Of destin'd habitation;] Milton was not
 willing to make the Angel assert positively
 that every star was a world designed to be
 inhabited, and therefore adds *perhaps*, this
 notion of the plurality of worlds being not

so well establish'd in those days as in these.

624. *Earth with her nether ocean]* To dis-
 tinguish it from the crystallin ocean, the wa-
 ters above the firmament.

631. — *thrice happy if they know
 Their happiness,]* Virg. Georg. II. 458.

O fortunatos nimium, sua si bona norint.

How first this world and face of things began,
And what before thy memory was done
From the beginning, that posterity
Inform'd by thee might know; if else thou seek'st
Ought, not surpassing human measure, say. 640

The end of the Seventh Book.



J. Flayman inv. et del.

C. Grignon Sculp.

THE
EIGHTH BOOK
OF
PARADISE LOST.

VOL. II.

I

THE ARGUMENT.

Adam inquires concerning celestial motions, is doubtfully answer'd, and exhorted to search rather things more worthy of knowledge: Adam assents, and still desirous to detain Raphael, relates to him what he remember'd since his own creation, his placing in Paradise, his talk with God concerning solitude and fit society, his first meeting and nuptials with Eve, his discourse with the Angel thereupon; who after admonitions repeated departs.

PARADISE LOST.

B O O K VIII.

THE Angel ended, and in Adam's ear
 So charming left his voice, that he a while
 Thought him still speaking, still stood fix'd to hear;
 Then as new wak'd thus gratefully reply'd.

What thanks sufficient, or what recompense

5

Equal

1. *The Angel ended, &c.*] In the first edition of this poem in ten books here was only this line,

To whom *thus* Adam gratefully reply'd.

This would have been too abrupt a beginning for a new book; and therefore in the second edition of the poem in twelve books, when the seventh book was divided into two, the author changed this line, and changed it very much for the better, into the four first lines as they stand at present, only preserving part of this verse in the last of the four,

Then as new wak'd *thus* gratefully reply'd.

2. *So charming left his voice, &c.*] Imitated probably from Apollonius I. 512. who elegantly describes the effect which the harp and voice of Orpheus had upon the Argonauts. When Orpheus had ended his song, they, says the poet, intent and bending towards him, still listen'd and imagin'd him still speaking.

Η, και ὁ μὲν φορμίσγα σὺν ἀμβροσῇ σχεθεὺς
 αὐδῇ.

Τοιοῦ' ἀμοτον ληξάντι' ἐτι προυχόντο καρπῶα
 Πάντες ὁμῶς ὀρθοῖσιν ἐπ' οὐασιν ἡρεμεοντες

Κληθμῶ' τοιον σφιν ἐνελλιπε θελκτικὸν αἰοδῶ.

The thought was originally Homer's, Iliad. II. 41.

Θεῖη δ' ἐμιν ἀμφεχὺτ' ὀμφη.

Lucian Somn. ὅτι γοῦν—ἡ φωνὴ τῶν ἀκουσθέντων ἐναυλῶ. And Socrates in Plato's Crito. καὶ ἐν ἐμοὶ αὐτῇ ἡ ἡχὴ τούτων τῶν λόγων βομβεῖ, καὶ ποιεῖ μὴ δύνασθαι τῶν ἀλλῶν ἀκοῦειν. Jortin.

3. — *still stood fix'd to hear;*] *Stood* from *Stava* (Italian) remain'd, continued; not that Adam was in a standing posture, probably he sat as at dinner, V. 433. 'Tis not his attitude which is here described, but his great attention. *Richardson.*

5. *What thanks sufficient, &c.*] The accounts which Raphael gives of the battel of Angels and the creation of the world, have in them
 I 2 those

Equal have I to render thee, divine
 Historian, who thus largely hast allay'd
 The thirst I had of knowledge, and vouchsaf'd
 This friendly condescension to relate
 Things else by me unsearchable, now heard 10
 With wonder, but delight, and, as is due,
 With glory attributed to the high
 Creator? something yet of doubt remains,
 Which only thy solution can resolve.
 When I behold this goodly frame, this world 15
 Of

those qualifications, which the critics judge requisite to an episode. They are nearly related to the principal action, and have a just connexion with the fable. The eighth book opens with a beautiful description of the impression which this discourse of the Arch-Angel made on our first parents. Adam afterwards, by a very natural curiosity, inquires concerning the motions of those celestial bodies which make the most glorious appearance among the six days works. The poet here, with a great deal of art, represents Eve as withdrawing from this part of their conversation to amusements more suitable to her sex. He well knew, that the episode in this book, which is filled with Adam's account of his passion and esteem for Eve, would have been improper for her hearing, and has therefore devised very just and beautiful reasons for her retiring.

Addison.

15. *When I behold this goodly frame, this world &c.*] Milton after having given so noble an idea of the creation of this new world takes a most proper occasion to show the two great systems, usually called the Ptolemaic and the Copernican, one making the earth, the other the sun to be the center; and this he does by introducing Adam proposing very judiciously the difficulties that occur in the first, and which was the system most obvious to him. The reply of the Angel touches on the expedients the Ptolemaics invented to solve those difficulties, and to patch up their system, and then intimates that perhaps the sun is the center, and so opens that system, and withal the noble improvements of the new philosophy; not however determining for one or the other: on the contrary he exhorts our progenitor to apply his thoughts rather to what more

Of Heav'n and Earth consisting, and compute
 Their magnitudes, this earth, a spot, a grain,
 An atom, with the firmament compar'd
 And all her number'd stars, that seem to roll
 Spaces incomprehensible (for such 20
 Their distance argues and their swift return
 Diurnal) merely to officiate light
 Round this opacous earth, this punctual spot,
 One day and night, in all their vast survey
 Useless besides; reasoning I oft admire, 25
 How

more nearly concerns him, and is within his reach. *Richardson.*

19. *And all her number'd stars,*] Number'd by whom? by the Lord their Creator, and by him alone, *Psal. CXLVII. 4. He telleth the number of the stars, he calleth them all by their names.* Astronomers also tell their number, but 'tis of that small part only which they see and give names to. But neither is this the *number'd* meant in this place. Adam only would say they are not a few, but a vast number, numerous. *Richardson.*

Number'd is the same here as *numerous* in VII. 621.

19. — *that seem to roll*

Spaces incomprehensible] That is roll thro' spaces incomprehensible: But Dr. Bentley reads *With speed incomprehensible*; because (as he says) their *distance* does not argue the spaces of the stars, one being reciprocal to the other:

nor does their *swift diurnal return* argue their spaces, but rather against them. This is true of the *distance* and the *swift diurnal return* consider'd separately. But it is as true, that when a body is at a vast distance and performs its circuit in a day, both these circumstances consider'd together argue that it rolls through spaces incomprehensible. *Pearce.*

23. — *this punctual spot,*] He had call'd this earth *a spot*, in ver. 17. he calls it here *this punctual spot*, a spot no bigger than a point, compared with the firmament and fixed stars. Dr. Bentley says that the author design'd *punctal*; but *punctual* is derived equally from *punctum* a point; and as the English language was before in possession of the word *punctual*, we may suppose that he chose to make use of this word rather than to coin a new one, especially since this signifies the same as the other.

How nature wise and frugal could commit
 Such disproportions, with superfluous hand
 So many nobler bodies to create,
 Greater so manifold to this one use,
 For ought appears, and on their orbs impose 30
 Such restless revolution day by day
 Repeated, while the sedentary earth,
 That better might with far less compass move,
 Serv'd by more noble than herself, attains
 Her end without least motion, and receives, 35
 As tribute, such a sumless journey brought
 Of incorporeal speed, her warmth and light;
 Speed,

28. *So many nobler bodies to create,
 Greater so manifold*] As if he had said, *So
 many nobler, so many greater*; but he turns the
 words, *So many nobler, Greater so many, ma-
 nifold* for the sake of the verse.

37. *Of incorporeal speed,*] Not that it was
 truly so, it signifies only very great speed, such
 as Spirits might use. *Speed almost spiritual*, as
 he expresses it a little afterwards, ver. 110.

40. ——— *which Eve
 Perceiving &c.*] What a lovely picture has
 the poet here drawn of Eve! As it did not
 become her to bear a part in the conversation,
 she modestly sits at a distance, but yet within
 view. She stays as long as the Angel and her

husband are discoursing of things, which it
 might concern her and her duty to know:
 but when they enter upon abstruser points,
 then she decently retires. This is preserving
 the decorum of character: and so Cephalus in
 Plato's Republic, and Scævola in Cicero's
 treatise De Oratore, stay only as long as it was
 suitable for persons of their character, and are
 made to withdraw when the discourse was less
 proper for them to hear. Eve's withdrawing
 is juster and more beautiful than these instances.
 She rises to go forth with lowliness, but yet
 with majesty and grace. What modesty and
 what dignity is here! Ovid says of Venus
 relating a story to her beloved Adonis. Met.
 X. 559.

Sic

Speed, to describe whose swiftness number fails.

So spake our sire, and by his count'nance seem'd
 Ent'ring on studious thoughts abstruse, which Eve 40
 Perceiving where she sat retir'd in sight,
 With lowliness majestic from her seat,
 And grace that won who saw to wish her stay,
 Rose, and went forth among her fruits and flowers,
 To visit how they prosper'd, bud and bloom, 45
 Her nursery; they at her coming sprung,
 And touch'd by her fair tendence gladlier grew.
 Yet went she not, as not with such discourse
 Delighted, or not capable her ear

Of

Sic ait, ac mediis interferit oscula verbis.

But how much more delicate is Milton's expression, and more becoming the chaste conjugal affection of Eve!

—— from his lip
 Not words alone pleas'd her. ——

Tibullus says in praise of Sulpicia, IV. II. 7.

Illam, quicquid agit, quoquo vestigia flectit,
 Componit furtim, subsequiturque decor.

But how much farther has our author carried the thought! Not only grace, but *a pomp of winning graces* waited upon her. She is not only graceful, but *queen* of the graces, as the

Heathens supposed their Goddess of love to be.

46. —— *they at her coming sprung, &c.*
 The same pretty thought Marino applies to his Venus, which probably Milton might have in view.

L'herbe dal sole impallidite, e gialle
 Verdeggian tutte, ogni fior s'apre & alza,
 &c. Adone, Cant. 3. St. 65.

In the same manner also speaking of Adonis,

Tutto al venir d'Adon par che ridenti,
 Rivesta il bel giardin novi colori &c.
 Ib. Cant. 6. St. 146. *Thyer.*

59. *With*

Of what was high: such pleasure she reserv'd, 50
 Adam relating, she sole auditress;
 Her husband the relator she preferr'd
 Before the Angel, and of him to ask
 Chose rather; he, she knew, would intermix
 Grateful digressions, and solve high dispute 55
 With conjugal caresses; from his lip
 Not words alone pleas'd her. O when meet now
 Such pairs, in love and mutual honor join'd?
 With Goddess-like demeanour forth she went,
 Not unattended, for on her as queen 60
 A pomp of winning graces waited still,
 And from about her shot darts of desire
 Into all eyes to wish her still in sight.

And

59. *With Goddess-like demeanour forth she went,*

Not unattended,] In the turn of expression in these two lines Milton seems to allude to Homer's description of Helen. Iliad. III. 142.

Ὠρματ' ἐκ θαλαμοιο, τέρεν κατὰ δακρυ χε-
 ούσα,

Οὐκ οἶν, ἅμα τηγέ. Thyer.

66. *To ask or search &c.*] The Angel's returning a doubtful answer to Adam's inquiries, was not only proper for the moral reason

which the poet assigns, but because it would have been highly absurd to have given the sanction of an Arch-Angel to any particular system of philosophy. The chief points in the Ptolemaic and Copernican hypothesis are described with great conciseness and perspicuity, and at the same time dressed in very pleasing and poetical images. *Addison.*

70. *This to attain,*] To attain to the knowledge of this hard question, Whether Heaven or Earth move, is of no concern or consequence to thee: *N'importe* (French) it matters not;

And Raphael now to Adam's doubt propos'd
Benevolent and facil thus reply'd. 65

To ask or search I blame thee not, for Heaven
Is as the book of God before thee set,
Wherein to read his wondrous works, and learn
His seasons, hours, or days, or months, or years:
This to attain, whether Heav'n move or Earth, 70
Imports not, if thou reckon right; the rest
From Man or Angel the great Architect
Did wisely to conceal, and not divulge
His secrets to be scann'd by them who ought
Rather admire; or if they list to try 75
Conjecture, he his fabric of the Heavens
Hath left to their disputes, perhaps to move

His

not; says Mr. Hume. Mr. Richardson understands it in the same manner: his words are "To attain to know whether the sun or the earth moves is not of use to us." But I believe that they are both mistaken in the sense of this passage, for I conceive it otherwise. *This to attain* is to be referred to what precedes and not to what follows; and accordingly there is only a colon before these words in Milton's own editions, and not a full stop as in some others. *This to attain*, that is to attain the knowledge of *seasons, hours, or days,*

VOL. II.

or months, or years, It imports not, it matters not, it makes no difference whether Heaven move or Earth, whether the Ptolemaic or the Copernican system be true. This knowledge we may still attain; *the rest*, other more curious points of inquiry concerning the heavenly bodies, God hath done wisely to conceal.

76. — *he his fabric of the Heavens*

Hath left to their disputes,] Mundum tradidit disputationi eorum, ut non inveniat homo opus quod operatus est Deus, ab initio usque ad finem. Vulg. Lat. Eccles. III. 11. Heylin.

K

80. And

His laughter at their quaint opinions wide
 Hereafter, when they come to model Heaven
 And calculate the stars, how they will wield 80
 The mighty frame, how build, unbuild, contrive
 To save appearances, how gird the sphere
 With centric and eccentric scribed o'er,
 Cycle and epicycle, orb in orb:
 Already by thy reasoning this I guess, 85
 Who art to lead thy offspring, and supposest
 That bodies bright and greater should not serve
 The less not bright, nor Heav'n such journeys run,
 Earth sitting still, when she alone receives
 The benefit: consider first, that great 90
 Or bright infers not excellence: the earth
 Though, in comparison of Heav'n, so small,
 Nor glist'ring, may of solid good contain

More

80. *And calculate the stars,*] The sense is,
 And form a judgment of the stars by com-
 puting their motions, distance, situation, &c.
 as to *calculate* a nativity signifies to form a
 judgment of the events attending it, by com-
 puting what planets, in what motions, pre-
 sided over that nativity. But Dr. Bentley
 takes *calculating the stars* here to mean count-

ing their numbers. That might be one thing
 intended; but it is not all. To *calculate* them
 is to make a computation of every thing re-
 lating to them: the consequence of which is
 (in the old system especially) *centric and ec-*
centric, cycle and epicycle, and orb in orb.

Pearce.

83. *With centric and eccentric*] *Centric* or
concentric

More plenty than the sun that barren shines,
 Whose virtue on itself works no effect, 95
 But in the fruitful earth; there first receiv'd
 His beams, unactive else, their vigor find.
 Yet not to earth are those bright luminaries
 Officious, but to thee earth's habitant.
 And for the Heav'n's wide circuit, let it speak 100
 The Maker's high magnificence, who built
 So spacious, and his line stretch'd out so far;
 That Man may know he dwells not in his own;
 An edifice too large for him to fill,
 Lodg'd in a small partition, and the rest 105
 Ordain'd for uses to his Lord best known.
 The swiftness of those circles attribute,
 Though numberless, to his omnipotence,
 That to corporeal substances could add 109

Speed

concentric are such spheres whose center is the same with, and *eccentric* such whose centers are different from that of the earth. *Cycle* is a circle; *Epicyle* is a circle upon another circle. Expedients of the Ptolemaics to solve the apparent difficulties in their system. *Richardson.*

102. — and his line stretch'd out so far;] A Scripture expression, Job. XXXVIII. 5.

Who hath stretched the line upon it? as if God had measur'd the Heavens and the Earth with a line.

108. *Though numberless,*] It may be join'd in construction with *circles*, and not with *swiftness*, as Dr. Bentley conceiv'd. And the sense is (as Dr. Pearce expresses it) that it is God's omnipotence which gives to the circles, tho'

Speed almost spiritual; me thou think'st not flow,
 Who since the morning hour set out from Heaven
 Where God resides, and ere mid-day arriv'd
 In Eden, distance inexpressible
 By numbers that have name. But this I urge,
 Admitting motion in the Heav'ns, to show 115
 Invalid that which thee to doubt it mov'd;
 Not that I so affirm, though so it seem
 To thee who hast thy dwelling here on earth.
 God to remove his ways from human sense,
 Plac'd Heav'n from Earth so far, that earthly sight,
 If it presume, might err in things too high, 121
 And no advantage gain. What if the sun
 Be center to the world, and other stars

By

so numberless, such a degree of swiftness. Or if we join *numberless* in construction with *swiftness*, it may be understood as in ver. 38.

Speed, to describe whose swiftness number fails.

128. *In six thou seest, &c.*] In the moon, and the five other wand'ring fires, as they are call'd V. 177. Their motions are evident; and what if the earth should be a seventh planet, and move three different motions though to thee insensible? The three different motions

which the Copernicans attribute to the earth are the *diurnal* round her own axis, the *annual* round the sun, and the *motion of libration* as it is call'd, whereby the earth so proceeds in her orbit, as that her axis is constantly parallel to the axis of the world. *Which else to several spheres thou must ascribe, &c.* You must either ascribe these motions to several spheres crossing and thwarting one another with crooked and indirect turnings and windings: Or you must attribute them to the earth, and *save the sun his labor* and the *primum mobile* too, *that swift*

By his attractive virtue and their own
 Incited, dance about him various rounds? 125
 Their wand'ring course now high, now low, then hid,
 Progressive, retrograde, or standing still,
 In six thou seest, and what if sev'nth to these
 The planet earth, so stedfast though she seem,
 Insensibly three different motions move? 130
 Which else to several spheres thou must ascribe,
 Mov'd contrary with thwart obliquities,
 Or save the sun his labor, and that swift
 Nocturnal and diurnal rhomb suppos'd,
 Invisible else above all stars, the wheel 135
 Of day and night; which needs not thy belief,
 If earth industrious of herself fetch day

Traveling

swift nocturnal and diurnal rhomb. It was observed in the note on VII. 619. that when Milton uses a Greek word, he frequently subjoins the English of it, as he does here, *the wheel of day and night*. So he calls the primum mobile: and this primum mobile in the ancient astronomy was an imaginary sphere above those of the planets and fixed stars; and therefore said by our author to be *suppos'd* and *invisible above all stars*. This was conceived to be the first mover, and to carry

all the lower spheres round along with it; by its rapidity communicating to them a motion whereby they revolved in twenty-four hours. *Which needs not thy belief, if earth, &c.* But there is no need to believe this, if the earth by revolving round on her own axis from west to east in twenty-four hours (*traveling east*) enjoys day in that half of her globe which is turn'd towards the sun, and is cover'd with night in the other half which is turn'd away from the sun.

Traveling east, and with her part averse
 From the sun's beam meet night, her other part
 Still luminous by his ray. What if that light 140
 Sent from her through the wide transpicuous air,
 To the terrestrial moon be as a star
 Inlightning her by day, as she by night
 This earth? reciprocal, if land be there,
 Fields and inhabitants: Her spots thou seest 145
 As clouds, and clouds may rain, and rain produce
 Fruits in her soften'd soil, for some to eat
 Allotted there; and other suns perhaps

With

145. — *Her spots thou seest*
As clouds,] It seems by this and by another
 passage V. 419. as if our author thought that
 the spots in the moon were clouds and vapors:
 but the most probable opinion is, that they
 are her seas and waters, which reflect only part
 of the sun's rays, and absorb the rest. They
 cannot possibly be clouds and vapors, because
 they are observed to be fix'd and permanent.
 But (as Dr. Pearce observes) Mr. Auzout in the
 Philosophical Transactions for the year 1666
 thought that he had observed some difference
 between the spots of the moon as
 they then appear'd, and as they are describ-
 ed to have appear'd long before: and Milton,
 who wrote this poem about that time, might
 approve of Auzout's observation, though
 others do not.

150. *Communicating male and female light,*
 The suns communicate male, and the moons
 female light. And thus Pliny mentions it as
 a tradition, that the sun is a masculine star,
 drying all things: on the contrary the moon
 is a soft and feminine star, dissolving humors:
 and so the balance of nature is preserved,
 some of the stars binding the elements, and
 others loosing them. Plin. Nat. Hist. Lib. 2.
 C. 100. Solis ardore siccatur liquor; et hoc
 esse masculinum fidus accepimus, torrens cuncta
 forbensque. — E contrario ferunt lunæ fe-
 mineum ac molle fidus, atque nocturnum sol-
 vere humorem. — Ita pensari naturæ vices,
 semperque sufficere, aliis siderum elementa
 cogentibus, aliis vero fundentibus.

155. *Only to shine, yet scarce to contribute*]

The

With their attendant moons thou wilt descry
 Communicating male and female light, 150
 Which two great sexes animate the world,
 Stor'd in each orb perhaps with some that live.
 For such vast room in nature unpossess'd
 By living soul, desert and desolate,
 Only to shine, yet scarce to contribute 155
 Each orb a glimpse of light, convey'd so far
 Down to this habitable, which returns
 Light back to them, is obvious to dispute.
 But whether thus these things, or whether not,

Whether

The accent here upon *contribúte* is the same as upon *attribúte* in ver. 107.

The swiftness of those circles *attribúte* :
 and upon *attribúted* in ver. 12.

With glory *attribúted* to the high.

But now a days we generally lay the accent differently.

157. — *this habitable*,] An adjective used substantively : earth is understood ; as in VI. 78. *this terrene*. *This habitable* is pure Greek, Οἰκουμένη, the inhabited, the earth.

Richardson.

158. *Light back to them*,] I think that Dr. Bentley very justly objects to the word *Light* here : for if the fix'd stars convey only a *glimpse of light* to our earth, it is too much

to say that she returns back to them *light* in general, which implies more than a glimpse of it. The Doctor therefore would read *Nought back to them* : But this is not agreeable to the philosophy which Milton puts in Raphael's mouth : for it is intimated in ver. 140. that our earth does *send out light from her* ; and if so, then some of her light might be return'd back to the fix'd stars. Suppose we should read *Like back to them* &c. i. e. only a *glimpse of light*, just as much and no more than she receives. Pearce.

159. *But whether thus these things, or whether not, &c.*] The Angel is now recapitulating the whole. He had argued upon the supposition of the truth of the Ptolemaic system to ver. 122. Then he proposes the Copernican system, and argues upon that supposition.

Whether the sun predominant in Heaven 160
 Rise on the earth, or earth rise on the sun,
 He from the east his flaming road begin,
 Or she from west her silent course advance
 With inoffensive pace that spinning sleeps
 On her soft axle, while she paces even, 165
 And bears thee soft with the smooth air along,
 Solicit not thy thoughts with matters hid,
 Leave them to God above, him serve and fear;
 Of other creatures, as him pleases best,
 Wherever plac'd, let him dispose: joy thou 170
 In what he gives to thee, this Paradise
 And thy fair Eve; Heav'n is for thee too high
 To know what passes there; be lowly wise:
 Think only what concerns thee and thy being;
 Dream not of other worlds, what creatures there 175
 Live,

position. Now he sums up the whole, *But whether thus these things, or whether not*, whether the one system or the other be true, whether Heaven move or Earth, solicit not thyself about these matters, fear God and do thy duty.

162. — *his flaming road*] Elegantly ap-

plying to the road what belongs to the sun. So I. 786. he says the moon *wheels her pale course*.
 Richardson.

164. — *that spinning sleeps*

On her soft axle,] Metaphors taken from a top, of which Virgil makes a whole simile, *Æn.* VII. 378. It is an objection to the Copernican

Live, in what state, condition or degree,
Contented that thus far hath been reveal'd
Not of Earth only but of highest Heaven.

To whom thus Adam, clear'd of doubt, reply'd.
How fully hast thou satisfy'd me, pure 180
Intelligence of Heav'n, Angel serene,
And freed from intricacies, taught to live,
The easiest way, nor with perplexing thoughts
To interrupt the sweet of life, from which
God hath bid dwell far off all anxious cares, 185
And not molest us, unless we ourselves
Seek them with wand'ring thoughts, and notions vain.
But apt the mind or fancy is to rove
Uncheck'd, and of her roving is no end;
Till warn'd, or by experience taught, she learn, 190
That not to know at large of things remote

From

pernican system, that if the earth mov'd round on her axle in twenty-four hours, we should be sensible of the rapidity and violence of the motion; and therefore to obviate this objection it is not only said that *she advances her silent course with inoffensive pace that spinning sleeps on her soft axle*, but it is far-

VOL. II.

ther added to explain it still more, *while she paces even, and bears thee soft with the smooth air along*: for the air, the atmosphere moves as well as the earth.

173. ——— *be lowly wise:*] Noli altum sapere. Hume.

L

193. That

From use, obscure and subtle, but to know
 That which before us lies in daily life,
 Is the prime wisdom; what is more, is fume,
 Or emptiness, or fond impertinence, 195
 And renders us in things that most concern
 Unpractic'd, unprepar'd, and still to seek.
 Therefore from this high pitch let us descend
 A lower flight, and speak of things at hand
 Useful, whence haply mention may arise 200
 Of something not unseasonable to ask
 By sufferance, and thy wonted favor deign'd.

Thee

193. *That which before us lies in daily life,*]
 Shadow'd from a verse of Homer, so much
 admir'd and recommended by Socrates,

Οἷσι τοι ἐν μεγάροισι κακὸν τ' ἀγαθὸν εἰ τετυκ-
 ται. Bentley.

194. *Is the prime wisdom; what is more, is
 fume, &c.*] An excellent piece of satire
 this, and a fine reproof of those men who
 have all sense but common sense, and whose
 folly is truly represented in the story of the
 philosopher, who while he was gazing at the
 stars fell into the ditch. Our author in these
 lines, as Mr. Thyer imagines, might probably
 have in his eye the character of Socrates, who
 first attempted to divert his countrymen from
 their airy and chimerical notions about the
 origin of things, and turn their attention to
 that *prime wisdom*, the consideration of mo-

ral duties, and their conduct in social life.

204. — *now hear me relate*

My story,] Adam, to detain the Angel, en-
 ters upon his own history, and relates to him
 the circumstances in which he found himself
 upon his creation; as also his conversation with
 his Maker, and his first meeting with Eve.
 There is no part of the poem more apt to raise
 the attention of the reader, than this discourse
 of our great ancestor; as nothing can be more
 surprising and delightful to us, than to hear
 the sentiments that arose in the first man while
 he was yet new and fresh from the hands of his
 Creator. The poet has interwoven every thing
 which is delivered upon this subject in holy
 Writ with so many beautiful imaginations of
 his own, that nothing can be conceived more
 just and natural than this whole episode. As our
 author knew this subject could not but be
 agreeable

Thee I have heard relating what was done
 Ere my remembrance: now hear me relate
 My story, which perhaps thou hast not heard; 205
 And day is yet not spent; till then thou seest
 How subtly to detain thee I devise,
 Inviting thee to hear while I relate,
 Fond, were it not in hope of thy reply:
 For while I sit with thee, I seem in Heaven, 210
 And sweeter thy discourse is to my ear
 Than fruits of palm-tree pleasantest to thirst
 And hunger both, from labor, at the hour

Of

agreeable to his reader, he would not throw it into the relation of the six days works, but reserved it for a distinct episode, that he might have an opportunity of expatiating upon it more at large. Before I enter on this part of the poem, I cannot but take notice of two shining passages in the dialogue between Adam and the Angel. The first is that wherein our ancestor gives an account of the pleasure he took in conversing with him, which contains a very noble moral.

For while I sit with thee, I seem in Heaven
 &c.

The other I shall mention is that in which the Angel gives a reason why he should be glad to hear the story Adam was about to relate.

For I that day was absent, &c. Addison.
 211. And sweeter thy discourse is to my ear &c.]

The poet had here probably in mind that passage in Virgil, Ecl. V. 45.

Tale tuum carmen nobis, divine poeta,
 Quale sopor fessis in gramine: quale per
 æstum

Dulcis aquæ saliente sitim restinguere rivo.

O heav'nly poet! such thy verse appears,
 So sweet, so charming to my ravish'd ears,
 As to the weary swain, with cares oppress'd,
 Beneath the sylvan shade, refreshing rest;
 As to the feverish traveler, when first
 He finds a crystal stream to quench his thirst.

Dryden.

But the fine turn in the three last lines of Milton is entirely his own, and gives an exquisite beauty to this passage above Virgil's. See *An Essay upon Milton's imitations of the Ancients*, p. 37.

212. — fruits of palm-tree] The palm tree
 L 2 bears

Of sweet repast; they satiate, and soon fill 214
 Though pleasant, but thy words with grace divine
 Imbued, bring to their sweetnesss no satiety.

To whom thus Raphael answer'd heav'nly meek.
 Nor are thy lips ungraceful, Sire of men,
 Nor tongue ineloquent; for God on thee
 Abundantly his gifts hath also pour'd 220
 Inward and outward both, his image fair:
 Speaking or mute all comeliness and grace
 Attends thee, and each word, each motion forms;
 Nor less think we in Heav'n of thee on Earth
 Than of our fellow servant, and inquire 225
 Gladly into the ways of God with Man:
 For God we see hath honor'd thee, and set

On

bears a fruit call'd a date, full of sweet juice,
 a great restorative to dry and exhausted bodies
 by augmenting the radical moisture. There
 is one kind of it called Palma Ægyptiaca,
 which from its virtue against drouth was
 named *Adr̄os*, *sitim sedans*. *Hume.*

218. *Nor are thy lips ungraceful,*] Alluding
 to Psal. XLV. 3. *Full of grace are thy lips.*

221. *Inward and outward both, his image
 fair:*] One would think by this word
outward that Milton was of the sect of An-
 thropomorphites, as well as Materialists.

Warburton.

225. *Than of our fellow servant,*] So the
 Angel says unto St. John, Rev. XXII. 9. *I am
 thy fellow servant.*

229. *For I that day was absent,*] The sixth
 day of creation. Of all the rest, of which he
 has given an account, he might have been an
 eye-witness, and speak from his own know-
 ledge: what he has said of this day's work, of
 Adam's original, to be sure, he must have had
 by hear-say or inspiration. Milton had very
 good reason to make the Angel absent now,
 not only to vary his speaker, but because
 Adam

On Man his equal love: say therefore on;
 For I that day was absent, as befel,
 Bound on a voyage uncouth and obscure, 230
 Far on excursion tow'ard the gates of Hell;
 Squar'd in full legion (such command we had)
 To see that none thence issued forth a spy,
 Or enemy, while God was in his work,
 Lest he incens'd at such eruption bold, 235
 Destruction with creation might have mix'd.
 Not that they durst without his leave attempt,
 But us he sends upon his high behests
 For state, as Sovran King, and to inure
 Our prompt obedience. Fast we found, fast shut 240
 The dismal gates, and barricado'd strong;

But

Adam could best, or only, tell some particulars not to be omitted. *Richardson.*

231. — *the gates of Hell*;] Hom. Iliad. XXIII. 71. *πυλὰς αἰδῶο*

233. *To see that none thence issued forth &c.*] As Man was to be the principal work of God in this lower world, and (according to Milton's hypothesis) a creature to supply the loss of the fallen Angels, so particular care is taken at his creation. The Angels on that day keep watch and guard at the gates of Hell, that none may issue forth to interrupt the sacred

work. At the same time that this was a very good reason for the Angel's absence, it is likewise doing honor to the Man with whom he was conversing.

240. — *Fast we found, fast shut &c*] There is no question but our poet drew the image in what follows from that in Virgil's sixth book, where Æneas and the Sibyl stand before the adamantin gates, which are there described as shut upon the place of torments, and listen to the groans, the clank of chains, and the noise of iron whips, that were heard in those regions

But long ere our approaching heard within
 Noise, other than the sound of dance or song,
 Torment, and loud lament, and furious rage.
 Glad we return'd up to the coasts of light 245
 Ere sabbath evening: so we had in charge.
 But thy relation now; for I attend,
 Pleas'd with thy words no less than thou with mine.

So spake the Godlike Pow'r, and thus our fire.
 For Man to tell how human life began 250
 Is hard; for who himself beginning knew?
 Desire with thee still longer to converse

Induc'd

gions of pain and sorrow. *Addison.*
 The reader will not be displeased to see the
 passage, *Æn.* VI. 557.

Hinc exaudiri gemitus, et sæva sonare
 Verbera; tum stridor ferri, tractæque ca-
 tenæ:
 Constitit Æneas, strepitumque exterritus
 hausit.

From hence are heard the groans of ghosts,
 the pains
 Of sounding lashes and of dragging chains:
 The Trojan stood astonish'd at their cries.
Dryden.

And in like manner Astolfo in *Orlando Furio-*
so is represented list'ning at the mouth of Hell,
Cant. 34. *St.* 4.

L'orecchie attente à lo spiraglio tenne,
 E l'aria ne senti percoffa, e rotta
 Da pianti, e d'urli, e da lamento eterno
 Segno evidente, quivi esser l'inferno.

To hearken at the same he waxed bold,
 And heard most woful mourning, plaints
 and cries,
 Such as from Hell were likely to arise.

Harrington.

253. *As new wak'd from soundest sleep &c.*]
 Adam then proceeds to give an account of his
 condition and sentiments immediately after his
 creation. How agreeably does he represent
 the posture in which he found himself, the
 beautiful landskip that surrounded him, and
 the gladness of heart which grew up in him
 on that occasion? Adam is afterwards de-
 scrib'd

Induc'd me. As new wak'd from foundest sleep
 Soft on the flow'ry herb I found me laid
 In balmy sweat, which with his beams the sun 255
 Soon dry'd, and on the reaking moisture fed.
 Strait toward Heav'n my wond'ring eyes I turn'd,
 And gaz'd a while the ample sky, till rais'd
 By quick instinctive motion up I sprung,
 As thitherward endeavoring, and upright 260
 Stood on my feet; about me round I saw
 Hill, dale, and shady woods, and sunny plains,
 And liquid lapse of murm'ring streams; by these,
 Creatures

scrib'd as surpris'd at his own existence, and taking a survey of himself, and of all the works of nature. He likewise is represented as discovering by the light of reason, that he and every thing about him must have been the effect of some being infinitely good and powerful, and that this being had a right to his worship and adoration. His first address to the sun and to those parts of the creation which made the most distinguish'd figure, is very natural and amusing to the imagination. His next sentiment, when upon his first going to sleep he fancies himself losing his existence, and falling away into nothing, can never be sufficiently admir'd. His dream in which he still preserves the consciousness of his existence, together with his removal into the garden which was prepared for his reception, are also

circumstances finely imagined, and grounded upon what is delivered in sacred story. These and the like wonderful incidents in this part of the work have in them all the beauties of novelty, at the same time that they have all the graces of nature. They are such as none but a great genius could have thought of, though, upon the perusal of them, they seem to rise of themselves from the subject of which he treats. In a word, tho' they are natural, they are not obvious, which is the true character of all fine writing. *Addison.*

256. ——— *reaking*] Or reeking is the same as steaming or smoking from the Saxon *Rec* smoke. This idea is not the most delicate.

265. — *all*

Creatures that liv'd and mov'd, and walk'd, or flew,
 Birds on the branches warbling; all things smil'd, 265
 With fragrance and with joy my heart o'erflow'd.
 Myself I then perus'd, and limb by limb
 Survey'd, and sometimes went, and sometimes ran
 With supple joints, as lively vigor led:
 But who I was, or where, or from what cause, 270
 Knew not; to speak I try'd, and forthwith spake;
 My tongue obey'd, and readily could name
 Whate'er I saw. Thou Sun, said I, fair light,
 And thou inlighten'd Earth, so fresh and gay,
 Ye Hills, and Dales, ye Rivers, Woods, and Plains,
 And ye that live and move, fair Creatures tell, 276
 Tell,

265. ——— *all things smil'd,*
With fragrance and with joy my heart o'er-
flow'd. So Milton's own and most other
 editions, have this passage. Others have it
 thus,

——— all things smil'd
 With fragrance, and with joy my heart
 o'erflow'd.

Both are beautiful, but we will adhere to the
 first, not only because it is in Milton's own edi-
 tions, which we would never alter in the least
 pointing, unless 'tis manifestly an error of the
 printer, but this sense is the best. Moreover

the period is rounder, the cadence more mu-
 sical, and the expression more poetical. By
fragrance Milton has endeavor'd to give an idea
 of that exquisite and delicious joy of heart
 Homer so often expresses by *λαύρα*, a word
 that signifies the fragrance that flowers emit
 after a shower or dew. Milton has used a like
 expression in his treatise *of Reformation*, p. 2.
 Edit. 1738. "Methinks a sovran and reviv-
 ing joy must needs rush into the bosom of
 him that reads or hears, and the sweet odor
 of the returning Gospel imbath his soul
 with the *fragrance* of Heaven." *Richardson*.
 Mr. Richardson might have further observed,
 that

Tell, if ye saw, how came I thus, how here?
 Not of myself; by some great Maker then,
 In goodness and in pow'r præminent;
 Tell me, how may I know him, how adore, 280
 From whom I have that thus I move and live,
 And feel that I am happier than I know.
 While thus I call'd, and stray'd I knew not whither,
 From where I first drew air, and first beheld
 This happy light, when answer none return'd, 285
 On a green shady bank profuse of flowers
 Pensive I sat me down; there gentle sleep
 First found me, and with soft oppression seis'd
 My droused sense, untroubled, though I thought
 I

that Milton himself had expressed the same
 thought with more beauty if possible in IV.
 153. where speaking of Satan's approach to
 the garden of Paradise he says,

——— And of pure now purer air
 Meets his approach, and to the heart in-
 spires
 Vernal delight and joy, able to drive
 All sadness but despair. *Thyer.*

269. ——— *as lively vigor led:*] We have
 printed it after the first edition, though the
 second represents it thus,

VOL. II.

——— and sometimes ran
 With supple joints, *and* lively vigor led:
 This reading is follow'd likewise in some other
 editions, but we conceive it to be plainly an
 error of the press.

272. ——— *and readily could name*
Whate'er I saw.] There is a contradiction
 between this and ver. 352 &c. In the first
 passage Adam says that he could name what-
 e'er he saw, before he got into Paradise. In
 the second he says, that God gave him that
 ability when the beasts came to him in Para-
 dise,
 M

I then was passing to my former state 290
 Insensible, and forthwith to dissolve:
 When suddenly stood at my head a dream,
 Whose inward apparition gently mov'd
 My fancy to believe I yet had being,
 And liv'd: One came, methought, of shape divine,
 And said, Thy mansion wants thee, Adam, rise, 296
 First Man, of men innumerable ordain'd
 First Father, call'd by thee I come thy guide
 To the garden of bliss, thy seat prepar'd.
 So saying, by the hand he took me rais'd, 300
 And over fields and waters, as in air
 Smooth sliding without step, last led me up

A

disē. For this last passage alludes to the rab-
 binical opinion, that he gave names according
 to their natures (clearer express'd, ver. 438
 &c.) and the knowledge of their natures he
 says God then suddenly indued him with.

Warburton.

292. — *stood at my head a dream,*] Where
 busy fancy, in which those strange dark scenes
 are laid, has its seat and residence, according
 to Homer's philosophic observation, Iliad. II.
 16, 20.

Βῆ δ' ἀρ' οὐρανοῦ, ἐπεὶ τοῦ μυθοῦ ἀκασε,
 Στῆ δ' ἀρ' ὑπὲρ κεφαλῆς. Hume.

296. *Thy mansion wants thee,*] Rather *wants*
thee, says Dr. Bentley. But *wants* is right:
 as in V. 365.

Those happy places thou hast deign'd a
 while

To want. Pearce.

300. *So saying, by the hand he took me rais'd,*
 It is said Gen. II. 15. that *the Lord God took*
the man, and put him into the garden of Eden
to dress it and to keep it. Some commentators
 say, that man was not formed in Paradise, but
 was placed there a'ter he was formed, to show
 that he had no title to it by nature but by
 grace:

A woody mountain; whose high top was plain,
 A circuit wide, inclos'd, with goodliest trees 304
 Planted, with walks, and bow'rs, that what I saw
 Of earth before scarce pleasant seem'd. Each tree
 Loaden with fairest fruit, that hung to th' eye
 Tempting, stirr'd in me sudden appetite
 To pluck and eat; whereat I wak'd, and found
 Before mine eyes all real, as the dream 310
 Had lively shadow'd: Here had new begun
 My wand'ring, had not he who was my guide
 Up hither, from among the trees appear'd,
 Prefence divine. Rejoicing, but with awe,
 In adoration at his feet I fell 315

Submits:

grace: and our author poetically supposes that
 he was carried thither sleeping, and was first
 made to see that happy place in vision. Our
 poet had perhaps in mind that passage of Vir-
 gil, where Venus lays young Ascanius asleep,
 and removes him from Carthage to the Idalian
 groves, *Æn.* I. 691.

At Venus Ascanio placidam per membra
 quietem
 Irrigat, et fœtum gremio dea tollit in altos
 Idaliæ lucos; ubi mollis amaracus illum
 Floribus, et dulci aspirans complectitur
 umbra.

The Goddess then to young Ascanius flies,
 And in a pleasing slumber seals his eyes;
 Lull'd in her lap, amidst a train of Loves,
 She gently bears him to her blissful groves:
 Then with a wreath of myrtle crowns his
 head,

And softly lays him on a flow'ry bed.

Dryden.

Or if our poet had Scripture still in view, he
 had authority for such a removal of a person,
Acts VIII. 39. when *the Spirit of the Lord*
caught away Philip, and he was found at Azotus.

314. — Rejoicing, but with awe,] There
 M 2 should

Submits: he rear'd me', and Whom thou sought'st I am,
 Said mildly, Author of all this thou see'st
 Above, or round about thee, or beneath,
 This Paradise I give thee, count it thine
 To till and keep, and of the fruit to eat: 320
 Of every tree that in the garden grows
 Eat freely with glad heart; fear here no dearth:
 But of the tree whose operation brings
 Knowledge of good and ill, which I have set
 The pledge of thy obedience and thy faith, 325
 Amid

should most certainly be a comma after the word *awe*, altho' there be no printed authorities to justify it. It gives a greater strength to the sense, as it confines the *awe* to the *re-joicing*, and thereby expresses that mixture of joy and reverence, which the Scriptures so often recommend to us in our approaches to the divine Being. *Tbyer.*

316. — *I am,*] These words make very good sense here in the common acceptation of them: but by Milton's placing them in such an emphatical manner at the end of the verse, I am of opinion that he might possibly allude to the name, which God gave himself to Moses, when he appeared to him in the bush. *Exod. III. 14. God said unto Moses I am that I am; and he said, Thus shalt thou say unto the children of Israel, I am hath sent me unto you. John VIII. 58. Before Abraham was, I am.*

Greenwood.

320. *To till and keep,*] Dr. Bentley says that Paradise was not to be *till'd*, but the common earth after the fall: he therefore says that Milton design'd it *To dress and keep*, as in *Gen. II. 15. to dress it and to keep it*. This looks like a just objection, and yet is not so in reality: for if he had consulted the original, he would have found that Adam was to *till* as well before as after the fall: while he continued in that garden, he was to *till* that; after his expulsion from thence he was to *till* the common earth. Our poet seems here to have approv'd of the opinion of Fagius (a favorite annotator of his) who in his note on *Gen. II. 9.* thinks that Adam was to have plough'd and sow'd in Paradise, if he had continued there: And Milton here follows Ainsworth's translation, which has in *Gen. II. 15. to till it and to keep it*: And Ainsworth's translation is more exact than that of our common bible; for not only the original word עָבַר here used is

Amid the garden by the tree of life,
 Remember what I warn thee, shun to taste,
 And shun the bitter consequence: for know,
 The day thou eat'st thereof, my sole command
 Transgress'd, inevitably thou shalt die, 330
 From that day mortal, and this happy state
 Shalt lose, expell'd from hence into a world
 Of woe and sorrow. Sternly he pronounc'd
 The rigid interdiction, which resounds
 Yet dreadful in mine ear, though in my choice 335
 Not

is the very same with that used in Chap. III. 23. and which is there render'd to *till*: but the LXX. likewise employ one and the same word *εργαζομαι* in both places, as the Vulgar Latin does *operari*: and the Hebrew, the Greek, the Latin word alike signify to *labor*, *cultivate*, or *till*. In Chap. III. 23. our translators render it *till*, and they might as well have render'd it so Chap. II. 15. since that word in the common acceptation signifies no more than to *cultivate*; and therefore Ainsworth has *till*, and Le Clerc *colere* in both places. Our English Translators chose to use *dress* here, as imagining it (I suppose) more applicable to a garden. But Dr. Bentley should have consulted the ancient versions and the original, and not have trusted to our English translation, especially before he found fault with an author who understood the original so well as Milton did.

Pearce.

323. *But of the tree &c.*] This being the great hinge on which the whole poem turns, Milton has mark'd it strongly. *But of the tree* — *Remember what I warn thee* — he dwells, expatiates upon it from ver. 323 to 336, repeating, enforcing, fixing every word; 'tis all nerve and energy. *Richardson.*

330. — *inevitably thou shalt die,*] *In the day that thou eatest thereof thou shalt surely die*, as it is express'd Gen. II. 17. that is *from that day* thou shalt become *mortal*, as our poet immediately afterwards explains it.

335. *Yet dreadful in mine ear,*] The impression, which the interdiction of the tree of life left in the mind of our first parent, is describ'd with great strength and judgment; as the image of the several beasts and birds passing in review before him is very beautiful and lively. *Addison.*

353. — *with*

Not to incur; but soon his clear aspect
 Return'd, and gracious purpose thus renew'd.
 Not only these fair bounds, but all the earth
 To thee and to thy race I give; as lords
 Possess it, and all things that therein live, 340
 Or live in sea, or air, beast, fish, and fowl.
 In sign whereof each bird and beast behold
 After their kinds; I bring them to receive
 From thee their names, and pay thee fealty
 With low subjection; understand the same 345
 Of fish within their watry residence,
 Not hither summon'd, since they cannot change
 Their element to draw the thinner air.

As

353.— *with such knowledge God indued &c.*]
 Wonderful was the knowledge of God be-
 stow'd on Adam, nor that part of it least,
 which concerned the naming things aright;
 as Cicero agrees with Pythagoras; Qui pri-
 mus, quod summæ sapientiæ Pythagoræ vi-
 sum est, omnibus rebus nomina imposuit.
 Tusc. Disp. lib. 1. sect. 25. Hume.

354. ——— *but in these*
I found not what methought I wanted still;]
 The account given by Moses is very short here,
 as in all the rest. Gen. II. 19, 20. *And out of*
the ground the Lord God formed every beast of
the field, and every fowl of the air, and brought

them unto Adam to see what he would call them:
and whatsoever Adam called every living crea-
ture, that was the name thereof. And Adam
gave names to all cattel, and to the fowl of the
air, and to every beast of the field: but for
Adam there was not found an help meet for him.
 And from this short account our author has
 rais'd what a noble episode! and what a divine
 dialogue from the latter part only!

357. *O by what name, &c.*] Adam in the
 next place describes a conference which he
 held with his Maker upon the subject of soli-
 tude. The poet here represents the Supreme
 Being, as making an essay of his own work,
 and

As thus he spake, each bird and beast behold
 Approaching two and two, these cowering low 350
 With blandishment, each bird stoop'd on his wing.
 I nam'd them, as they pass'd, and understood
 Their nature, with such knowledge God indued
 My sudden apprehension: but in these
 I found not what methought I wanted still; 355
 And to the heav'nly vision thus presum'd.

O by what name, for thou above all these,
 Above mankind, or ought than mankind higher,
 Surpassest far my naming, how may I
 Adore thee, Author of this universe, 360
 And all this good to man? for whose well being
 So

and putting to the trial that reasoning faculty, with which he had indued his creature. Adam urges in this divine colloquy the impossibility of his being happy, tho' he was the inhabitant of Paradise, and lord of the whole creation, without the conversation and society of some rational creature, who should partake those blessings with him. This dialogue, which is supported chiefly by the beauty of the thoughts, without other poetical ornaments, is as fine a part as any in the whole poem. The more the reader examines the justness and delicacy of its sentiments, the more he will find himself pleased with it.

The poet has wonderfully preserved the character of majesty and condescension in the Creator, and at the same time that of humility and adoration in the creature. Addison.

O by what name,

O quam te memorem?

Virg. Æn. I. 327.

357. *O by &c]* It is an unreasonable as well as untheological supposition, that God gave man the inspir'd knowledge of the natures of his fellow-creatures before the nature of his creator; yet this our poet supposes. What seems to have misled him was that in the ordinary

So amply, and with hands so liberal
 Thou hast provided all things : but with me
 I see not who partakes. In solitude
 What happiness, who can enjoy alone, 365
 Or all enjoying, what contentment find?
 Thus I presumptuous; and the vision bright,
 As with a smile more brighten'd, thus reply'd.

What call'st thou solitude? is not the earth
 With various living creatures, and the air 370
 Replenish'd, and all these at thy command
 To come and play before thee? know'st thou not
 Their language and their ways? they also know,
 And reason not contemptibly; with these
 Find pastime, and bear rule; thy realm is large. 375
 So spake the universal Lord, and seem'd
 So ord'ring. I with leave of speech implor'd,
 And

dinary way of acquiring knowledge we rise
 from the creature to the creator.

Warburton.

372. ——— know'st thou not

Their language and their ways?] That brutes
 have a kind of language among themselves
 is evident and undeniable. There is a treatise
 in French of the language of brutes : and

our author supposes that Adam understood
 this language, and was of knowledge superior
 to any of his descendents, and besides was
 assisted by inspiration, *with such knowledge God*
indued his sudden apprehension. He is said by
 the School-Divines to have exceeded Solomon
 himself in knowledge.

379. *Let*

And humble deprecation thus reply'd.

Let not my words offend thee, heav'nly Power,
My Maker, be propitious while I speak. 380

Hast thou not made me here thy substitute,
And these inferior far beneath me set?

Among unequals what society

Can sort, what harmony or true delight?

Which must be mutual, in proportion due 385

Giv'n and receiv'd; but in disparity

The one intense, the other still remiss

Cannot well suit with either, but soon prove

Tedious alike: Of fellowship I speak

Such as I seek, fit to participate 390

All rational delight, wherein the brute

Cannot be human consort; they rejoice

Each with their kind, lion with lions;

So

379. *Let not my words offend thee,*] Abraham thus implores leave to speak, and makes intercession for Sodom with the like humble deprecation. Gen. XVIII. 30. *Oh let not the Lord be angry, and I will speak.*

386. — *but in disparity &c.*] But in inequality, such as is between brute and rational; *the one intense*, man high, wound up, and

VOL. II.

strain'd to nobler understanding, and of more lofty faculty; *the other still remiss*, the animal let down, and slacker, groveling in more low and mean perceptions, can never suit together. A musical metaphor, from strings, of which the stretch'd and highest give a smart and sharp sound, the slack a flat and heavy one. *Hume.*

N

395. *Much*

So fitly them in pairs thou hast combin'd;
 Much less can bird with beast, or fish with fowl 395
 So well converse, nor with the ox the ape;
 Worse then can man with beast, and least of all.

Whereto th' Almighty answer'd not displeas'd.
 A nice and subtle happiness I see
 Thou to thyself propos'st, in the choice 400
 Of thy associates, Adam, and wilt taste
 No pleasure, though in pleasure, solitary.
 What think'st thou then of me, and this my state?
 Seem I to thee sufficiently possess'd
 Of happiness, or not? who am alone 405
 From all eternity, for none I know
 Second to me or like, equal much less.

How

395. *Much less can bird with beast, or fish
 with fowl*
So well converse, nor with the ox the ape;
Worse then can man with beast, &c.] Dr.
 Bentley would have us read thus,

*But ox with ape cannot so well converse,
 Much less can bird with beast, or fish with
 fowl;*
Worse then &c.

But this reading is faulty in the diction; for
 it names *ox* and *ape* without the article *the* be-

fore them. When Milton speaks of general
 things as *bird*, *beast* and *fish*, he drops the ar-
 ticle; but he always uses it when particular
 kinds are mention'd; and this grammar re-
 quires. Well, but what is the fault of the
 common reading? The Doctor says that the
ox is nearer to the *ape* than *bird* is to *beast* &c;
 so that the disharmony diminishes by the order
 of the phrase, instead of increasing. This
 objection will be remov'd by considering the
 sense of the whole passage, which the Doctor
 seems not to have consider'd aright. *The brute*
 (says

How have I then with whom to hold converse
 Save with the creatures which I made, and those
 To me inferior, infinite descents
 Beneath what other creatures are to thee? 410

He ceas'd, I lowly answer'd. To attain
 The highth and depth of thy eternal ways
 All human thoughts come short, Supreme of things;
 Thou in thyself art perfect, and in thee 415
 Is no deficiency found; not so is Man,
 But in degree, the cause of his desire
 By conversation with his like to help,
 Or solace his defects. No need that thou
 Shouldst propagate, already infinite, 420
 And through all numbers absolute, though one;

But

(says Milton ver. 391.) *cannot be human consort in rational delight*, i. e. 'cannot converse with man in that way: and then he adds here *Much less can bird well converse so with beast &c.* i. e. less still can one irrational animal converse in this way with another irrational animal; not only if they be of a different species, as bird and beast, fish and fowl are; but even if they be of the same species, as the ox and ape are; the most widely different creatures of any which are of the same species. But least of all can man converse in a rational

way with any of the beasts or irrational creatures. Is not here a very proper gradation?

Pearce.

406.

— none I know

Second to me or like,] *Nec viget quicquam simile aut secundum.* Hor. Od. I. XII. 18.

413. *The highth and depth of thy eternal ways &c.*] Rom. XI. 33. *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*

421. *And through all numbers absolute,*] A
 N 2 Latin

But Man by number is to manifest
 His single imperfection, and beget
 Like of his like, his image multiply'd,
 In unity defective, which requires 425
 Collateral love, and dearest amity.
 Thou in thy secrecy although alone,
 Best with thyself accompanied, seek'st not
 Social communication, yet so pleas'd,
 Canst raise thy creature to what highth thou wilt 430
 Of union or communion, deify'd;
 I by conversing cannot these erect
 From prone, nor in their ways complacence find.
 Thus I imbolden'd spake, and freedom us'd
 Permissive, and acceptance found, which gain'd 435
 This

Latin expression, *omnibus numeris absolutus*, as Cicero says, and means perfect in all its parts, and complete in every thing; *quod expletum sit omnibus suis numeris et partibus*, as Cicero elsewhere expresses it: but there seems to be a low conceit in the expression,

And through all *numbers* absolute, though one.

423. *His single imperfection,*] That is the imperfection of him single. A frequent way of speaking in Milton. *Pearce.*

440. *Expressing well the spirit within thee free,*

My image,] Milton is upon all occasions a strenuous advocate for the freedom of the human mind against the narrow and rigid notions of the Calvinists of that age, and here in the same spirit supposes the very image of God in which man was made to consist in this liberty. The sentiment is very grand, and this sense of the words is, in my opinion, full as probable as any of those many which the commentators have put upon them, in

as

This answer from the gracious voice divine.

Thus far to try thee, Adam, I was pleas'd,
 And find thee knowing not of beasts alone,
 Which thou hast rightly nam'd, but of thyself,
 Expressing well the spi'rit within thee free, 440
 My image, not imparted to the brute,
 Whose fellowship therefore unmeet for thee
 Good reason was thou freely shouldst dislike,
 And be so minded still; I, ere thou spak'st,
 Knew it not good for Man to be alone, 445
 And no such company as then thou saw'st
 Intended thee, for trial only brought,
 To see how thou could'st judge of fit and meet:
 What next I bring shall please thee, be assur'd,
 Thy

as much as no property of the soul of man distinguishes him better from the brutes, or assimilates him more to his Creator. This notion, tho' uncommon, is not peculiar to Milton; for I find Clarius, in his remark upon this passage of Scripture, referring to St. Basil the great for the same interpretation. See Clarius amongst the Critici Sacri.

Thyer.

444. — I, ere thou spak'st,
 Knew it not good for Man to be alone,] For
 we read Gen. II. 18. And the Lord God said,

It is not good that the Man should be alone; I will make him an help meet for him: And then ver. 19. and 20. God brings the beasts and birds before Adam, and Adam gives them names, *but for Adam there was not found an help meet for him;* as if Adam had now discover'd it himself likewise: and from this little hint our author has rais'd this dialogue between Adam and his Maker. And then follows both in Moses and in Milton the account of the formation of Eve and institution of marriage.

453. My

Thy likeness, thy fit help, thy other self, 450
Thy wish exactly to thy heart's desire.

He ended, or I heard no more, for now
My earthly by his heav'nly overpower'd,
Which it had long stood under, strain'd to th' highth
In that celestial colloquy sublime, 455
As with an object that excels the sense
Dazled and spent, sunk down, and sought repair
Of sleep, which instantly fell on me, call'd
By nature as in aid, and clos'd mine eyes.
Mine eyes he clos'd, but open left the cell 460

Of

453. *My earthly by his heav'nly overpower'd,*] The Scripture says only, that *the Lord God caused a deep sleep to fall upon Adam*, Gen. II. 21. and our author endeavors to give some account how it was effected: Adam was overpower'd by conversing with so superior a being, his faculties having been all strain'd and exerted to the highth, and now he sunk down quite dazled and spent, and sought repair of sleep, which instantly fell on him, and clos'd his eyes. *Mine eyes he clos'd*, says he again, turning the words, and making sleep a person as the ancient poets often do.

460. *Mine eyes he clos'd*, &c.] Adam then proceeds to give an account of his second sleep, and of the dream in which he beheld the formation of Eve. The new passion that was awaken'd in him at the sight of her is

touch'd very finely. Adam's distress upon losing sight of this beautiful phantom, with his exclamations of joy and gratitude at the discovery of a real creature, who resembled the apparition which had been presented to him in his dream; the approaches he makes to her, and his manner of courtship, are all laid together in a most exquisite propriety of sentiments. Tho' this part of the poem is work'd up with great warmth and spirit, the love which is described in it is every way suitable to a state of innocence. If the reader compares the description which Adam here gives of his leading Eve to the nuptial bower, with that which Mr. Dryden has made on the same occasion in a scene of his *Fall of Man*, he will be sensible of the great care which Milton took to avoid all thoughts on so delicate

Of fancy my internal sight, by which
 Abstract as in a trance methought I saw,
 Though sleeping, where I lay, and saw the shape
 Still glorious before whom awake I stood;
 Who stooping open'd my left side, and took 465
 From thence a rib, with cordial spirits warm,
 And life-blood streaming fresh; wide was the
 wound,
 But suddenly with flesh fill'd up and heal'd:
 The rib he form'd and fashon'd with his hands;
 Under his forming hands a creature grew, 470
 Manlike,

cate a subject, that might be offensive to religion or good-manners. The sentiments are chaste, but not cold; and convey to the mind ideas of the most transporting passion, and of the greatest purity. *Addison.*

462. *Abstract as in a trance*] For the word, that we translate *a deep sleep*, Gen. II. 21. *The Lord God caused a deep sleep to fall upon Adam*, the Greek interpreters render by *trance* or *ecstasy*, in which the person is *abstract*, is withdrawn as it were from himself, and still sees things, tho' his senses are all lock'd up. So that Adam sees his wife, as he did Paradise, first in vision.

465. — *open'd my left side, and took*
From thence a rib, — wide was the wound,
But suddenly with flesh fill'd up and heal'd:]
 Gen. II. 21. *And he took one of his ribs, and*

closed up the flesh instead thereof. The Scripture says only *one of his ribs*, but Milton follows those interpreters who suppose this rib was taken from the left side, as being nearer to the heart.

469. — *fashon'd*] Spelt after the French *façon*.

470. *Under his forming hands a creature grew, &c.*] This whole account of the formation of Eve, and of the first meeting and nuptials of Adam and Eve is deliver'd in the most natural and easy language, and calls to mind an observation of Mr. Pope upon Milton's stile, in his Postscript to the *Odyssey*. "The imitators of Milton, like most other imitators, are not copies but caricatures of their original; they are a hundred times more obsolete and cramp than he, and equally so in
 " all

Manlike, but different sex, so lovely fair,
 That what seem'd fair in all the world, seem'd now
 Mean, or in her summ'd up, in her contain'd
 And in her looks, which from that time infus'd
 Sweetness into my heart, unfelt before, 475
 And into all things from her air inspir'd
 The spirit of love and amorous delight.
 She disappear'd, and left me dark; I wak'd

To

“ all places: Whereas it should have been
 “ observed of Milton that he is not lavish of
 “ his exotic words and phrases every where
 “ alike, but employs them much more where
 “ the subject is marvelous, vast and strange,
 “ as in the scenes of Heaven, Hell, Chaos,
 “ &c. than where it is turned to the natural
 “ and agreeable, as in the pictures of Para-
 “ dise, the loves of our first parents, the en-
 “ tertainments of Angels and the like. In
 “ general, this unusual stile better serves to
 “ awaken our ideas in the descriptions and in
 “ the imaging and picturesque parts, than it
 “ agrees with the lower sort of narrations,
 “ the character of which is simplicity and
 “ purity. Milton has several of the latter,
 “ where we find not an antiquated, affected,
 “ or uncouth word, for some hundred lines
 “ together; as in his fifth book, the latter
 “ part of the eighth, the former of the tenth
 “ and eleventh books, and in the narration of
 “ Michael in the twelfth. I wonder indeed
 “ that he, who ventur'd (contrary to the
 “ practice of all other epic poets) to imitate
 “ Homer's lownesses in the *narrative*, should

“ not also have copied his plainness and per-
 “ spicuity in the *dramatic* parts: since in his
 “ speeches (where clearness above all is ne-
 “ cessary) there is frequently such transposition
 “ and forced construction, that the very sense
 “ is not to be discover'd without a second or
 “ third reading: and in this certainly he
 “ ought to be no example.”

471. ——— *so lovely fair,**That what seem'd fair in all the world, seem'd
 now*

Mean,] The position of the words, with
 the pause in the first syllable of the verse upon
 the adjective *mean*, has a wonderful effect, and
 gives great force to the sentence. No collo-
 cation of words can exceed this in beauty. I
 remember an adjective placed much in the
 same manner in Virgil, Georg. I. 476.

Vox quoque per lucos vulgo exaudita si-
 lentes

Ingens ———

The placing of the word *ingens* is admirable,
 and makes one almost hear the loud dismal
 voice groaning thro' the groves.

471. ——— *so lovely fair**That*

To find her, or for ever to deplore
 Her loss, and other pleasures all abjure: 480
 When out of hope, behold her, not far off,
 Such as I saw her in my dream, adorn'd
 With what all Earth or Heaven could bestow
 To make her amiable: On she came,
 Led by her heav'nly Maker, though unseen, 485
 And guided by his voice, nor uninform'd
 Of

*That what seem'd fair in all the world, seem'd
 now*

*Mean, or in her summ'd up, in her contain'd
 And in her looks,]* This is the same with that
 which Marino makes Venus say to Paris in the
 picture she is giving him of Helen. Adon.
 Cant. 2. St. 173.

*Sì ben d'ogni bellezza in quel bel volto
 Epilogato il cumulo s'unisce,
 E sì perfettamente insieme accolto
 Quanto hà di bel la terra, in lei fiorisce.*

Thyer.

476. *And into all things from her air inspir'd
 The spirit of love and amorous delight.]* Lu-
 cretius IV. 1047.

Seu mulier toto jactans e corpore amorem.

Bentley.

The very same compliment Marino pays to the
 three Goddesses, when they descended upon
 mount Ida to present themselves before Paris,

*Ne presente vi fù creata cosa,
 Che non sentisse in sè forza amorosa.*

Adone. Cant. 2. St. 125.

VOL. II.

The Italian poet, with a surprising redundancy
 of fancy and beauty of expression, carries on
 and explains the same thought for six stanzas
 together, but the graver turn of our author's
 poem, and the divine character of the person
 Adam is talking to would have made an imi-
 tation in this respect indecent and inconsistent.

Thyer.

478. *She disappear'd, and left me dark;]*
 She that was my light vanish'd, and left me
 dark and comfortless. For *light* is in almost
 all languages a metaphor for *joy* and *comfort*,
 and darkness for the contrary. As Dr. Pearce
 observes, it is something of the same way of
 thinking that Milton uses in his sonnet on his
 deceas'd wife; after having described her as
 appearing to him, he says,

She fled, and day brought back my night.

485. *Led by her heav'nly Maker,]* For the
 Scripture says, Gen. II. 22. that *the Lord God*
brought her unto the Man; and our author still
 alluding to this text says afterwards, ver. 500.
 that she was *divinely brought*.

O

488. — *Heav'n*

Of nuptial sanctity and marriage rites:
 Grace was in all her steps, Heav'n in her eye,
 In every gesture dignity and love.
 I overjoy'd could not forbear aloud. 490

This turn hath made amends; thou hast fulfill'd
 Thy words, Creator bounteous and benign,
 Giver of all things fair, but fairest this
 Of all thy gifts, nor enviest. I now see
 Bone of my bone, flesh of my flesh, myself 495
 Before

488. — *Heav'n in her eye,*] Give me leave to quote a passage from Shakespear's *Troilus*, which seems to have been in our author's view. Act IV.

Diom. Lady Cressid,
 So please you, save the thanks this prince expects:
The lustre in your eye, Heav'n in your cheek,
 Pleads your fair usage.

494. — *nor enviest.*] The verb *enviest* is join'd in construction to *thou hast fulfill'd*: There is then no such loose syntax here, as Dr. Bentley imagines: nor will the words *nor enviest* be too flat for the present passion (as the Doctor says) if we understand by them, Nor thinkest this gift too good for me. See concerning the sense of this word the note on I. 259. Dr. Bentley reads

—— fairest this
 Of all thy gifts, and dearest. Pearce.

495. *Bone of my bone, &c.*] As if he should say, O my Creator, those creatures which thou broughtest to me before, were neither like, nor suitable to me, but this that now thou hast bestow'd upon me, is bone of my bone, my own similitude, myself. That Adam, waking from his deep sleep, should in words so express and prophetic own and clame his companion, gave ground to that opinion, that he was not only asleep, but intranc'd too, by which he saw all that was done to him, and understood the mystery of it, God informing his understanding in his ecstasy.

Hume.

498. — *and to' his wife adhere;*] *Adhærebit uxori suæ*, as it is in the vulgar Latin; *shall cleave unto his wife*, says the English Bible. But we will set down the whole passage in Genesis at length, that the reader may compare it with our author. Gen. II. 23, 24. *And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because*

Before me; Woman is her name, of Man
 Extracted; for this cause he shall forgo
 Father and mother, and to' his wife adhere;
 And they shall be one flesh, one heart, one soul.

She heard me thus, and though divinely brought,
 Yet innocence and virgin modesty, 501
 Her virtue and the conscience of her worth,
 That would be woo'd, and not unfought be won,
 Not obvious, not obtrusive, but retir'd,

The

because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. How has Milton improv'd upon the last words, *and they shall be one flesh*; and what an admirable climax has he form'd?

And they shall be one flesh, one heart, one soul.

And by the way we may observe, that there may be great force and beauty in a verse, that consists all of monosyllables. It is true indeed that

— ten low words oft creep in one dull line:

but there are several monosyllable verses in Milton as strong and sublime, as beautiful and harmonious, as can possibly be written. No number of syllables can equal the force of these monosyllables, II. 621. and 950.

Rocks, caves, lakes, fens, bogs, dens, and shades of death.

And swims, or sinks, or wades, or creeps, or flies.

And abundance of other instances might easily be cited. And certainly monosyllables used properly add much to the strength and conciseness of our language.

502. *Her virtue and the conscience of her worth,*] Dr. Bentley proposes to read,

Her virtue and her *consciousness* of worth,

The word *conscience* (says he) is here taken in a signification unwarranted by use. But the fact is quite otherwise; for in our English version of the Bible the word is often used in this sense: thus in Heb. X. 2. *should have had no more conscience of sins.* 1 Cor. VIII. 7. *Some with conscience of the idol eat.* And thus *conscientia* is used by the Latin authors, as in Cicero de Senect. *Conscientia bene actæ vitæ jucundissima est.* Pearce.

The more desirable, or to say all, 505
 Nature herself, though pure of sinful thought,
 Wrought in her so, that seeing me, she turn'd;
 I follow'd her, she what was honor knew,
 And with obsequious majesty approv'd
 My pleaded reason. To the nuptial bower 510
 I led her blushing like the morn: all Heaven,
 And happy constellations on that hour
 Shed

505. — or to say all, &c.] The construction of the whole passage is this, Though she was divinely brought, yet innocence and virgin modesty, her virtue and the conscience of her worth, or to say all, nature herself wrought in her so, that seeing me she turn'd. *Wrought* is the verb, and the nominative cases are *innocence* and *virgin modesty*, *virtue* and *conscience* of worth, and *nature*. We mention this because the passage hath been misunderstood by Dr. Bentley, and may be so again by others.

509. *And with obsequious majesty approv'd*] How exactly does our author preserve the same character of Eve in all places where he speaks of her! This *obsequious majesty* is the very same with the *coy submission*, *modest pride* in the fourth book, and both not unlike what Spenser has in his Epithalamium.

Behold how goodly my fair Love doth lie
 In proud humility. Thyer.

513. — the earth

Gave sign of gratulation, &c.] This is a copy from Homer, Iliad. XIV. 347. where the creation is made to give the like tokens of

joy at the amorous congress of Jupiter and Juno on mount Ida.

Τοισι δ' ὑπο χθών δια φρεν νεοθηλεα ποικω &c.

Glad earth perceives, and from her bosom
 pours

Unbidden herbs, and voluntary flow'rs —
 There golden clouds conceal the heav'nly
 pair,

Steep'd in soft joys, and circumfus'd with
 air;

Celestial dews, descending o'er the ground,
 Perfume the mount, and breathe Ambrosia
 round. Pope.

But Milton has greatly improv'd this, as he improves every thing, in the imitation. In all his copies of the beautiful passages of other authors he studiously varies and disguises them, the better to give himself the air of an original, and to make by his additions and improvements what he borrowed the more fairly his own; the only regular way of acquiring a property in thoughts taken from other writers, if we may believe Horace, whose laws in poetry are of undoubted authority. De Art. Poet 131.
 Publica

Shed their selectest influence; the earth
 Gave sign of gratulation, and each hill;
 Joyous the birds; fresh gales and gentle airs 515
 Whisper'd it to the woods, and from their wings
 Flung rose, flung odors from the spicy shrub,
 Disporting, till the amorous bird of night
 Sung spousal, and bid haste the evening star
 On his hill top, to light the bridal lamp. 520
 Thus

Publica materies privati juris erit, si
 Nec circa vilem patulumque moraberis or-
 bem,
 Nec verbum verbo curabis reddere fidus
 Interpres, &c.

For what originally others writ,
 May be so well disguis'd, and so improv'd,
 That with some justice it may pass for yours:
 But then you must not copy trivial things,
 Nor word for word too faithfully translate.

Roscommon.

Milton indeed in what he borrows from Scrip-
 ture, observes the contrary rule, and gene-
 rally adheres minutely, or rather religiously,
 to the very words as much as possible of the
 original.

519. — and bid haste the evening star

On his bill top, to light the bridal lamp,]

The evening star is said to light the bridal lamp,
 as it was the signal among the Ancients to light
 their lamps and torches in order to conduct the
 bride home to the bridegroom.

Vesper adest, juvenes consurgite &c.

Catull.

On his bill top, says our author writing in the
 language as well as in the spirit of the An-
 cients: for when this star appear'd eastward in
 the morning, it was said to rise on mount
 Ida.

Jamque jugis summæ surgebat Lucifer Idæ,
 Ducebatque diem. Virg. Æn. II. 801.

when it appear'd westward in the evening, it
 was said to be seen on mount Oeta. Virg. Ecl.
 VIII. 30.

Sparge marite nuces, tibi deserit Hesperus
 Oetam.

Our author therefore writes in classical lan-
 guage. He does not mention any mountain
 by name, but says only *the evening star on his
 bill top*, as appearing above the hills. And so
 Spenser says of the sun, Faery Queen, B. I.
 Cant. 2. St. 1.

— Phœbus' fiery car

In haste was climbing up the eastern bill.

And Shakespear, Romeo and Juliet, Act II.

Now is the sun upon the highmost bill

Of this day's journey.

And

Thus have I told thee all my state, and brought
 My story to the sum of earthly bliss
 Which I enjoy, and must confess to find
 In all things else delight indeed, but such
 As us'd or not, works in the mind no change, 525
 Nor vehement desire, these delicacies
 I mean of taste, sight, smell, herbs, fruits, and flowers,
 Walks, and the melody of birds; but here
 Far otherwise, transported I behold,
 Transported touch; here passion first I felt, 530
 Commotion strange, in all enjoyments else
 Superior and unmov'd, here only weak
 Against the charm of beauty's pow'rful glance.
 Or nature fail'd in me, and left some part

Not

And this ceremony of the Ancients of lighting their bridal lamps and torches at evening is alluded to more plainly in Book XI. 588.

And now of love they treat, till th' evening star,

Love's harbinger, appear'd; then all in heat

They light the nuptial torch, and bid invoke

Hymen, then first to marriage rites invok'd.

528.

—— but here

Far otherwise, &c.] What a noble mixture of rapture and innocence has the author join'd together, in the reflections which Adam makes on the pleasures of love compared to those of sense! *Addison.*

537. — at least on her bestow'd
*Too much of ornament, in outward show
 Elaborate, of inward less exact.]* The poet has enlarg'd upon the same sentiment in his *Samson Agonistes*.

Is it for that such outward ornament

Was

Not proof enough such object to sustain, 535
 Or from my side subducting, took perhaps
 More than enough; at least on her bestow'd
 Too much of ornament, in outward show
 Elaborate, of inward less exact.
 For well I understand in the prime end 540
 Of nature her th' inferior, in the mind
 And inward faculties, which most excel,
 In outward also her resembling less
 His image who made both, and less expressing
 The character of that dominion given 545
 O'er other creatures; yet when I approach
 Her loveliness, so absolute she seems
 And in herself complete, so well to know

Her

Was lavish'd on their sex, that inward gifts
 Were left for haste unfinish'd, judgment
 scant,

Capacity not rais'd to apprehend,
 Or value what is best

In choice, but ofttest to affect the wrong?

543. ——— *resembling less*

His image &c.] Milton here seems to adopt the opinion, that the image of God in man was the dominion given to him over the creatures, contrary to the sense he follows at ver. 440. but this is not the only instance, where

in different places he goes upon different hypotheses, as may best suit with his subject. See his different construction of the sons of God going in to the daughters of men in *Paradise Lost*, and *Paradise Regain'd*.

Thyer.

547. ——— *so absolute*] So finish'd, so perfect, so *complete*, as it is said in the next line, and as the word is explain'd in the note upon ver. 421. And so *absolv'd* is used VII. 94.

560. To

Her own, that what she wills to do or say,
 Seems wisest, virtuourest, discreetest, best; 550
 All higher knowledge in her presence falls
 Degraded, wisdom in discourse with her
 Loses discountenanc'd, and like folly shows;
 Authority and reason on her wait,
 As one intended first, not after made 555
 Occasionally; and to consummate all,
 Greatness of mind and nobleness their feat
 Build in her loveliest, and create an awe
 About her, as a guard angelic plac'd.

To whom the Angel with contracted brow. 560
 Accuse not nature, she hath done her part;
 Do thou but thine, and be not diffident
 Of wisdom, she deserts thee not, if thou
 Dismiss not her, when most thou need'st her nigh,
 By

560. *To whom the Angel with contracted brow.]* These sentiments of love in our first parent gave the Angel such an insight into human nature, that he seems apprehensive of the evils which might befall the species in general, as well as Adam in particular, from the excess of this passion. He therefore fortifies him against it by timely admonitions; which very artfully prepare the mind of the reader

for the occurrences of the next book, where the weakness of which Adam here gives such distant discoveries, brings about that fatal event which is the subject of the poem. *Addison.*

568. — and worthy well

Thy cherishing, thy honoring, and thy love,]
 He maketh use of these three words agreeably to Scripture. *So ought men to love their wives, as their own bodies: he that loveth his wife, loveth*

By attribúting overmuch to things 565
 Less excellent, as thou thyself perceiv'st.
 For what admir'st thou, what transports thee so,
 An outside? fair no doubt, and worthy well
 Thy cherishing, thy honoring, and thy love,
 Not thy subjection: weigh with her thyself; 570
 Then value: Oft-times nothing profits more
 Than self esteem, grounded on just and right
 Well manag'd; of that skill the more thou know'st,
 The more she will acknowledge thee her head,
 And to realities yield all her shows: 575
 Made so adorn for thy delight the more,
 So awful, that with honor thou may'st love
 Thy mate, who sees when thou art seen least wise.
 But if the sense of touch whereby mankind
 Is propagated seem such dear delight 580

Beyond

loveth himself: For no man ever yet hated his own flesh, but nourisheth and cherisheth it. Eph. V. 28, 29. *Giving honor unto the wife,* 1 Pet. III. 7.

576. *Made so adorn &c.*] These verses contain a beautiful and instructive account of the end for which God bestowed on Eve so much of ornament and awfulness. But two such participles as *made adorn'd* would have founded

VOL. II.

very oddly together; and therefore he has coin'd an adjective *adorn*, as the Italians have *adorno* for *adornato*. And in like manner he uses *fledge* for *fledg'd*, III. 627. VII. 420. And *devote* for *devoted*, IX. 901. And there are other instances of his changing the participle into an adjective.

579. *But if the sense of touch &c.*] Answering to what Adam had said before,

P

— transported

Beyond all other, think the same vouchsaf'd
 To cattel and each beast; which would not be
 To them made common and divulg'd, if ought
 Therein enjoy'd were worthy to subdue
 The soul of man, or passion in him move. 585
 What high'er in her society thou find'st
 Attractive, human, rational, love still;
 In loving thou dost well, in passion not,
 Wherein true love consists not; love refines
 The thoughts, and heart enlarges, hath his feat 590
 In

— transported I behold,
 Transported touch.

589. ——— *love refines*
The thoughts, and heart enlarges, &c.] So
 Spenser to whom our author seems to allude
 by his manner of expression.

Such is the pow'r of that sweet passion,
 That it all fordid baseness doth expel,
 And the refined mind doth newly fashion
 Unto a fairer form.

Spenser's Hymn of Love.

Ne suffereth it thought of ungentleness
 Ever to creep into his noble breast;
 But to the highest and the worthiest
 Lifteth it up that else would lowly fall.

Faery Queen, B. 3. Cant. 5. St. 2.

See also B. 3. Cant. 3. St. 1. But there is no
 doubt, I think, to be made, that both these
 admired poets had in view the refined theory

of love of the divine Plato, and that Milton
 in particular in what he says here had his eye
 more especially upon the following passage,
 where *the scale, by which we must ascend to*
heav'nly love, is both mentioned and described.

Ταυτο γαρ δὴ ἐστὶ τὸ ὀρθῶς ἐπὶ τα ἐρωτικὰ ἵεναι, ἢ
 ὑπ' αἰλῆς ἀγεῖν, ἀρχομένην ἀπὸ τῶν δὲ τῶν κα-
 λῶν ἐκείνης ἐνεκα τῆς καλῆς, αἰετὶ ἐπαινεῖν· ὡς περ
 ἐπαναβαθμοῖς χρωμένον ἀπὸ ἐνθ' ἐπὶ δύο, καὶ
 ἀπὸ δύνει ἐπὶ πάντα τὰ καλά σώματα, καὶ ἀπὸ
 τῶν καλῶν σωμάτων ἐπὶ τὰ καλά ἐπιτηδύματα,
 καὶ ἀπὸ τῶν καλῶν ἐπιτηδύματων ἐπὶ τὰ καλά
 μαθήματα· ἐς' ἂν ἀπὸ τῶν μαθημάτων ἐπ' ἐκείνο
 τὸ μαθεῖν τελευτήσῃ, ὃ ἐστὶν οὐκ ἄλλου ἢ αὐτοῦ
 ἐκείνου τοῦ καλοῦ μαθήματα, καὶ γινώσκω αὐτὸ τελε-
 τῶν ὃ ἐστὶ καλόν. Plat. Conviv. p. 211. tom. 3.
 Edit. Serrani. This is the more probable
 from what Milton says in the account which
 he gives of himself. "Thus from the laureat
 "fraternity of poets, riper years, and the
 "ceaseless round of study and reading, led
 "me

In rea'son, and is judicious, is the scale
 By which to heav'nly love thou may'st ascend,
 Not sunk in carnal pleasure, for which cause
 Among the beasts no mate for thee was found.

To whom thus half abash'd Adam reply'd. 595
 Neither her outside form'd so fair, nor ought
 In procreation common to all kinds
 (Though higher of the genial bed by far,
 And with mysterious reverence I deem)
 So much delights me, as those graceful acts, 600
 Those

“ me to the shady spaces of philosophy ; but
 “ chiefly to the divine volumes of Plato, and
 “ his equal Xenophon : where if I should tell
 “ ye what I learnt of chastity and love, I
 “ mean that which is truly so” &c. Apol. for
 Smectymn. p. 111. Vol. I. Edit. 1738.

Thyer.

591. — *and is judicious,*] To be judicious
 means here to choose proper qualities in Eve
 for the object of love ; to love her only for
 what is truly amiable : not for *the sense of touch*
whereby mankind is propagated, ver. 579, &c ;
 but for what Adam found *higher in her society,*
human, and rational, ver. 586. &c. Pearce.

595. *To whom thus half abash'd Adam re-*
ply'd.] Adam's discourse, which fol-
 lows the gentle rebuke he received from the
 Angel, shows that his love, however violent
 it might appear, was still founded in reason,
 and consequently not improper for Paradise.

Addison.

To whom thus half abash'd Adam reply'd.

This verse might have been turn'd otherwise,

To whom thus Adam half abash'd reply'd,
 and many perhaps will think that it runs
 smoother thus. But let the reader consider
 again, whether the verse as it is in Milton does
 not better express the shame and modest con-
 fusion of Adam.

598. *Though higher of the genial bed by far,*]
 The *genial bed*, so Horace, Ep. I. I. 87. *lectus*
genialis. And with mysterious reverence I deem.
 He had applied this epithet to marriage before
 in IV. 743.

— Nor Eve the rites

Mysterious of connubial love refus'd :

And again, ver. 750.

Hail wedded love, *mysterious* law.

He means by it something that was not proper

P 2

to

Those thousand decencies that daily flow
 From all her words and actions mix'd with love
 And sweet compliance, which declare unfeign'd
 Union of mind, or in us both one soul;
 Harmony to behold in wedded pair 605
 More grateful than harmonious sound to th' ear.
 Yet these subject not; I to thee disclose
 What inward thence I feel, not therefore foil'd,
 Who meet with various objects, from the sense
 Variously representing; yet still free 610
 Approve the best, and follow what I approve.
 To love thou blam'st me not, for love thou say'st
 Leads up to Heav'n, is both the way and guide;
 Bear with me then, if lawful what I ask;
 Love not the heav'nly Spirits, and how their love 615
 Express

to be divulg'd, but ought to be kept in religious silence and rever'd like the mysteries.

618. *To whom the Angel with a smile that glow'd*

Celestial rosy red,] Does not our author here mean that the Angel both smil'd and blush'd at Adam's curiosity? Ariosto makes the Angel Michael change color upon a certain occasion,

Nel viso s'arrossi l' Angel beato,

Parendogli che mal fosse ubidito
 Al Creatore; —

Orl. Fur. Cant. 27. St. 35.

Loaden with Fruit and apples *rosy red*.

Spenser, Faery Queen, B. 1. Cant. 11. St. 46.
Thyer.

627. — *union of pure with pure
 Desiring; nor restrain'd conveyance need
 As flesh to mix with flesh, or soul with soul.*]
 The

Express they, by looks only, or do they mix
Irradiance, virtual or immediate touch?

To whom the Angel with a smile that glow'd
Celestial rosy red, love's proper hue,
Answer'd. Let it suffice thee that thou know'st 620
Us happy, and without love no happiness.
Whatever pure thou in the body' enjoy'st
(And pure thou wert created) we enjoy
In eminence, and obstacle find none
Of membrane, joint, or limb, exclusive bars; 625
Easier than air with air, if Spirits embrace,
Total they mix, union of pure with pure
Desiring; nor restrain'd conveyance need
As flesh to mix with flesh, or soul with soul.
But I can now no more; the parting sun 630

Beyond

The two last of these verses Dr. Bentley would throw out: he has several objections to them; but they will be all answer'd by considering the sense of the passage. Raphael had said that Spirits *mix total*; that is one circumstance, in which they differ from men: here he adds another circumstance of their difference, *viz.* they are so unrestrain'd that they *need no conveyance*, that is, need not move to meet one another, as our flesh does to mix with other flesh,

and one soul with another soul, mediante corpore. In fewer words, Spirits (says Raphael) not only mix total, but they mix at a distance, and without approaching each other. This is Milton's sense; and now that unintelligible stuff (as the Doctor calls it) *need conveyance, as soul to mix with soul*, is become very easy to be understood. Pearce.

630. *But I can now no more; the parting sun &c.*] The conversation was now become of such

Beyond the earth's green Cape and verdant Iles
 Hesperian fets, my signal to depart.
 Be strong, live happy, and love, but first of all
 Him whom to love is to obey, and keep
 His great command; take heed lest passion sway 635
 Thy judgment to do ought, which else free will
 Would not admit; thine and of all thy sons
 The weal or woe in thee is plac'd; beware.
 I in thy persevering shall rejoice,
 And all the Blest: stand fast; to stand or fall 640
 Free in thine own arbitrement it lies.

Perfect

a nature that it was proper to put an end to it:
 And now *the parting sun beyond the earth's green
 Cape*, beyond Cape de Verd the most western
 point of Africa, *and verdant Iles*, the islands of
 Cape de Verd, a knot of small islands lying off
 Cape de Verd, subject to the Portuguese, *Hes-
 perian fets*, fets westward, from Hesperus the
 evening star appearing there, *my signal to depart*,
 for he was only to stay till the evening, V. 376.

— for these mid hours, till evening rise,
 I have at will.

And he very properly closes his discourse with
 those moral instructions, which should make
 the most lasting impression on the mind of
 Adam, and to deliver which was the principal
 end and design of the Angel's coming.

634. *Him whom to love is to obey,*] For this

is the love of God that we keep his command-
 ments. 1 John V. 3. His great command every
 body will readily understand to be the com-
 mand not to eat of the forbidden tree, which
 was to be the trial of Adam's obedience.

637. *Would not admit;*] *Admit* is used in the
 Latin sense, as in Terence, *Heaut. V. II. 3.*
Quid ego tantum sceleris admisi miser? What
 great wickedness have I committed?

637. — *thine and of all thy sons &c.*] In
te omnis domus inclinata recumbit. Virg. *Æn.*
 XII. 59.

644. — *whom Adam thus*] Adam's speech
 at parting with the Angel has in it a deference
 and gratitude agreeable to an inferior nature,
 and at the same time a certain dignity and
 greatness suitable to the father of mankind in
 his state of innocence. Addison.

654. Fol-

Perfect within, no outward aid require;
And all temptation to transgresses repel.

So saying, he arose; whom Adam thus
Follow'd with benediction. Since to part, 645
Go heav'nly Guest, ethereal Messenger,
Sent from whose sovran goodness I adore.
Gentle to me and affable hath been
Thy condescension, and shall be' honor'd ever
With grateful memory: thou to mankind 650
Be good and friendly still, and oft return.

So parted they, the Angel up to Heaven
From the thick shade, and Adam to his bower.

645. *Follow'd with benediction. Since to part,*]
What's here? says Dr. Bentley: Adam give benediction, his blessing to an Arch-Angel, when *the less is blessed of the better*? But *benediction* does not signify blessing here in the sense which the Doctor gives to the word. *Benedicere Domino, to bless God* is a common phrase in religious offices. And so in a lower sense men may be said to *bless* Angels; for *benediction* is (properly speaking) only giving them good words, or wishing them well. See Psal. CIX. 17. In this sense therefore it is not improper to be used towards superiors. But what stile is that (says the Doctor) *Since to part*? It means, Since we are to part. If the expression is abbreviated, so was the time of Raphael's stay with Adam. He was just upon the point of going, and therefore Adam might

choose brevity of speech, that he might express all he had to say before the Arch-Angel withdrew himself. No need then for Dr. Bentley's emendation of this sort,

Follow'd with *valediction*, *loath* to part.
Pearce.

Benediction here is not blessing, as 'tis usually understood, but well speaking, thanks. So Milton has explain'd the word Parad. Reg. III. 127.

Glory and benediction, that is thanks.

Richardson.

652. *So parted they, the Angel up to Heaven
From the thick shade, and Adam to his bower.*]
It is very true, as Dr. Bentley says, that this conversation between Adam and the Angel
was

was held in *the bower*. For thither Adam had invited him. V. 367.

Vouchsafe with us in yonder *shady bower*.
To rest.

And the Angel had accepted the invitation,
ver. 375.

—— lead on then where *thy bower*
O'er shades ——

—— So to the sylvan lodge
They came.

But by *bower* in this place is meant his *inmost bower*, as it is call'd in IV. 738. his place of rest. There was a shady walk that led to Adam's bower. When the Angel *arose* ver. 644. Adam *follow'd him* into this shady walk: and it was from this *thick shade* that they parted, and the Angel went up to Heaven, and Adam to his bower.

The end of the Eighth Book.



J. Hayman inv. et del.

C. Grignon Sculp.

11

Impresses quaint, caparisons and blazons
 Bales and tinsel trappings, gorgeous trappings
 At joust and tournament, then martial darts
 Set up in hall with trophies and festoons
 The skill of artifice or office mean
 Not that which justly gives heroic name
 To portion of to poem. Me of these
 Not skill'd nor studious, higher argument
 Remains, sufficient of itself to raise
 That name, unless an age too late, or cold

PARADISE LOST.

VOL. II.

Q

PARADISE LOST. THE ARGUMENT.

Satan having compass'd the Earth, with meditated guile returns as a mist by night into Paradise, enters into the serpent sleeping. Adam and Eve in the morning go forth to their labors, which Eve proposes to divide in several places, each laboring apart: Adam consents not, alledging the danger, lest that enemy, of whom they were forewarn'd, should attempt her found alone: Eve loath to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields: The Serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve wond'ring to hear the Serpent speak, asks how he attain'd to human speech and such understanding not till now; the Serpent answers, that by tasting of a certain tree in the garden he attain'd both to speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the tree of knowledge forbidden: The Serpent now grown bolder, with many wiles and arguments induces her at length to eat; she pleas'd with the taste deliberates a while whether to impart thereof to Adam or not, at last brings him of the fruit, relates what persuaded her to eat thereof: Adam at first amaz'd, but perceiving her lost, resolves through vehemence of love to perish with her; and extenuating the trespass eats also of the fruit: The effects thereof in them both; they seek to cover their nakedness; then fall to variance and accusation of one another.

PARADISE LOST.

B O O K IX.

NO more of talk where God or Angel guest
With Man, as with his friend, familiar us'd
To

1. *No more of talk &c.*] These prologues of a very different opinion long before he or prefaces of Milton to some of his books, thought of writing this poem. For in his discourse of the Reason of Church-Government &c. apologizing for saying so much of himself as he there does, he adds, "*For although a poet, soaring in the high region of his fancies, with his garland and singing robes about him, might, without apology, speak more of himself than I mean to do; yet for me sitting here below in the cool element of prose, a mortal thing among many readers of no empyreal conceit, to venture and divulge unusual things of myself, I shall petition to the gentler sort, it may not be envy to me.*" Vol. i. p. 59. Edit. 1738.

I. — *where God or Angel guest*] Dr. Bentley says that God did not partake rural repast with Adam, and therefore he thinks that the author gave it *where social Angel guest &c.* But *social* is useless here, because *familiar* follows in the next verse. The sense seems to be this; Where God, or rather the Angel sent by him and acting as his proxy, us'd to sit familiarly with Man as with his friend &c. Hence Raphael is called Adam's *Godlike Guest*, V. 351.

Pearce.

Milton, who knew and study'd the Scripture thoroughly, and continually profits himself of its vast sublimity, as well as of the more noble treasures

To sit indulgent, and with him partake
 Rural repast, permitting him the while
 Venial discourse unblam'd: I now must change
 Those notes to tragic; foul distrust, and breach
 Disloyal on the part of Man, revolt,
 And disobedience; on the part of Heaven
 Now alienated, distance and distaste,

Anger

10

treasures it contains, and to which his poem owes its greatest lustre, has done it here very remarkably. The episode, which has employ'd almost a third part of the work, and is a discourse betwixt the Angel Raphael and Adam, is plainly copy'd from the XVIIIth Chapter of Genesis, which (by the way) has a sublimity and air of antiquity to which Homer himself is flat and modern: Here God or Angel guest holds discourse with Abraham as friend with friend, sits indulgent, partakes rural repast, permitting him the while discourse in his turn. No more must now be sung of such a heavenly conversation. God himself indeed is not properly a speaker in it, though Adam in his part of it relates his having been honor'd with the divine presence, and a celestial colloquy VIII. 455. as several others, XI. 318, &c. All hitherto is evident beyond contradiction. But why God or Angel guest? Read that chapter, and 'twill be seen that this remarkable expression is taken from the ambiguity there. *The Lord and the Young Men* (always understood to be Angels) are used as words of the same signification, denoting that the divine presence was so effectually with his messengers, that Himself was also there; *Such privilege hath*

omnipresence; *He went, yet stay'd*; as in VII. 589. The same Milton intimates in the passage before us; and 'tis a master stroke of sublimity.

Richardson.

Mr. Richardson, in saying *The Lord and the Young Men* (always understood to be Angels) are used as words of the same signification, does not seem to be apprised, that it was an ancient opinion; and believed too by many of the more modern scholars, that the Lord in this passage was God the Son, and the two others only Angels. Besides it may be question'd, whether Milton refin'd in this manner; and it seems to me as if a difficulty was made where no difficulty is. The poet says, that he must now treat no more of familiar discourse with either God or Angel. For Adam had held discourse with God, as we read in the preceding book, and the whole foregoing episode is a conversation with the Angel, and as this takes up so large a part of the poem, this is particularly describ'd and insisted upon here. The Lord God and the Angel Michael both indeed afterwards discourse with Adam in the following books, but those discourses are not familiar conversation as with a friend; they are of a different strain, the one

Anger and just rebuke, and judgment given,
 That brought into this world a world of woe,
 Sin and her shadow Death, and Misery
 Death's harbinger: Sad task, yet argument
 Not less but more heroic than the wrath
 Of stern Achilles on his foe pursu'd
 Thrice fugitive about Troy wall; or rage
 Of

one coming to judge, and the other to expel him from Paradise.

5. — I now must change

[These notes to tragic;] As the author is now changing his subject, he professes likewise to change his style agreeably to it. The reader therefore must not expect such lofty images and descriptions, as before. What follows is more of the *tragic* strain than of the *epic*. Which may serve as an answer to those critics, who censure the latter books of the *Paradise Lost* as falling below the former.

11. *That brought into this world a world of woe,*] The pun or what shall I call it in this line may be avoided, as a great man observed to me, by distinguishing thus,

That brought into this world (a world of woe)

Sin and her shadow Death,
 but, I fancy the other will be found more agreeable to Milton's style and manner. We have a similar instance in XI. 627.

The world ere long a world of tears must weep.

But in these instances Milton was corrupted by

the bad taste of the times, and by reading the Italian poets, who abound with such verbal quaintnesses.

12. — and Misery

[*Death's harbinger*:] Dr. Bentley reads *Misery*, because, as there is *Misery* after death, so there is *Misery*, which does not usher in death, but invoke it in vain. But by *Misery* here, Milton means sickness, disease, and all sorts of mortal pains. So when in XI. Michael is going to name the several diseases in the *lazar-house* represented to Adam in a vision, he says ver. 475.

— that thou mayst know

What *miser* in inabstinence of Eve
 Shall bring on men. *Pearce.*

13. — *Sad task, yet argument*] The *Paradise Lost*, even in this latter part of it, concerning God's anger and Adam's distress, is a more heroic subject than *the wrath of Achilles on his foe*, Hector whom he pursued three times round the walls of Troy according to Homer, or than the *rage of Turnus for Lavinia disespous'd*, having been first betroth'd to him, and afterwards promis'd to Aeneas according to Virgil, or *Neptune's ire that so long perplex'd*

Of Turnus for Lavinia dispos'd,
 Or Neptune's ire or Juno's, that so long
 Perplex'd the Greek and Cytherea's Son;
 If answerable stile I can obtain
 Of my celestial patroness, who deigns
 Her nightly visitation unimplor'd,
 And dictates to me slumb'ring, or inspires
 Easy my unpremeditated verse:
 Since first this subject for heroic song
 Pleas'd

perplex'd the Greek, Ulysses as we read in the
 Odyssey, or Juno's ire that for so many years
 perplex'd Cytherea's son, Aeneas as we read at
 large in the Aeneid. The anger that he is a-
 bout to sing is an argument more heroic not
 only than the anger of men, of Achilles and
 Turnus, but than that even of the Gods, of
 Neptune and Juno. The anger of the true
 God is a more noble subject than of the false
 Gods. In this respect he has the advantage of
 Homer and Virgil, his argument is more he-
 roic as he says, if he can but make his style an-
 swerable.

21. — my celestial patroness,] His heav'nly
 Muse, his Urania, whom he had invok'd I. 6.
 VII. 1, 31. And he boasts of her nightly visi-
 tation, as he was not unaccustom'd to study and
 compose his verses by night; as he intimates
 himself at the beginning of book the third,

— but chief
 Thee, Sion, and the flow'ry brooks beneath,
 That wash thy hallow'd feet, and warbling
 flow,
 Nightly I visit.

And it is probable that in both these passages
 he alludes to the beginning of Hesiod's Theo-
 gony, where he mentions likewise the Muses
 walking by night, ver. 10.

Εννυχιαί σεχον, περιχάλλεα οογαν ιεσαι.

23. — or inspires
 Easy my unpremeditated verse:] Here is the
 same kind of beauty that we observed before in
 III. 37. The verse flows so easy, that it seems
 to have been made without premeditation.

26. — long choosing, and beginning late,]
 Our author intended pretty early to write an
 epic poem, and proposed the story of king Ar-
 thur for the subject of it: but that was laid aside
 probably for the reasons here intimated. The
 Paradise Lost he designed at first as a tragedy;
 it was not till long after that he began to form
 it into an epic poem: and indeed for several
 years he was so hotly engaged in the contro-
 versies of the times, that he was not at leisure
 to think of a work of this nature, and did not
 begin to fashion it in its present form till after
 the Salmasian controversy which ended in 1655,
 and

Pleas'd me long choosing, and beginning late,
 Not sedulous by nature to indite
 Wars, hitherto the only argument
 Heroic deem'd, chief mast'ry to dissect
 With long and tedious havoc fabled knights
 In battels feign'd; the better fortitude
 Of patience and heroic martyrdom
 Unfung; or to describe races and games,
 Or tilting furniture, imblazon'd shields,

Impresses

and probably did not set about the work in earnest till after the Restoration, so that he was long choosing and beginning late.

28 — hitherto the only argument

Heroic deem'd,] By the Moderns as well as by the Ancients; wars being the principal subject of all the heroic poems from Homer down to this time. But Milton's subject was different, and whatever others may call it, we see he reckons it himself *An heroic poem*, tho' he names it only *A poem* in his title page. It is indeed, as Mr. Warburton most excellently observes in his *Divine Legation of Moses*, Book 2. Sect. 4. the third species of epic poetry. For just as Virgil rivaled Homer, so Milton emulated both. He found Homer possessed of the province of *morality*, Virgil of *politics*, and nothing left for him but that of *religion*. This he seized, as aspiring to share with them in the government of the poetic world, and by means of the superior dignity of his subject, got to the head of that triumvirate which took so many ages in forming. These are the three species of the epic poem; for its largest province is human action,

which can be considered but in a moral, a political, or religious view; and these the three great creators of them; for each of these poems was struck out at an heat, and came to perfection from its first essay. Here then the grand scene is closed, and all farther improvements of the epic at an end.

29. — *chief mast'ry to dissect &c.*] As the admir'd subjects for an heroic poem were mistaken, so those were wrong who thought the dissecting of *knights* was a principal part of the skill of a poet, describing wounds as a surgeon. He doubtless here glanc'd at Homer's perpetual affectation of this sort of knowledge, which certainly debases his poetry. *Richardson.*

33. — *or to describe races and games,*] As the ancient poets have done; Homer in the twenty-third book of the *Iliad*, Virgil in the fifth book of the *Æneid*, and Statius in the sixth book of his *Thebaid*: *Or tilts and tournaments*, which are often the subject of the modern poets, as Ariosto, Spenser, and the like.

34. — *imblazon'd shields,*] The Italian poets in general are much too circumstantial about

Impresses quaint, caparisons and steeds; 35
 Bases and tinsel trappings, gorgeous knights
 At joust and torneament; then marshal'd feast
 Serv'd up in hall with sewers, and seneshals;
 The skill of artifice or office mean,
 Not that which justly gives heroic name 40
 To person or to poem. Me of these
 Nor skill'd nor studious, higher argument
 Remains, sufficient of itself to raise
 That name, unless an age too late, or cold
 Climate,

about these trifling particulars. But I can't help thinking that our author had principally in view Boiardo, who in his catalogue of Agramante's troops gives us a most fastidious detail of emblazonry, having for above a hundred verses together nothing else scarcely but names of warriors, and descriptions of the devices and impresses which they bore in their arms. See Boiardo's Orland. Inam. B. 2. C. 29.

35. *Impresses quaint, &c.*] Uncommon witty devices or emblems, painted on their shields usually with a motto. We remember one which was not painted; 'twas a blank shield, the motto imported that the wearer would win by his valor wherewith to adorn it. *Bases* from *Bas* (French) they fall low to the ground; they are also call'd the *housing* from *houffé*, bedaggled. *Sewers* from *asseoir* (French) to set down; for those officers set the dishes on the table; in old French *asseours*. *Seneshals* from

two German words signifying a servant of a family; and was apply'd by way of eminence to the principal servant, the steward.

Richardson.

We may observe that Milton spells the word *impreses* after the Italian *impresa*, and not as we commonly do *impresses*, as if it was of Latin extraction: but as he has used the words *impress'd* III. 388. and in other places, and *impress* IV. 558. we have caused it to be printed *impresses* out of regard to the uniformity of spelling. And so *torneament* he spells here after the Italian *torneamento*, though in XI. 652. he writes it *tournament*, which seems to be after the French *tournoy*: but the same regard to the uniformity of spelling obliges us to print it in both places alike; and we prefer *torneament*, because we suppose the Italian to have been the original word; as we write *impresses* according to the Latin, because that word is originally derived from the Latin. Shakespear too uses the

Climate, or years damp my intended wing 45
 Depress'd, and much they may, if all be mine,
 Not hers who brings it nightly to my ear.

The sun was sunk, and after him the star
 Of Hesperus, whose office is to bring
 Twilight upon the earth, short arbiter 50
 'Twixt day and night, and now from end to end
 Night's hemisphere had veil'd th' horizon round:
 When Satan who late fled before the threats
 Of Gabriel out of Eden, now improv'd

In

the word *impress* as a substantive in the same sense, Richard II. Act III.

From mine own windows torn my household
 coat,
 Ras'd out my *impress*.

And Fairfax in Tasso, Cant. 20. St. 28.

Their arms, *impresses*, colors, gold and
 stone.

44. — *unless an age too late, or cold*
Climate,] He has a thought of the same
 kind in his prose works. *The Reason of Church*
government. Book the second, p. 60. Edit.
 1738. "As Tasso gave to a prince of Italy
 "his choice, whether he would command
 "him to write of Godfrey's expedition against
 "the infidels, or Belisarius against the Goths,
 "or Charlemain against the Lombards; if to
 "the instinct of nature and the imboldning
 "of art ought may be trusted, and that
 VOL. II.

"there be nothing adverse in our climate, or
 "the fate of this age, it haply would be no
 "rashness from an equal diligence and incli-
 "nation to present the like offer in our own
 "ancient stories." *Or years damp &c.* for he
 was near sixty when this poem was publish'd.
 And it is surprising, that at that time of life,
 and after such troublesome days as he had pas-
 sed through, he should have so much poetical
 fire remaining.

50. — *short arbiter*
'Twixt day and night,] This expression was
 probably borrow'd from the beginning of Sir
 Philip Sidney's *Arcadia*, where speaking of
 the sun about the time of the equinox, he calls
 him *an indifferent arbiter between the night and*
the day.

53. *When Satan who late fled &c.*] If we
 look into the three great heroic poems which
 have appeared in the world, we may observe
 that they are built upon very slight founda-
 tions.
 R

In meditated fraud and malice, bent 55
 On Man's destruction, maugre what might hap
 Of heavier on himself, fearless return'd.
 By night he fled, and at midnight return'd

From

tions. Homer lived near 300 years after the Trojan war; and, as the writing of history was not then in use among the Greeks, we may very well suppose, that the tradition of Achilles and Ulysses had brought down but very few particulars to his knowledge; tho' there is no question but he has wrought into his two poems such of their remarkable adventures, as were still talked of among his contemporaries. The story of Æneas, on which Virgil founded his poem, was likewise very bare of circumstances, and by that means afforded him an opportunity of embellishing it with fiction, and giving a full range to his own invention. We find however that he has interwoven in the course of his fable the principal particulars which were generally believed among the Romans of Æneas's voyage and settlement in Italy. The reader may find an abridgement of the whole story as collected out of the ancient historians, and as it was received among the Romans, in Dionysius Halicarnassens. Since none of the critics have consider'd Virgil's fable, with relation to this history of Æneas; it may not perhaps be amiss to examin it in this light, so far as regards my present purpose. Whoever looks into the abridgement above mention'd, will find that the character of Æneas is filled with piety to the Gods, and a superstitious observation of prodigies, oracles and predictions. Virgil has not only preserved this character in the person of Æneas, but has given a place in his poem

to those particular prophecies, which he found recorded of him in history and tradition. The poet took the matters of fact as they came down to him, and circumstanced them after his own manner, to make them appear the more natural, agreeable or surprising. I believe very many readers have been shocked at that ludicrous prophecy which one of the Harpies pronounces to the Trojans in the third book, namely, that before they had built their intended city, they should be reduced by hunger to eat their very tables. But when they hear that this was one of the circumstances that had been transmitted to the Romans in the history of Æneas, they will think the poet did very well in taking notice of it. The historian above mention'd acquaints us, a prophetess had foretold Æneas, that he should take his voyage westward, till his companions should eat their tables; and that accordingly, upon his landing in Italy, as they were eating their flesh upon cakes of bread, for want of other conveniencies, they afterwards fed on the cakes themselves; upon which one of the company said merrily, *We are eating our tables*. They immediately took the hint, says the historian, and concluded the prophecy to be fulfill'd. As Virgil did not think it proper to omit so material a particular in the history of Æneas, it may be worth while to consider with how much judgment he has qualified it, and takes off every thing that might have appeared improper for a passage in an heroic poem.

From compassing the earth, cautious of day,
 Since Uriel regent of the sun descry'd 60
 His entrance, and forewarn'd the Cherubim
 That kept their watch; thence full of anguish driven,
 The

poem. The prophets who foretells it is an hungry Harpy, as the person who discovers it is young Ascanius:

Heus etiam mentes consumimus, inquit
 Iulus.

Such an observation, which is beautiful in the mouth of a boy, would have been ridiculous from any other of the company. I am apt to think that the changing of the Trojan fleet into water nymphs, which is the most violent machine in the whole *Æneid*, and has given offense to several critics, may be accounted for the same way. Virgil himself, before he begins that relation, premises, that what he was going to tell appeared incredible, but that it was justified by tradition. What farther confirms me that this change of the fleet was a celebrated circumstance in the history of *Æneas* is, that Ovid has given a place to the same metamorphosis in his account of the Heathen mythology. None of the critics I have met with having considered the fable of the *Æneid* in this light, and taken notice how the tradition, on which it was founded, authorizes those parts in it which appear most exceptionable; I hope the length of this reflection will not make it unacceptable to the curious part of my readers. The history, which was the basis of Milton's poem, is still shorter than either that of the *Iliad* or *Æneid*. The poet has likewise taken care to insert every circumstance of it in the body of his fable. The ninth

book, which we are here to consider, is raised upon that brief account in Scripture, wherein we are told that the Serpent was more subtle than any beast of the field, that he tempted the woman to eat of the forbidden fruit, that she was overcome by this temptation, and that Adam followed her example. From these few particulars, Milton has formed one of the most entertaining fables that invention ever produced. He has disposed of these several circumstances among so many beautiful and natural fictions of his own, that his whole story looks only like a comment upon sacred Writ, or rather seems to be a full and complete relation of what the other is only an epitome. I have insisted the longer on this consideration, as I look upon the disposition and contrivance of the fable to be the principal beauty of the ninth book, which has more *story* in it, and is fuller of incidents, than any other in the whole poem. Satan's traversing the globe, and still keeping within the shadow of the night, as fearing to be discover'd by the Angel of the sun, who had before detected him, is one of those beautiful imaginations, with which he introduces this his second series of adventures. Having examin'd the nature of every creature, and found out one which was the most proper for his purpose, he again returns to Paradise; and to avoid discovery, sinks by night with a river that ran under the garden, and rises up again through a fountain that issued from it by the tree of life. The poet, who, as we have

The space of sev'n continued nights he rode
 With darknefs, thrice the equinoctial line
 He circled, four times cross'd the car of night 65
 From pole to pole, travérſing each colúre;
 On th'eighth return'd, and on the coaſt averſe
 From entrance or Cherubic watch, by ſtealth
 Found unſuſpected way. There was a place,
 Now not, though ſin, not time, firſt wrought the change,
 Where Tigris at the foot of Paradife 71
 Into a gulf ſhot under ground, till part
 Roſe up a fountain by the tree of life;

In

before taken notice, ſpeaks as little as poſſible in his own perſon, and after the example of Homer fills every part of his work with manners and characters, introduces a ſoliloquy of this infernal agent, who was thus reſtleſs in the deſtruction of Man. He is then deſcribed as gliding through the garden, under the reſemblance of a miſt, in order to find out that creature in which he deſign'd to tempt our firſt parents. This deſcription has ſomething in it very poetical and ſurpriſing. *Addiſon.*

63. *The ſpace of ſev'n continued nights he rode*

With darknefs, &c.] It was about noon that Satan came to the earth, and having been diſcover'd by Uriel, he was driven out of Paradife the ſame night, as we read in book the fourth. From that time he was a whole week

in continual darknefs for fear of another diſcovery. *Thrice the equinoctial line he circled;* he travel'd on with the night three times round the equator; he was three days moving round from eaſt to weſt as the ſun does, but always on the oppoſit ſide of the globe in darknefs. *Four times cross'd the car of night from pole to pole;* did not move directly on with the night as before, but croſſed over from the northern to the ſouthern, and from the ſouthern to the northern pole. *Travérſing each colure.* As the equinoctial line or equator is a great circle in-compaſſing the earth from eaſt to weſt and from weſt to eaſt again; ſo the colures are two great circles, interſecting each other at right angles in the poles of the world, and in-compaſſing the earth from north to ſouth, and from ſouth to north again: and therefore as

Satan

In with the river sunk, and with it rose
 Satan involv'd in rising mist, then fought 75
 Where to lie hid; sea he had search'd and land
 From Eden over Pontus, and the pool
 Mæotis, up beyond the river Ob;
 Downward as far antarctic; and in length
 West from Orontes to the ocean barr'd 80
 At Darien, thence to the land where flows
 Ganges and Indus: thus the orb he roam'd
 With narrow search, and with inspection deep
 Consider'd every creature, which of all

Most

Satan was moving from pole to pole, at the same time the car of night was moving from east to west, if he would keep still in the shade of night as he desir'd, he could not move in a strait line, but must move obliquely, and thereby cross the two colures. We have express'd ourselves as plainly as we can for the sake of those readers, who are not acquainted with these astronomical terms; and the fact in short is that Satan was three days compassing the earth from east to west, and four days from north to south, but still kept always in the shade of night, and after a whole week's peregrination in this manner, on the eighth night return'd by stealth into Paradise.

75. — *involv'd in rising mist,*] Hom. Iliad. I. 359.

ανεσ'υ πολης ἀλ.Ⓢ, ηῦτ' ομιχλη.

77. *From Eden over Pontus, &c.*] As we had before an astronomical, so here we have a geographical, account of Satan's peregrinations. *He search'd both sea and land*, northward *from Eden over Pontus*, Pontus Euxinus, the Euxine Sea, now the Black Sea, above Constantinople, *and the pool Mæotis*, Palus Mæotis above the Black Sea, *up beyond the river Ob*, Ob or Oby a great river of Muscovy near the northern pole. *Downward as far antarctic*, as far southward; the northern hemisphere being elevated on our globes, the north is called *up* and the south *downwards*; *antarctic* south the contrary to *arctic* north from ἀρκτ.Ⓢ the bear, the most conspicuous constellation near the north pole; but no particular place is mention'd near the south pole, there being all sea or land unknown. *And in length*,

as

Most opportune might serve his wiles, and found 85
 The serpent subtlest beast of all the field.
 Him after long debate, irresolute
 Of thoughts revolv'd, his final sentence chose
 Fit vessel, fittest imp of fraud, in whom
 To enter, and his dark suggestions hide 90
 From sharpest sight: for in the wily snake,
 Whatever sleights none would suspicious mark,
 As from his wit and native subtlety
 Proceeding, which in other beasts observ'd
 Doubt might beget of diabolic power 95

Active

as north is up and south is down, so in length is east or west; *west from Orontes*, a river of Syria, westward of Eden, running into the Mediterranean, *to the ocean barr'd at Darien*, the isthmus of Darien in the West Indies, a neck of land that joins North and South America together, and hinders the ocean as it were with a bar from flowing between them; and the metaphor of *the ocean barr'd* is in allusion to Job XXXVIII. 10. *and set bars to the sea. Thence to the land where flows Ganges and Indus*, thence to the East Indies: *thus the orb he roam'd*.

86. *The serpent subtlest beast of all the field.*] So Moses says Gen. III. 1. *Now the serpent was more subtle than any beast of the field*: The subtlety of the serpent is commended likewise by Aristotle and other Naturalists: And there-

fore he was the fitter instrument for Satan, because (as Milton says agreeably with the doctrine of the best Divines) any sleights in him might be thought to proceed from his native wit and subtlety, but observ'd in other creatures might the easier beget a suspicion of a diabolical power acting within them beyond their natural sense.

89. — *fittest imp of fraud*,] Fittest stock to graft his devilish fraud upon. *Imp* of the Saxon *impan*, to put into, to graft upon. Thus children are called *little imps*, from their imitating all they see and hear. *Hume*.

99. — *if not preferr'd*
More justly, &c.] I reckon this panegyric upon the Earth among the less perfect parts of the poem. The beginning is extravagant, and what follows is not consistent with what the author

Active within beyond the sense of brute.
Thus he resolv'd, but first from inward grief
His bursting passion into plaints thus pour'd.

O Earth, how like to Heav'n, if not preferr'd
More justly, seat worthier of Gods, as built 100
With second thoughts, reforming what was old!
For what God after better worse would build?
Terrestrial Heav'n, danc'd round by other Heavens
That shine, yet bear their bright officious lamps,
Light above light, for thee alone, as seems, 105
In thee concentrating all their precious beams

Of

author had said before in his description of Satan's passage among the stars and planets, which are said then to appear to him as other worlds inhabited. See III. 566. The imagination that all the heavenly bodies were created for the sake of the Earth was natural to human ignorance, and human vanity might find its account in it: but neither of these could influence Satan.

Heylin.

As it is common with people to undervalue what they have forfeited and lost by their folly and wickedness, and to overvalue any good that they hope to attain; so Satan is here made to question whether Earth be not preferable to Heaven: but this is spoken of Earth in its primitive and original beauty before the fall. As Mr. Thyer observes, Spenser has the very same thought upon a like occasion, for

describing the gardens surrounding the temple of Venus he says,

That if the happy souls which do possess
Th' Elysian fields, and live in lasting bliss,
Should happen this with living eye to see,
They soon would loath their lesser happiness.

Faery Queen, B. 5. C. 10. St. 23.

But Satan concludes that Earth must be best, because it was created last;

For what God after better worse would
build?

A sophistical argument worthy of Satan, and for the same reason Man would be better than Angels. But Satan was willing to insinuate imperfection in God, as if he had mended his hand by creation, and as if all the works of

God

Of sacred influence! As God in Heaven
 Is center, yet extends to all, so thou
 Centring receiv'st from all those orbs; in thee,
 Not in themselves, all their known virtue' appears
 Productive in herb, plant, and nobler birth 111
 Of creatures animate with gradual life
 Of growth, sense, reason, all summ'd up in Man.
 With what delight could I have walk'd thee round,
 If I could joy in ought, sweet interchange 115
 Of hill, and valley, rivers, woods and plains,
 Now land, now sea, and shores with forest crown'd,
 Rocks, dens, and caves! but I in none of these
 Find place or refuge; and the more I see
 Pleasures about me, so much more I feel 120

Torment

God were not perfect in their kinds, and in their degrees, and for the ends for which they were intended.

113. *Of growth, sense, reason, all summ'd up in Man*] The three kinds of life rising as it were by steps, the vegetable, animal, and rational; of all which Man partakes, and he only; he grows as plants, minerals, and all things inanimate; he lives as all other animated creatures, but is over and above indu'd with reason. *Richardson.*

119. *Find place or refuge;*] Dr. Bentley be-

lieves that the author gave it *Find place of refuge*: Another learned gentleman proposes to read *Find peace or refuge*: but it may be understood thus, *but I in none of these find place to dwell in or refuge* from divine vengeance. And this sense seems to be confirm'd by what follows.

But neither here seek I, no nor in Heaven
 To dwell, ———
 Nor hope to be myself less miserable,

that is (as Dr. Greenwood adds) I find no place
 to

Torment within me', as from the hateful siege
 Of contraries; all good to me becomes
 Bane, and in Heav'n much worse would be my state.
 But neither here seek I, no nor in Heaven
 To dwell, unless by mast'ring Heav'n's Supreme; 125
 Nor hope to be myself less miserable
 By what I seek, but others to make such
 As I, though thereby worse to me redound:
 For only in destroying I find ease
 To my relentless thoughts; and him destroy'd, 130
 Or won to what may work his utter loss,
 For whom all this was made, all this will soon
 Follow, as to him link'd in weal or woe,
 In woe then; that destruction wide may range:

To

to dwell here, for I do not seek or desire it; and I expect no refuge, because I cannot hope to be less miserable.

122. — *all good to me becomes*

Bane, —] When the pause is made upon the first syllable of the verse, it is commonly upon a verb to mark the action more strongly. I think it is always so in Homer. But Milton makes the pause as well upon a substantive, as here, and in VI. 837.

— *such as in their souls infix'd*

Plagues;

VOL. II.

and in the preceding book we have it upon an adjective, VIII. 472.

That what seem'd fair in all the world,
 seem'd now
 Mean.

127. — *but others to make such*

As I,] It is true (as Dr. Bentley remarks) that the syntax requires *to make such as me*: But may not the verb substantive *am* be understood, *to make others such as I am*? and is such an abbreviation uncommon?

S

146. — *if*

To me shall be the glory sole among 135
 Th' infernal Pow'rs, in one day to have marr'd
 What he Almighty stil'd, six nights and days
 Continued making, and who knows how long
 Before had been contriving, though perhaps
 Not longer than since I in one night freed 140
 From servitude inglorious well nigh half
 Th' angelic name, and thinner left the throng
 Of his adorers: he to be aveng'd,
 And to repair his numbers thus impair'd,
 Whether such virtue spent of old now fail'd 145
 More Angels to create, if they at least
 Are his created, or to spite us more,
 Determin'd to advance into our room
 A creature form'd of earth, and him endow,
 Exalted from so base original, 150
 With heav'nly spoils, our spoils: What he decreed
He'

146. — *if they at least*
Are his created,] He questions whether the
 Angels were created by God; he had before
 asserted, that they were not, to the Angels
 themselves, V. 859.

We know no time when we were not as
 now;

Know none before us, self-begot, self-
 rais'd
 By our own quick'ning pow'r.

156. *And flaming ministers*] For *He maketh*
his Angels spirits, and his ministers a flaming fire.
 Psal. CIV. 4.

161. — *in*

He' effected ; Man he made, and for him built
 Magnificent this world, and earth his seat,
 Him lord pronounc'd, and, O indignity !
 Subjected to his service Angel wings, 155
 And flaming ministers to watch and tend
 Their earthly charge : Of these the vigilance
 I dread, and to elude, thus wrapt in mist
 Of midnight vapor glide obscure, and pry
 In every bush and brake, where hap may find 160
 The serpent sleeping, in whose mazy folds
 To hide me, and the dark intent I bring.
 O foul descent ! that I who erst contended
 With Gods to sit the high'est, am now constrain'd
 Into a beast, and mix'd with bestial slime, 165
 This essence to incarnate and imbrute,
 That to the highth of deity aspir'd ;
 But what will not ambition and revenge

Descend

161. — *in whose mazy folds*] Dr. Bentley reads, *in his mazy folds*.

164. — *am now constrain'd &c.*] The construction is, am now forc'd into a beast, and to incarnate, &c. The verb *constrain'd* governs both the members ; and there are innumerable instances (as Mr. Richardson observes)

in Milton, Horace, and the best Latin and Greek poets, of the same verb governing in one member of the period a noun &c and in the other a verb &c.

166. *This essence to incarnate and imbrute,*]
 S 2 So

Descend to? who aspires must down as low
 As high he soar'd, obnoxious first or last 170
 To basest things. Revenge, at first though sweet,
 Bitter ere long back on itself recoils;
 Let it; I reckon not, so it light well aim'd,
 Since higher I fall short, on him who next
 Provokes my envy, this new favorite 175
 Of Heav'n, this man of clay, son of despite,
 Whom us the more to spite his Maker rais'd
 From dust: spite then with spite is best repaid.

So saying, through each thicket dank or dry,
 Like a black mist low creeping, he held on 180

His

So also in his Mask,

The soul grows clotted by contagion,
Imbodies and imbrutes. Thyer.

169. — *who aspires must down as low*
As high he soar'd,] Rather *must sink as low*
 (says Dr. Bentley) because it is better to have
 some verb in the opposition than the adverb
down. But yet this way of speaking is agree-
 able to what Milton says in X. 503.

But *up*, and enter now into full bliss.

In both places the adverbs are used as verbs,
 or some verb of motion is to be supplied in
 the sense.

Pearce.

There is a most beautiful instance of the use of

such adverbs for verbs in Shakespear, 2 Henry
 IV. Act IV.

For now a time is come to mock at form;
 Henry the fifth is crown'd: *up*, Vanity!
 Down, royal State!

173. *Let it;*] Let revenge recoil on itself,
I reckon not, I value not, *so it light well aim'd*,
since higher I fall short, on him who next pro-
 vokes my envy, so it light on Man, since I
 cannot accomplish my revenge on God. A
 truly diabolical sentiment this. So he can but
 be any ways reveng'd, he does not value tho'
 his revenge recoil on himself.

176. — *son of despite,*] 'Tis a Hebraism
 by which wicked men are termed *sons of Belial*
 Deut.

His midnight search, where soonest he might find
 The serpent: him fast sleeping soon he found
 In labyrinth of many a round self-roll'd,
 His head the midst, well stor'd with subtle wiles:
 Not yet in horrid shade or dismal den, 185
 Nor nocent yet, but on the grassy herb
 Fearless unfear'd he slept: in at his mouth
 The Devil enter'd, and his brutal sense,
 In heart or head, possessing soon inspir'd
 With act intelligent; but his sleep 190
 Disturb'd not, waiting close th' approach of morn.
 Now when as sacred light began to dawn

In

Deut. XIII. 13. valiant men, *sons of courage*
 2 Sam. II. 7. untameable beasts, *sons of pride*
 Job XLI. 25. the disciples, *sons of light* Luke
 XVI. 8. So Satan calls man the *son of despite*,
 the offspring of hatred and envy, created to in-
 crease his punishment, by seeing *this man of*
clay substituted into that glorious station of him
forlorn, outcast of Heaven. Hume.

I have often wonder'd that this speech of Sa-
 tan's escaped the particular observation of the
 ingenious Mr. Addison. There is not in my
 opinion any one in the whole book that is
 worked up with greater judgment, or better
 suited to the character of the speaker. There
 is all the horror and malignity of a fiendlike
 Spirit express'd, and yet this is so artfully

temper'd with Satan's sudden starts of recol-
 lection upon the meanness and folly of what
 he was going to undertake, as plainly show
 the remains of the Arch-Angel, and the ruins
 of a superior nature. *Tbyer.*

178. — *spite then with spite is best repaid.*]
 Æchylus Prometh. 944.

Οὕτως ὁ ἄνθρωπος τὰς ὁμοιωτάς ἑαυτοῦ χρεών.

Richardson.

186. *Nor nocent yet,*] Thus it is in the se-
 cond and in the subsequent editions; in the
 first edition it is *Not n'cent yet.*

186. — *the grassy herb*] So we have in
 Virgil, Ecl. V. 26. *graminis herbam.*

192. *Now when as sacred light &c.*] The
 author gives us a description of the morning,
 which

In Eden on the humid flow'rs, that breath'd
 Their morning incense, when all things that breathe,
 From th' earth's great altar send up silent praise 195
 To the Creator, and his nostrils fill
 With grateful smell, forth came the human pair,
 And join'd their vocal worship to the quire
 Of creatures wanting voice; that done, partake
 The season, prime for sweetest scents and airs: 200
 Then commune how that day they best may ply
 Their growing work: for much their work outgrew
 The hands dispatch of two gard'ning so wide,
 And

which is wonderfully suitable to a divine poem, and peculiar to that first season of nature: He represents the earth, before it was curst, as a great altar, breathing out its incense from all parts, and sending up a pleasant savor to the nostrils of its Creator; to which he adds a noble idea of Adam and Eve, as offering their morning worship, and filling up the universal consort of praise and adoration. *Addison.*

This is the morning of the ninth day, as far as we can reckon the time in this poem, a great part of the action lying out of the sphere of day. The first day we reckon that wherein Satan came to the earth; the space of seven days after that he was coasting round the earth; he comes into Paradise again by night, and this is the beginning of the ninth day, and the last of Man's innocence and happiness. And the

morning often is called *sacred* by the poets, because that time is usually allotted to sacrifice and devotion, as Eustathius says in his remarks upon Homer.

193. *In Eden on the humid flow'rs, that breath'd*

Their morning incense, when all things that breathe,] Here Milton gives to the English word *breathe*, which is generally used in a more confin'd sense, the extensive signification of the Latin *spirare*, imitating perhaps Spenser, Faery Queen B. 1. Cant. 4. St. 38.

With pleasure of the *breathing fields* yfed.
Thyer.

197. *With grateful smell,*] This is in the stile of the eastern poetry. So it is said Gen. VIII. 21. *The Lord smelled a sweet savor.*

199. — *that*

And Eve first to her husband thus began.

Adam, well may we labor still to dress 205
This garden, still to tend plant, herb and flower,
Our pleasant task injoin'd, but till more hands
Aid us, the work under our labor grows,
Luxurious by restraint; what we by day
Lop overgrown, or prune, or prop, or bind, 210
One night or two with wanton growth derides
Tending to wild. Thou therefore now advise,
Or bear what to my mind first thoughts present;
Let us divide our labors, thou where choice

Leads

199. — *that done,*] Our author always supposes Adam and Eve to employ their first and their last hours in devotion. And they are only would-be-wits, who do not believe and worship a God. The greatest geniuses in all ages from Homer to Milton appear plainly by their writings to have been men of piety and religion.

200. *The season, prime for sweetest sents and airs:*] *Sents*, so Milton spells it, doubtless from the Latin *sentiendo*. And so Skinner spells it, and this is the true way of spelling it. I presume, it was first spelt with a *c* *scent*, to distinguish it from the participle *sent* missus; but the sense will sufficiently distinguish the one from the other. And in like manner *situation* was formerly very absurdly spelt with a *c* *scituation*: but in this and all other instances

the etymology best regulates the spelling. And as Milton thus commends the morning,

The season, prime for sweetest sents and
airs;

so he was himself an early riser. See what he says of himself in his *Apology for Sme'tymnus*. p. 109. Vol. 1. Edit. 1738. "My morning haunts are where they should be, at home, not sleeping, or concocting the surfeits of an irregular feast, but up and stirring, in winter often ere the sound of any bell awake men to labor, or to devotion; in summer as oft with the bird that first rouses, or not much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its full fraught.

213. *Or bear what to my mind*] So the second

Leads thee, or where most needs, whether to wind 215
 The woodbine round this arbor, or direct
 The clasping ivy where to climb, while I
 In yonder spring of roses intermix'd
 With myrtle, find what to redress till noon:
 For while so near each other thus all day 220
 Our task we choose, what wonder if so near
 Looks intervene and smiles, or object new
 Casual discourse draw on, which intermits
 Our days work brought to little, though begun
 Early, and th' hour of supper comes unearn'd. 225
 To whom mild answer Adam thus return'd.

Sole

cond edition has it; in the first it is *Or bear*. Either will do, and we find sometimes the one and sometimes the other in the following editions.

226. *To whom mild answer Adam thus return'd.*] The dispute which follows between our two first parents is represented with great art: It proceeds from a difference of judgment, not of passion, and is manag'd with reason, not with heat: It is such a dispute as we may suppose might have happen'd in Paradise, had Man continued happy and innocent. There is a great delicacy in the moralities which are interspersed in Adam's discourse, and which the most ordinary reader cannot but take notice of. That force of love, which the

father of mankind so finely describes in the eighth book, shows itself here in many fine instances: as in those fond regards he cast towards Eve at her parting from him, ver. 397.

Her long with ardent look his eye pursued
 Delighted &c:

in his impatience and amusement during her absence, ver. 838.

—— Adam the while,
 Waiting desirous her return, had wove
 Of choicest flow'rs a garland &c:

but particularly in that passionate speech, where seeing her irrecoverably lost, he resolves to perish with her rather than to live without her, ver. 904.

— some

Sole Eve, associate sole, to me beyond
 Compare above all living creatures dear,
 Well hast thou motion'd, well thy thoughts employ'd
 How we might best fulfil the work which here 230
 God hath assign'd us, nor of me shalt pass
 Unprais'd: for nothing lovelier can be found
 In woman, than to study household good,
 And good works in her husband to promote.
 Yet not so strictly hath our Lord impos'd 235
 Labor, as to debar us when we need
 Refreshment, whether food, or talk between,
 Food of the mind, or this sweet intercourse

Of

— some cursed fraud
 Of enemy hath beguil'd thee &c:

The beginning of this speech, and the preparation to it, are animated with the same spirit as the conclusion which I have here quoted.

Addison.

227. *Sole Eve, associate sole,*] *Sole associate* (says Dr. Bentley) is very well, but *Sole Eve* would deserve in reply *Sole Adam*: he therefore pronounces that Milton gave it *O Eve*, and quotes two passages for the legality of this interjection *O*, join'd to *Eve*. But as she had her name *Eve* upon account of her being the mother of all living Gen. III. 20. the epithet *sole* is as properly applied to *Eve* as to *associate*.

Pearce.

Vol. II.

227. — *beyond* — *Compare*] I think we took notice before, that Milton sometimes uses the substantive for an adjective, and an adjective for a substantive. And here we may observe, that sometimes he makes a verb of a noun, and again a noun of a verb. A noun of a verb as here, *beyond compare*, and VI. 549.

Instant without *disturb* they took alarm.
 And a verb of a noun, as in VII. 412.

Tempest the ocean.

And in like manner he makes the adjective a verb, as in VI. 440.

— to *better* us, and *worse* our foes;

T

and

Of looks and smiles, for smiles from reason flow,
 To brute deny'd, and are of love the food, 240
 Love not the lowest end of human life.

For not to irksome toil, but to delight
 He made us, and delight to reason join'd.

These paths and bow'rs doubt not but our joint hands
 Will keep from wilderneys with ease, as wide 245

As we need walk, till younger hands ere long
 Assist us: but if much converse perhaps

Thee satiate, to short absence I could yield:

For solitude sometimes is best society,

And short retirement urges sweet return. 250

But other doubt possesses me, lest harm

Befall thee sever'd from me; for thou know'st

What hath been warn'd us, what malicious foe

Envyng our happiness, and of his own

Despairing,

and again the verb an adjective, as in VIII. 576.

Made so *adorn*.

Several other instances in each kind might be cited.

239. — *smiles from reason flow,*] Smiling is so great an indication of reason, that some philosophers have alter'd the definition of man

from *animal rationale* to *risibile*, affirming man to be the only creature endowed with the power of laughter. *Hume.*

244. *These paths and bow'rs*] So it is in the first and best editions, and not *The paths and bow'rs*, as both Dr. Bentley and Mr. Fenton have by mistake printed it.

249. — *is best society,*] As Scipio said, Never

Despairing, seeks to work us woe and shame 255
 By sly assault; and somewhere nigh at hand
 Watches, no doubt, with greedy hope to find
 His wish and best advantage, us afunder,
 Hopeless to circumvent us join'd, where each
 To other speedy aid might lend at need; 260
 Whether his first design be to withdraw
 Our fealty from God, or to disturb
 Conjugal love, than which perhaps no bliss
 Enjoy'd by us excites his envy more;
 Or this, or worse, leave not the faithful side 265
 That gave thee being, still shades thee and protects.
 The wife, where danger or dishonor lurks,
 Safest and seemliest by her husband stays,
 Who guards her, or with her the worst indures.

To whom the virgin majesty of Eve, 270

As

Never less alone than when alone. Nunquam minus solus quam cum solus.

250. *And short retirement urges sweet return.*] Retirement, tho' but short, makes the return sweet: the word *urges* is to be referr'd to *retirement* only, and not to the epithet, which Adam seems to annex to it, only because he could not bear to think of a *long* one. *Pearce.*

270. — *the virgin majesty of Eve,*] The Ancients us'd the word *virgin* with more latitude than we, as Virgil Eclog. VI. 47. calls Pasiphae virgin after she had had three children, and Ovid calls Medea Adultera virgo. Ovid. Epist. Hypsip. Jas. 133. It is put here to denote beauty, bloom, sweetness, modesty, and all the amiable characters which are usually found

As one who loves, and some unkindness meets,
With sweet austere composure thus reply'd.

Ofspring of Heav'n and Earth, and all Earth's Lord,
That such an enemy we have, who seeks
Our ruin, both by thee inform'd I learn, ²⁷⁵
And from the parting Angel over-heard,
As in a shady nook I stood behind,
Just then return'd at shut of evening flowers.
But that thou shouldst my firmness therefore doubt
To God or thee, because we have a foe ²⁸⁰
May tempt it, I expected not to hear.
His violence thou fear'st not, being such
As we, not capable of death or pain,
Can

found in a virgin, and these with matron majesty; what a picture! *Richardson.*

It is probable that Milton adopted this adjective sense of the word *virgin* from the Italian *virginale*, which is an epithet very frequent in their poets when describing beauty, modesty, &c. *Thyer.*

278. *Just then return'd at shut of evening flowers*] What a natural notation of evening is this! and a proper time for her, who had *gone forth among her fruits and flowers*, VIII. 44. to *return*. But we must not conceive that Eve is speaking of the evening last

past, for this was a week ago. Satan was caught tempting Eve in a dream, and fled out of Paradise that night, and with this ends book the fourth. After he had fled out of Paradise he was ranging round the world seven days: but we have not any account of Adam and Eve excepting only on the first of those days, which begins with the beginning of book the fifth, where Eve relates her dream; that day at noon the Angel Raphael comes down from Heaven; the Angel and Adam discourse together till evening, and they part at the end of book the eighth. There are six days therefore past in silence, and we hear no more of Adam

Can either not receive, or can repel.
 His fraud is then thy fear, which plain infers 285
 Thy equal fear that my firm faith and love
 Can by his fraud be shaken or seduc'd;
 Thoughts, which how found they harbour in thy breast,
 Adam, mishtought of her to thee so dear?

To whom with healing words Adam reply'd. 290
 Daughter of God and Man, immortal Eve,
 For such thou art, from sin and blame entire:
 Not diffident of thee do I dissuade
 Thy absence from my sight, but to avoid
 Th' attempt itself, intended by our foe. 295
 For he who tempts, though' in vain, at least asperfes
 The

Adam and Eve, till Satan had stolen again in-
 to Paradise.

— to me beyond
 Compare above all living creatures *dear*.

282. *His violence thou fear'st not,*] Adam had not said so expressly, but had implied as much in enlarging particularly upon his *sly assault*, ver. 256. &c.

289 *Adam, mishtought of her to thee so dear?*] Dr. Bentley says that these words express Adam's affection to her, and not hers to him, as the sense requires: He therefore reads — *to thee so true?* But Milton gave it *dear*, and made Eve here allude to what Adam had said of her in ver. 227.

If I am so *dear* to you, as you said, how can you thus think amiss of me? This was a good argument in Eve's mouth. *Pearce*.

291. *Daughter of God and Man, immortal Eve,*] As Eve had called Adam *Ofspring of Heav'n and Earth*, as made by God out of the dust of the Earth; so Adam calls Eve *Daughter of God and Man*, as made by God out of Man; and acknowledges her to be *immortal*, as she had said herself, ver. 283. that they were *not capable of death or pain*; but

The tempted with dishonor foul, suppos'd
 Not incorruptible of faith, not proof
 Against temptation: thou thyself with scorn
 And anger wouldst resent the offer'd wrong, 300
 Though ineffectual found: misdeem not then,
 If such affront I labor to avert
 From thee alone, which on us both at once
 The enemy, though bold, will hardly dare,
 Or daring, first on me th' assault shall light. 305
 Nor thou his malice and false guile contemn;
 Subtle he needs must be, who could seduce
 Angels; nor think superfluous others aid.
 I from the influence of thy looks receive
 Access in every virtue, in thy sight 310
 More wise, more watchful, stronger, if need were
 Of outward strength; while shame, thou looking on,
 Shame

but only so long as she was *entire from sin and blame*: integer vitæ, scelerisque purus. Hor. Od. l. XXII. 1.

312. — *while shame, thou looking on,*] Milton often uses the nominative case absolute, as the Greeks do; which whether it should be call'd a case absolute, or an ellipsis, we leave

to the Grammarians to determin. *Fortin.*

314. — *and rais'd unite.*] Would unite and add vigor to *wisdom, watchfulness, and every virtue* mention'd before. If this be not the meaning, it must be understood thus, Would raise the utmost vigor, and unite and collect it all when rais'd.

318. — *domestic*

Shame to be overcome or over-reach'd
 Would utmost vigor raise, and rais'd unite.
 Why shouldst not thou like sense within thee feel 315
 When I am present, and thy trial choose
 With me, best witness of thy virtue try'd?

So spake domestic Adam in his care
 And matrimonial love; but Eve, who thought
 Less attributed to her faith sincere, 320
 Thus her reply with accent sweet renew'd.

If this be our condition, thus to dwell
 In narrow circuit straiten'd by a foe,
 Subtle or violent, we not indued
 Single with like defense, wherever met, 325
 How are we happy, still in fear of harm?
 But harm precedes not sin: only our foe
 Tempting affronts us with his foul esteem

Of

318. ——— *domestic Adam*] This epithet seems to allude to what Adam had said in ver. 232.

——— nothing lovelier can be found
 In woman, than to study household good,
 And good works in her husband to promote.

Domestic in his care, may signify here one who has a careful regard to the good of his family; and all this speech of Adam's was intended for the security of his wife. *Pearce.*

320. *Less attributed*] That is, too little; an elegant Latinism. *Richardson.*

Of our integrity: his foul esteem
 Sticks no dishonor on our front, but turns 330
 Foul on himself; then wherefore shunn'd or fear'd
 By us? who rather double honor gain
 From his surmise prov'd false, find peace within,
 Favor from Heav'n, our witnesses from th' event.
 And what is faith, love, virtue unassay'd 335
 Alone, without exterior help sustain'd?
 Let us not then suspect our happy state
 Left so imperfect by the Maker wise,
 As not secure to single or combin'd.

Frail

330. *Sticks no dishonor on our front,*] Here is such a jingle and turn of the words, as we sometimes meet with in our author; *He affronts us with his foul esteem*, but *his foul esteem sticks no dishonor on our front*: but our author alludes to the etymology of the word *affront*: *adfrontare*, i. e. *frontem fronti committere*, as Skinner says. And I find Shakespear using the word in its original signification. *Cymbeline*, Act IV.

— Good my liege
 Your preparation can *affront* no less
 Than what your hear of.

And afterwards, Act V.

There was a fourth man ———
 That gave th' *affront* with them.

And in *Hamlet*, Act III.

That he, as 'twere by accident, may here
Affront Ophelia.

334. — *our witnesses from th' event.*] The Spirit bearing witness with our spirit, *Rom.* VIII. 16.

335. *And what is faith, love, virtue, unassay'd*

Alone, without exterior help sustain'd?] What merit is there in any virtue till it has stood the test alone, and without other assistance?

*Paulum sepultæ distat inertiae
 Celata virtus.* Hor. Od. IV. IX. 29.

Richardson.

339. *As not secure to single or combin'd.*] As not to be secure to us single or together.

342. *To*

Frail is our happiness, if this be so, 340
And Eden were no Eden thus expos'd.

To whom thus Adam fervently reply'd.
O Woman, best are all things as the will
Of God ordain'd them; his creating hand
Nothing imperfect or deficient left 345
Of all that he created, much less Man,
Or ought that might his happy state secure,
Secure from outward force; within himself
The danger lies, yet lies within his power:
Against his will he can receive no harm. 350

But

342. *To whom thus Adam fervently reply'd.*
O Woman,] What Eve had just now said required some reprimand from Adam, and it was necessary to describe him as in some degree displeas'd; but what extreme delicacy has our author shown in choosing the word *fervently* to express it by? a term which tho' it implies some emotion, yet carries nothing in its idea inconsistent with that subserviency of the passions, which subsisted before the fall. In the two foregoing speeches he had made Adam address himself to her in the affectionate terms of *Sole Eve*, *associate sole*, and *Daughter of God and Man*, *immortal Eve*; but here with great judgment he changes those endearing words for these more authoritative, *O Woman*. I should think that Milton in this expression alluded to what our Saviour said to the Virgin

VOL. II.

Mary, *Woman what have I to do with thee*, was not I satisfied, that he could not with his learning take these words in the vulgar mistaken sense, which our translation naturally leads ignorant readers into, and must very well know that *Γυνή* amongst the Greeks is a term of great respect. Indeed throughout this whole conversation, which the poet has in every respect worked up to a faultless perfection, there is the most exact observance of justness and propriety of character. With what strength is the superior excellency of man's understanding here pointed out, and how nicely does our author here sketch out the defects peculiar in general to the female mind? and after all what great art has he shown in making Adam contrary to his better reason grant his spouse's request, beautifully verifying

U

But God left free the will, for what obeys
 Reason, is free, and reason he made right,
 But bid her well be ware, and still erect,
 Lest by some fair appearing good surpris'd
 She dictate false, and misinform the will 355
 To do what God expressly hath forbid.
 Not then mistrust, but tender love enjoins,
 That I should mind thee oft, and mind thou me.
 Firm we subsist, yet possible to swerve,
 Since reason not impossibly may meet 360
 Some specious object by the foe suborn'd,
 And fall into deception unaware,
 Not keeping strictest watch, as she was warn'd.
 Seek not temptation then, which to avoid
 Were better, and most likely if from me 365

Thou

veryfying what he had made our general an-
 cestor a little before observe to the Angel?
 VIII. 546. &c. *Thyer.*

353. *But bid her well be ware, and still
 erect,]* It is very true, as Dr. Bentley
 observes, that *erect* requires the preceding
 word to be adjective like itself: but so is *ware*
 or wary, and so it is used Matth, XXIV. 50.
*The Lord of that servant shall come in a day
 when he looketh not for him, and in an hour*

that he is not ware of, and 2 Tim. IV. 15. *Of
 whom be thou ware also;* and by our author
 himself in the Mask, *Silence was took ere she
 was ware.* And therefore *be ware* should not
 have been printed as one word, but as two;
 and then there could have been no mistake
 about it.

372. *Go; for thy stay, not free, absents thee
 more;]* It is related in the Life of
 Milton, that he went into the country in the
 Whitsuntide

Thou fever not: trial will come unfought.

Wouldst thou approve thy constancy, approve

First thy obedience; th' other who can know,

Not seeing thee attempted, who attest?

But if thou think, trial unfought may find

370

Us both securer than thus warn'd thou seem'st,

Go; for thy stay, not free, absents thee more;

Go in thy native innocence, rely

On what thou hast of virtue, summon all,

For God towards thee hath done his part, do thine.

So spake the patriarch of mankind; but Eve

376

Persisted, yet submits, though last, reply'd.

With thy permission then, and thus forewarn'd

Chiefly by what thy own last reasoning words

Touch'd only, that our trial, when least sought, 380

May

Whitsuntide vacation, and married his first wife Mary the daughter of Justice Powell of Oxfordshire. She had not cohabited with him above a month, before she was very desirous of returning to her friends in the country, there to spend the remainder of the summer. We may suppose, that upon this occasion their conversation was somewhat of the same nature as Adam and Eve's; and it was upon some such considerations as this that af-

ter much solicitation he permitted her to go,

Go; for thy stay, not free, absents thee more.

It is the more probable, that he alluded to his own case in this account of Adam and Eve's parting, as in the account of their reconciliation it will appear that he copied exactly what happen'd to himself.

U 2

385. Thus

May find us both perhaps far less prepar'd,
 The willinger I go, nor much expect
 A foe so proud will first the weaker seek;
 So bent, the more shall shame him his repulse. 384

Thus saying, from her husband's hand her hand
 Soft she withdrew, and like a Wood-Nymph
 light,

Oread

385. Thus saying, from her husband's hand
 her hand

Soft she withdrew, &c.] The reader cannot but be pleas'd with this image. Notwithstanding this difference of judgment, while Adam is reasoning and arguing with her, he still holds her by the hand, which she gently withdraws, a little impatient to be gone, even while she is speaking. And then *like a Wood-Nymph light, Oread* a nymph of the mountains, or *Dryad* a nymph of the groves, of the oaks particularly, or of *Delia's train*, the train of Diana, who is called *Delia* as she was born in the island Delos, she *betook her to the groves*; but she surpass'd not only Diana's nymphs, but Diana herself. But as this beautiful similitude is formed very much upon one in Homer, and its parallel in Virgil, it may be proper to quote them both in order to make the beauties of this better apprehended, Hom. Odyss. VI. 102.

Ὅμη δ' Ἀρτεμις εἰσι κατ' οὐρεῶν ἰοχέαιρα,
 Ἡ κατὰ Τηγετον περμηκετον, ἡ Ερυμανθον,
 Τερπομενη καπρῶσι καὶ ὠκείῃς ἐλαφοῖσι·
 Τῇ δὲ δ' αἶμα Νυμφαί, κούραι Δίος Αἰγιο-
 χοῖο,

Ἀγρονομὶ παύσονται γεγενηδὲ δὲ τε φρενα
 Λητῶ.

Πασσῶν δ' ὑπὲρ ἥγε καρὴ εἶχε ἡδὲ μετώπα,
 Ρεῖα δ' ἀργινωτὴ πέλεται, καλαὶ δὲ τε πασαι·
 Ὡς ἡγ' ἀμφιπολοῖσι μετεπρεπε παρθενὸς ἀόμης.

As when o'er Erymanth Diana roves,
 Or wide Taygetus' resounding groves;
 A sylvan train the huntress queen surrounds,
 Her rattling quiver from her shoulder sounds:
 Fierce in the sport, along the mountain brow
 They bay the boar, or chase the bounding
 roe:

High o'er the lawn, with more majestic
 pace,
 Above the nymphs she treads with stately
 grace;
 Distinguish'd excellence the Goddess proves;
 Exults Latona as the Virgin moves.
 With equal grace Nausicaa trod the plain,
 And shone transcendent o'er the beauteous
 train. Broome.

Qualis in Eurotæ ripis, aut per juga Cynthi
 Exercet Diana choros; quam mille secutæ
 Hinc atque hinc glomerantur Oreades: illa
 pharetram
 Fert humero, gradienſque Deas supereminet
 omnes:

Latonaë

Oread or Dryad, or of Delia's train,
 Betook her to the groves, but Delia's self
 In gate surpass'd, and Goddess-like deport,
 Though not as she with bow and quiver arm'd, 390
 But with such gard'ning tools as art yet rude,
 Guiltless of fire, had form'd, or Angels brought.
 To Pales, or Pomona, thus adorn'd,

Likest

Latonæ tacitum pertentant gaudia pectus.
 Talis erat Dido : talem se læta ferebat
 Per medios. Virg. Æn. I. 498.

Such on Eurotas' banks, or Cynthus' height,
 Diana seems; and so she charms the sight,
 When in the dance the graceful Goddess
 leads

The quire of Nymphs, and overtops their
 heads.

Known by her quiver, and her lofty meen,
 She walks majestic, and she looks their
 queen:

Latona sees her shine above the rest,
 And feeds with secret joy her silent breast.
 Such Dido was; with such becoming state,
 Amidst the croud, she walks serenely great.
 Dryden.

The others are like Diana in their gate, but
 Eve surpasses her, only she wears different en-
 signs, *not a bow and quiver, but such gard'ning*
tools as art yet rude, guiltless of fire, had form'd,
 before fire was as yet stol'n from Heaven by
 Prometheus as the Ancients fabled, *or such*
tools as Angels brought.

393. *To Pales, or Pomona, thus adorn'd,*
Likest she seem'd, &c.] These four verses

Dr. Bentley rejects, as the editor's manufac-
 ture. Let us examin his objections to them.
 For *likeliest* (says he) he meant *likest*. So he
 did, and so the first edition gives it, as the
 Doctor might have seen, if he pleas'd, because
 the first edition was before him. He objects
 farther that Eve, who was before like the
Wood-Nymphs and *Delia*, is here *likest* to *Pales*,
 or *Pomona*, or *Ceres*; all unlike one another,
 and yet Eve is like them all. But he seems
 not to observe, that Eve is here compar'd to
 the latter three, upon a different account, than
 she was compar'd to the former. She was
 liken'd to the *Wood-Nymphs* and *Delia* in re-
 gard to her gate; but now that Milton had
 mention'd her being *arm'd with garden tools*,
 he beautifully compares her to *Pales*, *Pomona*,
 and *Ceres*, all three Goddesses like to each other
 in these circumstances, that they were hand-
 some, that they presided over gard'ning and
 cultivation of ground, and that they are usually
 described by the ancient poets, as carrying tools
 of gard'ning or husbandry in their hands: thus
 Ovid in Metam. XIV. 628. says of *Pomona*,

Nec jaculo gravis est, sed aduncâ dextera
 falce.

The Doctor objects again, and says that Eve
 is

Likest she seem'd, Pomona when she fled
 Vertumnus, or to Ceres in her prime, 395
 Yet virgin of Proserpina from Jove.
 Her long with ardent look his eye pursu'd
 Delighted, but desiring more her stay.
 Oft he to her his charge of quick return
 Repeated, she to him as oft engag'd 400
 To

is not here said to be like *Pomona* always, but *when she fled Vertumnus*, who would have ravish'd her. But Milton's meaning is, that she was like *Pomona*, not precisely at the hour when she fled Vertumnus, but at that time of her life when Vertumnus made his addresses to her, that is when she was in all her perfection of beauty, as describ'd by Ovid in the place above-cited. But the Doctor's greatest quarrel is with the latter part of these four verses: *Ceres in her prime*, says he? What? have Goddesses the decays of old age, and do they grow past their prime? And yet it is very frequent with the old poets to describe their Gods as passing from youth to old age. Juvenal says in Sat. VI. 15.

— sed Jove nondum
 Barbato.

Virgil describes Charon thus, *Æn.* VI. 304.

Jam senior; sed cruda Deo viridisque senectus.

And again we have in *Æn.* VII. 180. *Saturnusque senex*. But what monster of a phrase (says the Doctor) is that *virgin of Proserpina*? And I confess that it is one of the most forc'd expressions in this whole poem: probably our

poet was led into it, by imitating the like phrase of some Italian poet. But the sense is plain enough, *viz.* that she had not yet borne *Proserpina*, who deriv'd her birth *from Jove*: for the like use of the word *from*, when other words are to be supply'd in the sense, see II. 542. and VIII. 213. I have met with some gentlemen, who thought that the last of these verses ought to be read thus,

— or to Ceres in her prime
 Yet virgin, *or* Proserpina from Jove.

And this reading at first sight is very apt to please and persuade one of its genuineness, because it frees the text from that hard expression, *virgin of Proserpina*: but when we consider the matter farther, it will be found that Milton could never have intended to compare Eve with Proserpina, because she had nothing to do with husbandry or gard'ning, on account of which only this comparison is introduc'd.

Pearce.

394. *Likest she seem'd,*] So it is in Milton's first edition; in the second edition by mistake it is printed *Likeliest*, and this has been follow'd in all the editions since, at least in all that I have seen.

395. — *Ceres*

To be return'd by noon amid the bower,
 And all things in best order to invite
 Noontide repast, or afternoon's repose.
 O much deceiv'd, much failing, hapless Eve,
 Of thy presum'd return! event perverse!
 Thou never from that hour in Paradise
 Found'st either sweet repast, or sound repose;

Such

395. — *Ceres in her prime,
 Yet virgin of Proserpina from Jove.*] This
 seems to be a Grecism, and translated from
 Theocritus (Idyl. II. 136.) who says *παρθενον
 εν θαλαμου* for *Virginem innuptam*. 'Tis
 the same turn of expression in both. So that
 Dr. Bentley was strangely mistaken in calling
 it *a monster of an expression, and not human
 language*; it having an elegance superior in
 my opinion to the English phrase — “a vir-
 gin, not having yet conceived Proserpina
 “who was begot by Jove.” Warburton.

401. *To be return'd by noon amid the bower,
 And all things in best order to invite &c.*]
 Here seems to be a want of a verb before *all
 things &c.* Dr. Bentley therefore reads

To be return'd by noon, *and at* the bower
 Have all things in best order to invite.

But if it be necessary to insert the word *have*,
 I would read thus with less alteration,

And all things in best order *have* to' invite.
 Pearce.

There seems to be no necessity for any altera-
 tion. If *the bower* had been mention'd alone,
 he would hardly have said *amid the bower*, but

rather *at the bower* or *in the bower*; but *amid
 the bower and all things* is right.

404. *O much deceiv'd, much failing, hapless
 Eve,*

Of thy presum'd return!] That is, much
 failing of thy presum'd return. These beau-
 tiful apostrophes and anticipations are frequent
 in the poets, who affect to speak in the cha-
 racter of prophets, and like men inspir'd with
 the knowledge of futurity. Thus Virgil to
 Turnus *Æn. X. 501.*

*Nescia mens hominum fati fortisque futuræ,
 Et servare modum rebus sublata secundis.*

*Turno tempus erit, magno cum optaverit
 emptum*

*Intactum Pallanta, et cum spolia ista diem-
 que*

Oderit.

O mortals! blind in fate, who never know
 To bear high fortune, or indure the low.

The time shall come, when Turnus, but in
 vain,

Shall wish untouch'd the trophies of the slain;
 Shall wish the fatal belt were far away,
 And curse the dire remembrance of the day.

Dryden.

And

Such ambush hid among sweet flow'rs and shades
 Waited with hellish rancor imminent
 To intercept thy way, or fend thee back 410
 Despoil'd of innocence, of faith, of blifs.
 For now, and since first break of dawn the Fiend,
 Mere serpent in appearance, forth was come,
 And on his quest, where likeliest he might find
 The only two of mankind, but in them 415
 The whole included race, his purpos'd prey.
 In bow'r and field he fought, where any tuft
 Of grove or garden-plot more pleasant lay,
 Their tendence or plantation for delight;
 By fountain or by shady rivulet 420
 He fought them both, but wish'd his hap might find
 Eve separate, he wish'd, but not with hope

Of

And Homer Iliad. XVII. 497.

Νηπιοι, ουδ' αρ' εμελλον αναιμωται γε νε-
 εσθαι.

There is something very moving in such reflections concerning the vanity of all human hopes, and how little events answer our expectations.

408. *Such ambush hid*] So it is in Milton's

own editions, and I know not how it comes to be printed *Such ambush laid*, but so both Dr. Bentley and Mr. Fenton have printed it.

427. ——— *oft stooping to support*
Each flow'r of slender stalk, ——— mindless the
while

Herself, though fairest unsupported flower,]
 We have the same manner of speaking in IV.
 269.

— where

Of what so seldom chanc'd, when to his wish,
 Beyond his hope, Eve separate he spies,
 Veil'd in a cloud of fragrance, where she stood, 425
 Half spy'd, so thick the roses bushing round
 About her glow'd, oft stooping to support
 Each flow'r of slender stalk, whose head though gay
 Carnation, purple, azure, or speck'd with gold,
 Hung drooping unsustain'd; them she upstays 430
 Gently with myrtle band, mindless the while
 Herself, though fairest unsupported flower,
 From her best prop so far, and storm so nigh.
 Nearer he drew, and many a walk travers'd
 Of stateliest covert, cedar, pine, or palm, 435
 Then voluble and bold, now hid, now seen
 Among thick-woven arborets and flowers

Im-

— where Proserpin gathering flowers,
 Herself a fairer flow'r by gloomy Dis
 Was gather'd.

A thought that must have pleas'd our author,
 since he has it a second time.

434. *Nearer he drew, &c*] The several
 wiles which are put in practice by the
 VOL. II.

tempter, when he found Eve separated from
 her husband, the many pleasing images of
 nature which are intermix'd in this part of
 the story, with its gradual and regular pro-
 gress to the fatal catastrophe, are so very re-
 markable, that it would be superfluous to
 point out their respective beauties.

Addison.

X

438. Im-

Imborder'd on each bank, the hand of Eve:
 Spot more delicious than those gardens feign'd
 Or of reviv'd Adonis, or renown'd 440
 Alcinous, host of old Laertes son,
 Or that, not mystic, where the sapient king
 Held dalliance with his fair Egyptian spouse.
 Much he the place admir'd, the person more.

As

438. *Imborder'd on each bank,*] Dr. Bentley believes that Milton gave it *Imbroider'd*, proper to *thick-woven*. But *imborder'd* is the right word according to Bishop Kennet, who in his glossary to his *Parochial Antiquities* in the word *Bordarii* says, *Some derive it from the old Gallic bords, the limits or extremes of any extent: as the borders of a county and the borderers or inhabitants in those parts. Whence the bordure of a garment, and to imborder which we corrupt to imbroider.* See also Furetiere's French Dictionary on the words *Brodeur* and *Emborderer*. Pearce.

Imborder'd on each bank, the banks were border'd with the flowers, *the hand of Eve*, the handiwork of Eve, as we say of a picture that it is the hand of such or such a master. And thus Virgil, *Æn.* I. 455.

Artificumque manus inter se operumque laborem
 Miratur.

439. *Spot more delicious &c.*] He is not speaking here of Paradise in general, but of this particular spot, the handiwork of Eve; and he says it was more delicious than the gardens of *Adonis* or *Alcinous* are feign'd to be. Of

reviv'd Adonis; for after he was kill'd by the wild boar, it is said that at Venus's request he was restor'd to life. And we learn from St. Jerom, Cyril, and other writers, that his anniversary festival was open'd with sorrow and mourning for his death, and concluded with singing and rejoicing for his revival. It is very true, as Dr. Bentley says, that *Κηποι Αδωνιδος*, the gardens of *Adonis*, so frequently mention'd by Greek writers, Plato, Plutarch &c. were nothing but portable earthen pots with some lettuce or fenel growing in them, and thrown away the next day after the yearly festival of *Adonis*: whence *the gardens of Adonis* grew to be a proverb of contempt for any fruitless, fading, perishable affair. But, as Dr. Pearce replies, Why did the Grecians on *Adonis's* festival carry these small earthen gardens about in honor of him? was it not because they had a tradition, that when he was alive he delighted in gardens, and had a magnificent one? Pliny mentions the gardens of *Adonis* and *Alcinous* together as Milton does. *There is nothing that the Ancients admir'd more than the gardens of the Hesperides, and those of the kings Adonis and Alcinous.* *Antiquitas nihil prius mirata est quam Hesperidum hortos, ac regum*

As one who long in populous city pent, 445
 Where houses thick and sewers annoy the air,
 Forth issuing on a summer's morn to breathe
 Among the pleasant villages and farms
 Adjoin'd, from each thing met conceives delight,
 The smell of grain, or tedded grafs, or kine, 450
 Or dairy, each rural sight, each rural sound;

If

regum Adonidis & Alcinoi. Plin. Nat. Hist. Lib. XIX. cap. 4. The Italian poet Marino in his *L'Adone*, Cant. VI. describes the gardens of Adonis at large: and Huetius in his *Demonstr. Evangel. Prop. 4. cap. 3. sect. 3.* says of the Greeks, *Regem Adonidem hortorum curæ impensè fuisse deditum narrantes.* Our countryman Spenser celebrates the gardens of Adonis in his *Faery Queen*, Book 3. Cant. 6. the title of which is

The gardens of *Adonis*, fraught
 With pleasures manifold;

where he likewise gives an account of his death and revival. Shakespear too mentions the garden of Adonis, 1 Part of *Henry VI.* Act I. The Dauphin speaks to Pucelle,

Thy promises are like Adonis' garden,
 That one day bloom'd, and fruitful were the
 next.

And Milton himself in the *Mask* speaks of
 Beds of hyacinth and roses,
 Where young *Adonis* oft reposes,
 Waxing well of his deep wound
 In slumber soft:

And in his *Defensio Secunda* he mentions both

the gardens of Alcinous and Adonis, and here calls them *feign'd*, which sufficiently distinguishes these gardens of Adonis from those little earthen pots which were really exhibited at his festival. And the gardens of *Alcinous* he has alluded to before V. 341. *Alcinous, host to old Laertes son*, that is to Ulysses whom he entertain'd in his return from Troy, as Homer informs us *Odysssey* book the 7th, where he gives us a charming description of his gardens; which Mr. Pope selected from other parts of Homer's works, and translated and publish'd in the *Guardian* before he attempted the rest. Or *that, not mystic*, not fabulous as the rest, not allegorical as some have fancied, but a real garden, which Solomon made for his wife the daughter of Pharaoh king of Egypt. See *Canticles*. And thus, as the most beautiful countries in the world, IV. 268. — 285. could not vy with Paradise, so neither could the most delicious gardens equal *this flow'ry plat, the sweet recess of Eve*.

450. — *tedded grafs,*] Grafs just mow'd and spread for drying. *Richardson.*

See likewise Lye's *Junii Etymologicum* under the word *Tede*.

If chance with nymphlike step fair virgin pass,
 What pleasing seem'd, for her now pleases more,
 She most, and in her look sums all delight:
 Such pleasure took the Serpent to behold 455
 This flow'ry plat, the sweet recess of Eve
 Thus early, thus alone; her heav'nly form
 Angelic, but more soft, and feminine,
 Her graceful innocence, her every air
 Of gesture or least action overaw'd 460
 His malice, and with rapin sweet bereav'd
 His

453. *What pleasing seem'd, for her now pleases more,*] Did not the beautiful assemblage of proper circumstances in this charmingly natural and familiar simile lead one to think, that Milton took the hint of it from some real scene of this sort, which had some time or other smit his fancy, I should be apt to think that he alluded to this same thought in Spenser, who describing his hero Guyon with a fair lady upon a little island adorn'd with all the beauties of nature adds, Faery Queen, B. 2. Cant. 6. St. 24.

And all though pleasant, yet she made much more. *Thyer.*

457. — *her heav'nly form &c.*] This is a scene of much the same nature with that betwixt the Saracen king Aladin and the Italian virgin Sophronia in the 2d Canto of Tasso's Jerusalem: and tho' perhaps it would be going too far to say that Milton has borrowed

from thence, yet I think it must give the reader some pleasure to see, how two great geniuses naturally fall into the same thoughts upon similar subjects. Milton speaking of Eve says,

— her every air
 Of gesture or least action overaw'd
 His malice, &c.

Tasso speaking of Sophronia's addressing herself to the fierce Aladin says,

A l'honesta baldanza, a l'improvviso
 Folgorar di bellezze altere, e fante,
 Quasi confuso il re, quasi conquiso
 Frenò lo sdegno, e placò il fier sembiante.

How like again is what Milton says of Satan,
 That space the Evil one abstracted stood
 From his own evil, and for the time remain'd
 Stupidly good, —

to

His fierceness of the fierce intent it brought:
 That space the Evil one abstracted stood
 From his own evil, and for the time remain'd
 Stupidly good, of enmity disarm'd, 465
 Of guile, of hate, of envy, of revenge;
 But the hot Hell that always in him burns,
 Though in mid Heav'n, soon ended his delight,
 And tortures him now more, the more he sees
 Of pleasure not for him ordain'd: then soon 470
 Fierce hate he recollects, and all his thoughts
 Of

to what Tasso says of the state of Aladin's mind,

Fù stupor, fù vaghezza, e fù diletto,
 S'amor non fù, che mosse il cor villano!

They both also agree in making each of them immediately to relapse into their first character.
 Milton

—— then soon
 Fierce hate he recollects, ——

Tasso,

Qui comincia il tirranno a risdegnarsi:

It must be own'd however, that notwithstanding this similitude of circumstances, the English poet vastly excels the Italian both in strength of sentiments, and beauty of expression. It may be further observed, that there never was a finer or juster compliment paid to beauty than is here by Milton, as it is not made up of rant and rhapsody as most of this

kind are, but only saying what one may easily imagin might have really happen'd upon the sight of so delightful a scene. *Thyer.*

462. *His fierceness of the fierce intent*] Tho' Dr. Bentley thinks it jejune, yet such a repetition is not uncommon in the best poets.

Et nostro doluisti sæpe dolore.
 Virg. *Æn.* I. 669.

468. *Though in mid Heav'n,*] That is, would do though he were in Heaven, or it may be understood as if he were sometimes in Heaven, and justify'd by Job I. 6. II. 1. *There was a day, when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.* And Satan speaks to the same purpose in Paradise Regain'd, I. 366.

—— nor from the Heav'n of Heav'ns
 Hath he excluded my resort sometimes &c.
 478. — other

Of mischief, gratulating, thus excites.

Thoughts, whither have ye led me! with what sweet
Compulsion thus transported to forget
What hither brought us! hate, not love, nor hope
Of Paradise for Hell, hope here to taste 476
Of pleasure, but all pleasure to destroy,
Save what is in destroying; other joy
To me is lost. Then let me not let pass
Occasion which now smiles; behold alone 480
The woman, opportune to all attempts,
Her husband, for I view far round, not nigh,
Whose higher intellectual more I shun,
And strength, of courage haughty, and of limb
Heroic built, though of terrestrial mold, 485

Foe

478. — *other joy*

To me is lost] How exactly does Milton make Satan keep up the character he had assumed in the fourth book, where he says

Evil be thou my good &c! *Thyer.*

486. — *exempt from wound,*] As Eve had said before that they were *not capable of death or pain*, ver. 283. that is as long as they continued innocent.

490. *Not terrible, though terror be in love
And beauty, not approach'd by stronger hate,*]

Satan had been saying that he dreaded Adam, such was his strength of body and mind, and his own so debased from what it was in Heaven: but Eve (he goes on to say) is lovely, not terrible, though terror be in love and beauty, unless 'tis approach'd by a mind arm'd with hate as his is; a hate the greater, as 'tis disguis'd under dissembled love. An excellent writer (Dr. Pearce) hath observed on this passage that "A beautiful woman is approach'd
" with terror, unless he who approaches her
" has a stronger hatred of her than her beauty
" can

Foe not formidable, exempt from wound,
 I not; so much hath Hell debas'd, and pain
 Infeebled me, to what I was in Heaven.
 She fair, divinely fair, fit love for Gods,
 Not terrible, though terror be in love
 And beauty, not approach'd by stronger hate,
 Hate stronger, under show of love well feign'd,
 The way which to her ruin now I tend.

490

So spake the enemy' of mankind, inclos'd
 In serpent, inmate bad, and toward Eve
 Address'd his way, not with indented wave,
 Prone on the ground, as since, but on his rear,
 Circular base of rising folds, that tower'd
 Fold above fold a furling maze, his head

495

Crested

"can beget love in him." *Richardson.*
 Something like this in *Paradise Regain'd.* II.
 159.

— virgin majesty with mild
 And sweet allay'd, yet terrible t'approach.

Thyer.

496. — *not with indented wave,*] *Indented*
 is of the same derivation as *indenture*, notched
 and going in and out like the teeth of a saw:
 and Shakespear applies it likewise to the mo-
 tions of a snake in *As you like it*, Act IV.

And with *indented* glides did slip away.

499. *Fold above fold &c.*] We have the de-
 scription of such a sort of serpent in Ovid.
Met. III. 32.

— cristis præsignis & auro;
 Igne micant oculi —

Ille volubilibus squamosos nexibus orbes
 Torquet, et immensos saltu sinuatur in arcus:
 Ac media plus parte leves erectus in auras,
 Despicit omne nemus &c.

Fire

Crested aloft, and carbuncle his eyes; 500
 With burnish'd neck of verdant gold, erect
 Amidst his circling spires, that on the grass
 Floted redundant: pleasing was his shape,

And

Fire broke in flashes when he glanc'd his
 eyes;
 His tow'ring crest was glorious to behold,
 His shoulders and his sides were scal'd with
 gold. —

Spire above spire uprear'd in air he stood,
 And gazing round him overlook'd the wood.

Addison.

But our author has not only imitated Ovid,
 but has ransack'd all the good poets, who
 have ever made a remarkable description of a
 serpent; and the reader may observe some
 touches very like Grotius's description of the
 same serpent in his tragedy of *Adamus Exul*.
 Act IV.

—— oculi ardent duo :

Adrecta cervix surgit, et maculis nitet
 Pectus superbis : cæculis picti notis
 Sinuantur orbes : tortiles spiræ micant
 Auri colore &c.

504. ——— *never since of serpent kind &c.*] Satan is not here compar'd and preferr'd to the finest and most memorable serpents of antiquity, the Python and the rest; but only to the most memorable of those serpents into which others were transform'd; and with the greater propriety, as he was himself now transform'd into a serpent. And in this view it is said that none were *lovelier, not those that in Illyria chang'd Hermione and Cadmus*. Cadmus and his wife *Harmonia* or *Hermione*, for she is called by either name, and I presume Mil-

ton thought *Hermione and Cadmus* more musical in verse as it certainly is than *Harmonia and Cadmus*. This *Cadmus* together with his wife leaving Thebes in Bœotia, which he had founded and for diverse misfortunes quitted, and coming into *Illyria*, they were both turned into serpents for having slain one sacred to Mars, as we read in the fourth book of Ovid's *Metamorphosis*. But the expression, *those that chang'd Hermione and Cadmus*, has occasion'd some difficulty. Did those serpents, says Dr. Bentley, *change Hermione and Cadmus?* or were not these, who were man and woman once, *chang'd* into serpents? And Dr. Pearce replies, We may excuse this as a poetical liberty of expression; 'tis much the same as the critics have observed in Ovid's *Metam.* l. 1. where *formas mutatas in nova corpora* stands for *corpora mutata in novas formas*. In both places the *changing* is attributed, not to the persons chang'd, but to the forms or shapes into which they were chang'd. Which *chang'd Hermione and Cadmus*, that is into which *Hermione and Cadmus* were chang'd. So Horace says, Sat. II. VIII. 49.

—— aceto

Quod Methymnæam vitio mutaverit uvam,
 for in quod vitio mutata est uva Methymnæa. If this may not be allow'd to pass, yet I see no reason (says Dr. Pearce) why the construction may not be this, *not those that in Illyria (were) chang'd, viz. Hermione and Cadmus &c.* Or perhaps

And lovely ; never since of serpent kind
 Lovelier, not those that in Illyria chang'd
 Hermione and Cadmus, or the God
 In Epidaurus ; nor to which transform'd

505

Ammonian

perhaps this ; *not those that Hermione and Cadmus chang'd*, where *chang'd* stands for *chang'd to*, as in X. 540. we have the same way of speaking,

— for what they saw,

They felt themselves now *changing*.

But after all these very ingenious conjectures I conceive the meaning to be as it is express'd, and the expression to be the most proper and apposite that could be. The serpents *chang'd Hermione and Cadmus*. The form of serpents was superinduc'd, but they still retain'd the same sense and memory ; and this Ovid says expressly. When Cadmus was first chang'd, IV. 595.

— Ille suæ lambebat conjugis ora ;

Inque sinus caros, veluti cognosceret, ibat ;
 Et dabat amplexus, assuetaque colla petebat.

The husband - serpent shew'd he still had thought,

With wonted fondness an embrace he sought ;

Play'd round her neck in many a harmless twist,

And lick'd that bosom which, a man, he kist.

And after the wife was chang'd too, it is said, ver. 602.

Nunc quoque nec fugiunt hominem, nec
 vulnere lædunt :

Quidque prius fuerint, placidi meminere
 dracones.

VOL. II.

Fearless see men, by men are fearless seen,
 Still mild and conscious what they once have
 been. Eusden.

They were therefore still Hermione and Cadmus, though chang'd ; as the Devil was still the Devil, though inclos'd in serpent. And thus it may be said with the greatest propriety, that none of serpent kind were lovelier, *not those that in Illyria chang'd Hermione and Cadmus, or the God in Epidaurus*, that is Æsculapius the God of physic, the son of Apollo, who was worshipped at *Epidaurus*, a city of Peloponnesus, and being sent for to Rome in the time of a plague assumed the form of a serpent and accompanied the ambassadors, as the story was related in the eleventh book of Livy, and may still be read in the fifteenth book of Ovid's *Metamorphosis* : but tho' he was thus chang'd in appearance, he was still Æsculapius, *In serpente Deus* as Ovid calls him XV. 670. *the deity in a serpent*, and under that form continued to be worshipped at Rome. Nor were those serpents lovelier, *to which transform'd Ammonian Jove or Capitoline was seen*, Jupiter Ammon and Jupiter Capitolinus, the one the Lybian Jupiter, the other the Roman, called *Capitoline* from the Capitol his temple at Rome : *He with Olympias*, the first the pretended father of Alexander the great, conversing with his mother Olympias in the form of a serpent ; *this with her who bore Scipio the birth of Rome*, the latter fabled in
 Y like

Ammonian Jove, or Capitoline was seen,
 He with Olympias, this with her who bore
 Scipio the highth of Rome. With tract oblique 510
 At first, as one who sought access, but fear'd
 To interrupt, side-long he works his way.
 As when a ship by skilful steersman wrought
 Nigh river's mouth or foreland, where the wind
 Veers oft, as oft so steers, and shifts her sail: 515
 So varied he, and of his tortuous train
 Curl'd many a wanton wreath in sight of Eve,
 To

like manner to have been the father of Scipio Africanus, who raised his country and himself to the highest pitch of glory. Dr. Bentley objects to this expression *the highth of Rome*. But as Dr. Pearce observes in answer, this expression is much of the same nature with Ovid's *Summa ducum Atrides*, Amor. l. i. el. 9. v. 37. and with Cicero's expression *Apex senectutis est auctoritas*. de Senect: The Italians, whose expressions Milton often imitates, use *altezza* in the same sense, if I remember aright.

513. *As when a ship &c.*] There are some Latin poems of Andrew Ramsay, a Scotchman in the time of Charles the first, under this title *Poemata sacra Andreæ Ramsæi Pastoris Edinburgeni. Edinburgi* 1633. The book is now grown very scarce, but there are few poems in it. The principal is one in four books, the first of the creation, the second of the happy state of man, the third of the fall

of man, the fourth of the redemption of man by Jesus Christ: and this poem was recommended to me as a performance to which Milton had been much oblig'd and indebted: but upon perusing it I do not well see how two authors could write so much upon the same subjects, and write more differently. There are few or no traces to be discover'd of any similitude or resemblance between them, but in the simile before us, and the following one of the Scotch poet, and these are so different, and applied so differently, that they may both be originals, or at least not the copy the one of the other. Milton's is applied to the oblique motion of the serpent, this of Ramsay to the Devil tempting our Saviour, and when one temptation would not avail, trying another:

— Ut vento portum qui forte reflante
 Non potis est capere, is malos et lintea vela
 Carbasseosque sinus obliquat, tendere rectà
 Qua

To lure her eye; she busied heard the sound
 Of rustling leaves, but minded not, as us'd
 To such disport before her through the field, 520
 From every beast, more duteous at her call,
 Than at Circean call the herd disguis'd.
 He bolder now, uncall'd before her stood,
 But as in gaze admiring: oft he bow'd
 His turret crest, and sleek enamel'd neck, 525
 Fawning, and lick'd the ground whereon she trod.
 His gentle dumb expression turn'd at length

The

Qua nequit, incurvo radit vada cœrula cursu;
 Sic gnarus versare dolos, et imagine falsa
 Ludere Tartareus coluber, contingere me-
 tam
 Se non posse videns primo molimine, cursum
 Mutat, et ad palmam converso tramite
 tendit.

So that upon the whole it is to be question'd
 whether Milton had ever seen these poems of
 Ramsay, or knew any thing of them; and he
 might still say with truth that he pursued

Things unattempted yet in prose or rhyme.

And in the general it may be said, that resem-
 blance is not plagiarism. Different authors
 may possibly hit upon the same thought with-
 out borrowing from one another. An author,
 of great reading especially, may be ting'd and
 color'd as it were by his reading; his writings
 may have something of the taste of the books

which he has read without his knowing it, as
 the stream partakes of the qualities of the earth
 thro' which it passes; and he may sometimes
 make use of the thoughts of others, and still
 believe them his own. This may be the case
 with regard to those authors, whom he is
 known to have read; and much less can he be
 certainly charg'd with stealing from authors,
 when it is very uncertain whether he has read
 them or not.

522. *Than at Circean call the herd disguis'd.*
 All beasts of the field used to play and sport
 before her, more obedient to her voice, than
 men turn'd into beasts by the famous inchan-
 tress Circe were at her beck. Ovid. Metam.
 XIV. 45.

— perque ferarum
 Agmen adulantium media procedit ab aula.
Hume.

Y 2

530. Organic

The eye of Eve to mark his play; he glad
 Of her attention gain'd, with serpent tongue
 Organic, or impulse of vocal air, 530
 His fraudulent temptation thus began.

Wonder not, sovran Mistress, if perhaps
 Thou canst, who art sole wonder; much less arm
 Thy looks, the Heav'n of mildness, with disdain,
 Displeas'd that I approach thee thus, and gaze 535
 Infatiate, I thus single, nor have fear'd
 Thy awful brow, more awful thus retir'd.
 Fairest resemblance of thy Maker fair,
 Thee all things living gaze on, all things thine
 By gift, and thy celestial beauty' adore 540
 With ravishment beheld, there best beheld
 Where universally admir'd; but here
 In this inclosure wild, these beasts among,
 Beholders rude, and shallow to discern

Half

530. *Organic, or impulse of vocal air,*] That the Devil moved the serpent's tongue, and used it as an instrument to form that tempting speech he made to Eve, is the opinion of some; that he form'd a voice by impression of the sounding air, distant from the serpent, is that of others: of which our author has left the

curious to their choice. *Hume.*

531. *His fraudulent temptation thus began.*] We see by this first speech of Satan what our author thought the most probable, the most natural, and the most successful way of beginning a temptation upon a woman, namely flattery, extravagant admiration of her person, and

Half what in thee is fair, one man except, 545
 Who sees thee? (and what is one?) who shouldst be seen
 A Goddess among Gods, ador'd and serv'd
 By Angels numberless, thy daily train.

So glaz'd the Tempter, and his proem tun'd;
 Into the heart of Eve his words made way, 550
 Though at the voice much marveling; at length
 Not unamaz'd she thus in answer spake.

What may this mean? language of man pronounc'd
 By tongue of brute, and human sense express'd?
 The first at least of these I thought deny'd 555
 To beasts, whom God on their creation-day
 Created mute to all articulate sound;
 The latter I demur, for in their looks
 Much reason, and in their actions oft appears.
 Thee, Serpent, subtlest beast of all the field 560
 I knew, but not with human voice indued;

Redouble

and fulsome commendations of her merit and beauty, and by these means engaging her attention, and so deluding her to her ruin. This speech is much of the same strain and spirit with that which Satan had made to her before in her dream, V. 37, &c: and it had a fatal effect, for

Into the heart of Eve his words made way.

To cry her up as a Goddess was the readiest way to make her a mere mortal.

556. — *whom God on their creation-day Created mute*] This is mere fillings, says Dr. Bentley; for when could they be created, but

Redouble then this miracle, and say,
 How cam'st thou speakable of mute, and how
 To me so friendly grown above the rest
 Of brutal kind, that daily are in sight: 565
 Say, for such wonder clames attention due.

To whom the guileful Tempter thus reply'd.
 Empress of this fair world, resplendent Eve,
 Easy to me it is to tell thee all
 What thou command'st, and right thou shouldst
 be obey'd:

I was at first as other beasts that graze 571
 The trodden herb, of abject thoughts and low,
 As was my food; nor ought but food discern'd
 Or sex, and apprehended nothing high:
 Till on a day roving the field, I chanc'd 575
 A goodly tree far distant to behold

Loaden

but on their creation-day? But this is exactly in the stile of Scripture, Gen. II. 4. *These are the generations of the Heavens and of the Earth when they were created; in the day that the Lord God made the Earth and the Heavens.*

563. *How cam'st thou speakable of mute,*] The word *speakable* is used in an active as well as in a passive sense, and may signify *what can speak* as well as *what can be spoken*. Here it is

to be understood in the former sense, *speakable* or able to speak, as *comfortable*, *delectable*, *passable* &c. signify *able to comfort*, *to delight*, *to pass* &c. And there are instances of such words used sometimes actively and sometimes passively in the best authors. Thus in Horace the word *illacrymabilis* is used in its passive signification. Od. IV. IX. 26.

Loaden with fruit of fairest colors mix'd,
 Ruddy and gold: I nearer drew to gaze;
 When from the boughs a favory odor blown,
 Grateful to appetite, more pleas'd my sense 580
 Than smell of sweetest fenel, or the teats
 Of ewe or goat dropping with milk at even,
 Unfuck'd of lamb or kid, that tend their play.
 To satisfy the sharp desire I had
 Of tasting those fair apples, I resolv'd 585
 Not to defer; hunger and thirst at once,
 Pow'rful persuaders, quicken'd at the sent
 Of that alluring fruit, urg'd me so keen.
 About the mossy trunk I wound me soon,
 For high from ground the branches would require 590
 Thy utmost reach or Adam's: Round the tree
 All other beasts that saw, with like desire

Longing

— fed omnes *illacrymabiles*
 Urgentur; —
 and in its active signification, Od. II. XIV. 6.
 — places *illacrymabilem*
 Plutona tauris.

581. — *sweetest fenel, or the teats*] He
 mentions such things as were reputed most
 agreeable to serpents. *Feniculum anguibus*

gratissimum, says Pliny, Nat. Hist. L. 19. c.
 9. Sect. 56. They were likewise supposed to
 suck the teats of ewes and goats.

585. — *those fair apples,*] There is no
 knowing for certain what the forbidden fruit
 was. The common notion is that it was a
 sort of apple, and that is sufficient to justify a
 poet. So Otway,

— and for an *apple* damn'd mankind.

601. — *shape*

Longing and envying stood, but could not reach.
 Amid the tree now got, where plenty hung
 Tempting so nigh, to pluck and eat my fill 595
 I spar'd not, for such pleasure till that hour
 At feed or fountain never had I found.
 Sated at length, ere long I might perceive
 Strange alteration in me, to degree
 Of reason in my inward pow'rs, and speech 600
 Wanted not long, though to this shape retain'd.
 Thenceforth to speculations high or deep
 I turn'd my thoughts, and with capacious mind
 Consider'd all things visible in Heaven,
 Or Earth, or Middle, all things fair and good; 605
 But all that fair and good in thy divine
 Semblance,

601. — *shape retain'd.*] Bentley would have
 it *restrain'd*. But the word of exactest pro-
 priety is *retain'd*. For *retain'd* signifies the
 being kept within such and such bounds in a
 a natural state; *restrain'd* to be kept within
 them in an unnatural; but the serpent's being
 confin'd to his own shape, was being in his na-
 tural state. Warburton.

605. — *or Middle,*] In the air, the element
 placed between, and as our author says *spun*
out between, Heaven and Earth VII. 241.

Hume,

605. — — *all things fair and good;*
But all that fair and good in thy divine
Semblance, and in thy beauty's heav'nly ray
United I beheld;] This is very like what
 Adam had said before to the Angel, VIII.
 471.

— so lovely fair,
 That what seem'd fair in all the world,
 seem'd now
 Mean, or in her summ'd up, in her con-
 tain'd
 And in her looks.

And

Semblance, and in thy beauty's heav'nly ray
 United I beheld; no fair to thine
 Equivalent or second, which compell'd
 Me thus, though importune perhaps, to come 610
 And gaze, and worship thee of right declar'd
 Sovran of creatures, universal Dame.

So talk'd the spirited fly Snake; and Eve
 Yet more amaz'd unwary thus reply'd.
 Serpent, thy overpraising leaves in doubt 615
 The virtue of that fruit, in thee first prov'd:
 But say, where grows the tree, from hence how far?
 For many are the trees of God that grow
 In Paradise, and various, yet unknown
 To us, in such abundance lies our choice, 620

As

And it is really wonderful, that the poet could express things so much alike so differently, and yet both so well. The numbers too, as well as the sentiments, are equally admirable in both places.

609. *Equivalent or second,*] Nec viget quicquam simile aut secundum. Hor. Od. I. XII. 18.

612. — *universal Dame.*] The word *Dame* conveys a low idea at present: but formerly it was an appellation of respect and honor, and signified mistress or lady, and was probably derived from the French *dame* and the

VOL. II.

Latin *domina*. *Universal Dame*, *Domina* universi.

613. — *So talk'd &c*] Milton has shown more art and ability in taking off the common objections to the Mosaic history of the temptation by the addition of some circumstances of his own invention, than in any other theologic part of his poem. Warburton.

618. — *trees of God*] A Scripture phrase, as in Psal. CIV. 16.

Z

624. — *birth*]

As leaves a greater store of fruit untouch'd,
Still hanging incorruptible, till men
Grow up to their provision, and more hands
Help to disburden Nature of her birth.

To whom the wily Adder, blithe and glad. 625
Empress, the way is ready, and not long,
Beyond a row of myrtles, on a flat,
Fast by a fountain, one small thicket past
Of blowing myrrh and balm; if thou accept
My conduct, I can bring thee thither soon. 630

Lead then, said Eve. He leading swiftly roll'd
In tangles, and made intricate seem strait,
To mischief swift. Hope elevates, and joy
Brightens his crest; as when a wand'ring fire,

Compact

624. — *birth.*] In Milton's own editions this word is spelt *beartb* in this place, but as in all other places he spells it *birth*, we see no reason for an alteration here, and possibly this may be nothing but an error of the press.

631. — *He leading swiftly roll'd*

In tangles,] This is Virgil's *rapit orbis perbumum*: but I think Tasso much exceeds them both in describing the rolling of a serpent. Cant. 15. St. 48.

Hor rientra in se stesso, hor le nodose
Rote distende, e se dopo se tira. *Tbyer.*

634. — *as when a wand'ring fire, &c.*] I have avoided mentioning any particular similitudes in my remarks on this great work, because I have given a general account of them in my notes on the first book. There is one however, in this part of the poem, which I shall here quote, as it is not only very beautiful, but the closest of any in the whole poem; I mean that where the serpent is describ'd as rolling forward in all his pride, animated by the evil Spirit, and conducting Eve to her destruction, while Adam was at too great a distance

Compact of unctuous vapor, which the night 635
 Condenses, and the cold environs round,
 Kindled through agitation to a flame,
 Which oft, they say, some evil Spirit attends,
 Hovering and blazing with delusive light,
 Misleads th' amaz'd night-wand'rer from his way 640
 To bogs and mires, and oft through pond or pool,
 There swallow'd up and lost, from succour far.
 So glister'd the dire Snake, and into fraud
 Led Eve our credulous mother, to the tree
 Of prohibition, root of all our woe; 645
 Which when she saw, thus to her guide she spake.

Serpent, we might have spar'd our coming hither,
 Fruitless to me, though fruit be here to' excess,

The

distance from her to give her his assistance. These several particulars are all of them wrought into the following similitude.

— Hope elevates, and joy
 Brightens his crest; as when a wand'ring
 fire, &c. Addison.

And there is not perhaps any more philosophic account of the *ignis fatuus*, than what is contain'd in these lines. Philosophy and poetry are here mix'd together.

643. — *and into fraud*] Fraud signifies hurt

and damage, as well as deceit and delusion. Virg. *Æn.* X. 72.

*Quis Deus in fraudem, quæ dura potentia
 nostra
 Egit?*

And Milton often uses English words in the Latin signification.

644. — *the tree*

Of prohibition,] An Hebraism for the prohibited or forbidden tree.

648. *Fruitless to me, though fruit be here
 to' excess,*

The credit of whose virtue rest with thee,
 Wondrous indeed, if cause of such effects. 650
 But of this tree we may not taste nor touch;
 God so commanded, and left that command
 Sole daughter of his voice; the rest, we live
 Law to ourselves, our reason is our law.

To whom the Tempter guilefully reply'd. 655
 Indeed? hath God then said that of the fruit
 Of all these garden trees ye shall not eat,
 Yet Lords declar'd of all in earth or air?

To whom thus Eve yet sinless. Of the fruit
 Of each tree in the garden we may eat, 660
 But

to' excess,] Besides the jingle, the same word
 is used in a literal and metaphorical sense, as
 in Bion Idyl. I. 16, 17.

Αγρον αγρον ελκεχει κατα μηρον Αδωνις,
 Μεζον δ' α Κυθερεια φερει ποτι καρδιον ελ-
 κε.

And not unlike is that in Virgil, *Æn.* VII.
 295.

Num capti potuere capi? —

653. *Sole daughter of his voice*;] Another
 Hebraism. *Bath Kol*, *The daughter of a voice*
 is a noted phrase among the Jews, and they
 understand by it a voice from Heaven; and
 this command is call'd the *sole daughter*, as it

is the only command that we read of, that was
 given to our first parents in Paradise. Thus
 Adam says IV. 426.

—— for well thou know'st
 God hath pronounc'd it death to taste that
 tree,

The *only* sign of our obedience left &c.

—— Then let us not think hard

One easy prohibition. ——

653. —— *the rest, we live*

Law to ourselves,] *The rest*, as for what re-
 mains, in all things else. A Grecism, and
 common in Latin. So Virgil, *Æn.* III. 594.
cætera Graius. *We live law to ourselves.* Rom.
 II.

But of the fruit of this fair tree amidst
The garden, God hath said, Ye shall not eat
Thereof, nor shall ye touch it, lest ye die.

She scarce had said, though brief, when now more bold
The Tempter, but with show of zeal and love 665
To Man, and indignation at his wrong,
New part puts on, and as to passion mov'd,
Fluctuates disturb'd, yet comely and in act
Rais'd, as of some great matter to begin.
As when of old some orator renown'd 670
In Athens or free Rome, where eloquence
Flourish'd, since mute, to some great cause address'd

Stood

II. 14. *These having not the law, are a law unto themselves.* Richardson.

656. *Indeed? hath God then said that of the fruit*

Of all these garden trees ye shall not eat,]
Gen. III. 1. *Yea, hath God said, Ye shall not eat of every tree of the garden?* In which our author has follow'd the Chaldee Paraphrase interpreting the Hebrew particle, *Indeed*. Is it true that God has forbid you to eat of the fruits of Paradise? as if he had forbidden them to taste, not of one, but of all the trees; another of Satan's fly insinuations. The Hebrew particle, *Yea* or *Indeed*, plainly shows that the short and summary account that

Moses gives of the Serpent's temptation, has respect to some previous discourse, which could in all probability be no other than what our poet has pitch'd upon. Hume.

659. — *Of the fruit &c.]* This is exactly the answer of Eve in Genesis III. 2, 3, put into verse. *We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.* And it shows great art and judgment in our author, in knowing so well when to adhere to the words of Scripture, and when to amplify and inlarge upon them, as he does in Satan's reply to Eve.

673. *Stood*

Stood in himself collected, while each part,
 Motion, each act won audience ere the tongue,
 Sometimes in highth began, as no delay 675
 Of preface brooking through his zeal of right:
 So standing, moving, or to highth up grown,
 The Tempter all impassion'd thus began.

O sacred, wise, and wisdom-giving Plant,
 Mother of science, now I feel thy power 680
 Within me clear, not only to discern

Things

673. *Stood in himself collected,*] This beautiful and nervous expression, which Milton has used in several places, was, I fancy, adopted from the Italian *in se raccolto*. I don't remember to have met with it in any English writer before his time. *Tbyer.*

673. *Stood in himself collected, while each part,*
Motion, each act won audience ere the tongue,] Dr. Bentley says that this passage has not Milton's character nor turn. *Motion*, he thinks, should have *each* before it as well as *part* and *act*: and he asks, What is *each part* and *each act*, before he had spoke a word? He therefore would have it

Stood in himself collected *whole, while each*

Motion, each *air* won audience ere the tongue.

But *act* is right, and is explain'd by Milton himself in ver. 668. to be what an orator puts himself into, before he begins to speak;

—— in *act*

Rais'd, as of some great matter to begin.

But I cannot so easily answer the Doctor's objection to *motion's* being destitute of *each*; nor do I understand how any *part* of the orator, consider'd by itself and merely as a part, could win audience. I suspect therefore that an *s* in the copy was mistaken for a comma, and that Milton gave it,

—— while each *part's*

Motion, each act won audience ere the tongue.

It was the graceful *motion* of *each part* of him, and not the parts themselves, that *won audience* and attention. If it should be objected, that it is not usual with good poets to leave the genitive case thus at the end of a verse, and put the nominative into the following one; I allow that, tho' it is not very usual, yet it is sometimes done, and Milton himself does it in V. 273.

— in

Things in their causes, but to trace the ways
 Of highest agents, deem'd however wise.
 Queen of this universe, do not believe
 Those rigid threats of death; ye shall not die: 685
 How should ye? by the fruit? it gives you life
 To knowledge; by the threatner? look on me,
 Me who have touch'd and tasted, yet both live,
 And life more perfect have attain'd than fate
 Meant me, by vent'ring higher than my lot. 690
 Shall

—— in the sun's
 Bright temple, &c. Pearce,

Or suppose we should read with less alteration
 than Dr. Bentley proposes,

Stood in himself collected whole, while each
 Motion, each act won audience ere the
 tongue.

In himself collected whole, a manner of expression not unlike that in Horace, Sat. II. VII. 86. *in seipso totus teres atque rotundus*. But Dr. Greenwood says, there is so great a beauty in the pause being upon *collected*, and the expression, tho' good in itself, is rendered so much more nervous by it, that he should be sorry to have it weakned, as he thinks it would be, by inserting *whole*: besides the ear would be offended by the harshness of *whole* and *while* coming together. So that notwithstanding these objections, he prefers the common reading to any of the emendations proposed; and would only offer this small alteration,

—— while each part,
 Motion, and act ——

675. *Sometimes in bighth began, as no delay
 Of preface brooking through his zeal of right:]*
 Thus Cicero in his first oration against Catiline
 — Quousque tandem abutere, Catilina, patientia nostra? &c. Thyer.

685. — *ye shall not die:]* Gen. III. 4. *And the serpent said unto the woman, Ye shall not surely die.* And it is very artfully contriv'd by our author to make the Serpent give an instance in himself.

686. *How should ye? by the fruit? it gives you life
 To knowledge; by the threatner? look on me,]*
 So the passage should evidently be pointed. It was printed very wrong in Milton's own editions thus:

How should ye? by the fruit? it gives you
 life
 To knowledge? By the threatner, look on
 me.

702. Your

Shall that be shut to Man, which to the Beast
 Is open? or will God incense his ire
 For such a petty trespass, and not praise
 Rather your dauntless virtue, whom the pain
 Of death denounc'd, whatever thing death be, 695
 Deterr'd not from achieving what might lead
 To happier life, knowledge of good and evil;
 Of good, how just? of evil, if what is evil
 Be real, why not known, since easier shunn'd?
 God therefore cannot hurt ye, and be just; 700
 Not just, not God; not fear'd then, nor obey'd:
 Your fear itself of death removes the fear.
 Why then was this forbid? Why but to awe,
 Why but to keep ye low and ignorant,
 His worshippers; he knows that in the day 705
 Ye eat thereof, your eyes that seem so clear,
 Yet are but dim, shall perfectly be then

Open'd

702. *Your fear itself of death removes the fear.*] Justice is inseparable from the very being and essence of God, so that could he be unjust, he would be no longer God, and then neither to be obey'd nor feared; so that the fear of death, which does imply in-

justice in God, destroys itself, because God can as well cease to be, as to be just. A Satanic syllogism. *Hume.*

705. ——— *he knows that in the day &c.*] Gen. III. 5. *For God doth know, that in the day ye eat thereof, then your eyes shall be open'd; and ye*

Open'd and clear'd, and ye shall be as Gods,
 Knowing both good and evil as they know.
 That ye shall be as Gods, since I as Man, 710
 Internal Man, is but proportion meet;
 I of brute human, ye of human Gods.
 So ye shall die perhaps, by putting off
 Human, to put on Gods; death to be wish'd, 714
 Though threaten'd, which no worse than this can bring.
 And what are Gods that Man may not become
 As they, participating God-like food?
 The Gods are first, and that advantage use
 On our belief, that all from them proceeds;
 I question it, for this fair earth I see, 720
 Warm'd by the sun, producing every kind,
 Them nothing: if they all things, who inclos'd
 Knowledge of good and evil in this tree,
 That who so eats thereof, forthwith attains

Wisdom

ye shall be as Gods, knowing good and evil.
 So that where the author comments and in-
 larges upon Scripture, he still preserves as
 much as may be the very words of Scrip-
 ture.

VOL. II.

714. — to put on Gods;] The Scripture
 expression as in 1 Cor. XV. 53. *For this corrup-
 tible must put on incorruption, and this mortal
 must put on immortality.*

A a

What

Wisdom without their leave? and wherein lies 725
 Th' offense, that Man should thus attain to know?
 What can your knowledge hurt him, or this tree
 Impart against his will if all be his?
 Or is it envy, and can envy dwell
 In heav'nly breasts? these, these and many more 730
 Causes import your need of this fair fruit.
 Goddess humane, reach then, and freely taste.

He ended, and his words replete with guile
 Into her heart too easy entrance won:
 Fix'd on the fruit she gaz'd, which to behold 735
 Might tempt alone, and in her ears the sound
 Yet rung of his persuasive words, impregn'd
 With reason, to her seeming, and with truth;
 Mean while the hour of noon drew on, and wak'd

An

727. *What can your knowledge hurt him, or
 this tree*

Impart against his will if all be his?]

Dr. Bentley says that Milton had said *Gods*
 in all the argument before, and therefore de-
 sign'd here,

What can your knowledge hurt *them*, or
 this tree

Impart against *their* will, if all be *theirs*?

But Milton had said *God* in ver. 692. and
 700: and I think he uses the singular num-
 ber in the very next preceding sentence, ver.
 722.

— *who* inclos'd

Knowledge of good and evil in this tree?

So that *him* and *his* here refer to him, *who in-*
clos'd &c. Pearce.

He seems to use both numbers promiscuously,
 sometimes

An eager appetite, rais'd by the smell
 So savory of that fruit, which with desire,
 Inclunable now grown to touch or taste,
 Solicited her longing eye; yet first
 Pausing a while, thus to herself she mus'd.

Great are thy virtues, doubtless, best of fruits, 745
 Though kept from man, and worthy to be' admir'd,
 Whose taste, too long forborn, at first assay
 Gave elocution to the mute, and taught
 The tongue not made for speech to speak thy praise:
 Thy praise he also who forbids thy use, 750
 Conceals not from us, naming thee the tree
 Of knowledge, knowledge both of good and evil;
 Forbids us then to taste, but his forbidding
 Commends thee more, while it infers the good

By

sometimes speaking of *God*, sometimes of *Gods*;
 and I think we may observe that he generally
 speaks of *Gods*, when the sentiment would be
 too horrid, if it was spoken of *God*.

729. — can envy dwell

In heav'nly breasts?] Like that in Virgil,
 Æn. I. 11.

Tantæne animis cœlestibus iræ?

739. *Mean while the hour of noon drew on,*
and wak'd

An eager appetite,] This is a circumstance
 beautifully added by our author to the Scrip-
 ture account, in order to make the folly and
 impiety of Eve appear less extravagant and
 monstrous.

750. — *he also who forbids*] As if it had
 not been God who had forbidden; but God
 was not now in all her thoughts. She after-
 wards professes herself ignorant of him, ver.

775.

A a 2

777. Fair

By thee communicated, and our want: 755
 For good unknown, sure is not had, or had
 And yet unknown, is as not had at all.
 In plain then, what forbids he but to know,
 Forbids us good, forbids us to be wise?
 Such prohibitions bind not. But if death 760
 Bind us with after-bands, what profits then
 Our inward freedom? In the day we eat
 Of this fair fruit, our doom is, we shall die.
 How dies the Serpent? he hath eat'n and lives,
 And knows, and speaks, and reasons, and discerns, 765
 Irrational till then. For us alone
 Was death invented? or to us deny'd
 This intellectual food, for beasts reserv'd?
 For beasts it seems: yet that one beast which first
 Hath tasted, envies not, but brings with joy 770
 The good befall'n him, author unsuspect,
 Friendly to man, far from deceit or guile.
 What fear I then, rather what know to fear
 Under

777. Fair to the eye, inviting to the taste, woman saw that the tree was good for food,
 Of virtue to make wise:] Gen. III. 6. The and that it was pleasant to the eyes, and a tree
 to

Under this ignorance of good and evil,
Of God or death, of law or penalty? 775

Here grows the cure of all, this fruit divine,
Fair to the eye, inviting to the taste,
Of virtue to make wise: what hinders then
To reach, and feed at once both body' and mind?

So saying, her rash hand in evil hour 780
Forth reaching to the fruit, she pluck'd, she eat:
Earth felt the wound, and Nature from her seat
Sighing through all her works gave signs of woe,
That all was lost. Back to the thicket slunk
The guilty Serpent, and well might, for Eve 785
Intent now wholly on her taste, nought else
Regarded, such delight till then, as seem'd,
In fruit she never tasted, whether true
Or fancy'd so, through expectation high
Of knowledge, nor was God-head from her thought.
Greedily she ingorg'd without restraint, 791
And knew not eating death: Sate at length,
And

to be desired to make one wise.

792. *And knew not eating death:*] 'Tis a

Greek phrase, us'd often by the Latins too.

Oppian Halieut. II. 106.

And highten'd as with wine, jocond and boon,
Thus to herself she pleasingly began.

O sovran, virtuous, precious of all trees 795
In Paradise, of operation blest
To sapience, hitherto obscur'd, infam'd,
And thy fair fruit let hang, as to no end
Created; but henceforth my early care,
Not without song, each morning, and due praise, 800
Shall tend thee, and the fertil burden ease
Of thy full branches offer'd free to all;
Till

— οὐδ' ἐνόησαν εἶναι σπέρμα θανάτου οὐκ ἐθέλοντες.

They knew not hast'ning their death. Eating the fruit which brought death was eating death as being virtually contain'd in it. *Richardson.*

793. *And highten'd as with wine, &c.]* That secret intoxication of pleasure, with all those transient flushings of guilt and joy, which the poet represents in our first parents upon their eating the forbidden fruit, to those flaggings of spirit, damps of sorrow, and mutual accusations which succeed it, are conceiv'd with a wonderful imagination, and described in very natural sentiments. *Addison.*

794. *Thus to herself &c.]* As our author had in the preceding conference betwixt our first parents described with the greatest art and decency the subordination and inferiority of the female character in strength of reason and understanding; so in this soliloquy of Eve's after tasting the forbidden fruit, one may ob-

serve the same judgment, in his varying and adapting it to the condition of her fall'n nature. Instead of those little defects in her intellectual faculties before the fall, which were sufficiently compensated by her outward charms, and were rather softnings than blemishes in her character, we see her now running into the greatest absurdities, and indulging the wildest imaginations. It has been remark'd that our poet in this work seems to court the favor of his female readers very much, yet I cannot help thinking, but that in this place he intended a satirical as well as a moral hint to the ladies, in making one of Eve's first thoughts after her fatal lapse to be, how to get the superiority and mastery over her husband. There is however, I think, a defect in this speech of Eve's, that there is no notice taken of the Serpent in it. Our author very naturally represents her in the first transports of delight expressing her gratitude to the fruit, which she fancied

Till dieted by thee I grow mature
 In knowledge, as the Gods who all things know;
 Though others envy what they cannot give; 805
 For had the gift been theirs, it had not here
 Thus grown. Experience, next to thee I owe,
 Best guide; not following thee I had remain'd
 In ignorance; thou open'st wisdom's way,
 And giv'st access, though secret she retire. 810
 And I perhaps am secret; Heav'n is high,
 High, and remote to see from thence distinct
 Each

fancied had wrought such a happy change in her, and next to *experience her best guide*: but how is it possible that she should in these rapturous acknowledgments forget her guide and instructor the Serpent, to whom in her then notion of things she must think herself the most indebted? I don't doubt but Milton was sensible of this, but had he made Eve mention the Serpent, he could not have avoided too making her observe that he was slunk away, which might have given her some suspicions, and would consequently have much alter'd the scene which follows betwixt Adam and her. *Thyer.*

795. — *precious of all trees*] The positive for the superlative; the most precious of all trees; as Virg. *Æn.* IV. 576. *Sequimur te Sancte Deorum*, and Hom. *Iliad.* V. 381. *Δία Σεαων.* &c. *Richardson.*

799. — *but henceforth my early care,*
Not without song, each morning, and due
praise,

Shall tend thee, &c.] I conceive the construction to be, not *My early care and due praise shall tend thee*, but *My early care shall tend thee not without song and due praise*; and therefore have added a comma after *due praise* to make the sense plainer.

805. *Though others envy what they cannot give;*] She resolves to eat of the tree till she equals the Gods in knowledge, *though others envy*; she means the Gods though for decency's sake she names them not. She had said before, ver. 770. that the *beast which first bath tasted envies not &c.* but *others envy*. She is now arriv'd to that pitch of impiety, that she attributes *envy* to the Gods, as Satan had taught her, ver. 729. and questions whether this tree was their gift, as Satan had likewise suggested, ver. 718. &c. such impression had his doct'rins made upon her.

811. *And I perhaps am secret;*] She questions even God's omniscience, and flatters herself

Each thing on earth; and other care perhaps
 May have diverted from continual watch
 Our great forbidd'ring, safe with all his spies 815
 About him. But to Adam in what sort
 Shall I appear? shall I to him make known
 As yet my change, and give him to partake
 Full happiness with me, or rather not,
 But keep the odds of knowledge in my power 820
 Without copartner? so to add what wants
 In female sex, the more to draw his love,
 And render me more equal, and perhaps,

A

herself that she is still in secret, like other sinners, who say, *The Lord shall not see, neither shall the God of Jacob regard it*, Psal. XCIV. 7.

815. *Our great forbidd'ring, safe with all his spies*

About him.] Dr. Bentley declares *safe* to be pure nonsense here, and therefore alters the verse thus,

Our great forbidd'ring's eye, with all his spies &c.

But *safe* signifies here as in the vulgar phrases, *I have him safe*, or *he is safe asleep*: where not the safety of the person secur'd or asleep is meant, but the safety of others with respect to any danger from him. This is indeed a sense of the word not usual in poetry; but common speech will justify it so far, as to make the Doctor's emendation unnecessary.

Pearce.

818. ——— *and give him to partake &c.*] An ingenious person and great admirer of Milton says, that *to give to do a thing* is in his opinion one of the most beautiful expressions in all the poetical language, as in Hom. Iliad. I. 18.

Τμιν μὲν θεοὶ δόειν, οὐμπία δ' ὠματ' ἔχοντες,
 Ἐκπερσαι Πρῶτα μοιο πόλιν, εὐδ' οἰκασ' ἱκεσθαι.

Virgil was so sensible of this charming expression, that he has used it in the three following passages, and I believe in one or two others in the very first Æneid,

ver. 65.

—— tibi Divum pater atque hominum rex
 Et mulcere dedit fluctus et tollere vento.

ver.

A thing not undefirable, sometime
 Superior; for inferior who is free? 825
 This may be well: but what if God have seen,
 And death ensue? then I shall be no more,
 And Adam wedded to another Eve,
 Shall live with her enjoying, I extinct;
 A death to think. Confirm'd then I resolve, 830
 Adam shall share with me in blifs or woe:
 So dear I love him, that with him all deaths
 I could indure, without him live no life.

So faying, from the tree her step she turn'd,

But

ver. 79.

— tu *das* epulis accumbere Divum.

ver. 522.

O regina, novam cui condere Jupiter urbem,

Justitiaque *dedit* gentes frænare superbas.

I wonder he did not farther take notice of the same expreffion in his favorite Milton, in this place and in I. 736.

— and gave to rule,

Each in his hierarchy, the orders bright.

823. — and perhaps

A thing not undefirable, sometime

Superior; for inferior who is free?] There is a very humorous tale in Chaucer, which is also versify'd by Dryden, wherein the question is propos'd, what it is that women most affect

VOL. II.

and desire? Some say wealth, some beauty, some flattery, some in short one thing, and some another; but the true answer is sovranity. And the thought of attaining the superiority over her husband is very artfully made one of the first, that Eve entertains after her eating of the forbidden fruit: but still her love of Adam and jealousy of another Eve prevail even over that; so just is the observation of Solomon, Cant. VIII. 6. *Love is strong as death, jealousy is cruel as the grave.*

832. *So dear I love him, that with him all deaths*

I could indure, without him live no life.]

How much stronger and more pathetic is this than that of Horace, Od. III. IX. 24.

Tecum vivere amem, tecum obeam libens!

B b

835. *But*

But first low reverence done, as to the Power 835
 That dwelt within, whose presence had infus'd
 Into the plant sciential sap, deriv'd
 From nectar, drink of Gods. Adam the while
 Waiting desirous her return, had wove
 Of choicest flow'rs a garland to adorn 840
 Her tresses, and her rural labors crown,
 As reapers oft are wont their harvest queen.
 Great joy he promis'd to his thoughts, and new
 Solace in her return, so long delay'd;
 Yet oft his heart, divine of something ill, 845
 Misgave him; he the faltring measure felt;
 And forth to meet her went, the way she took
 That morn when first they parted; by the tree
 Of knowledge he must pass, there he her met,
Scarce

835. *But first low reverence done, as to the Power*

That dwelt within,] Eve falling into idolatry upon the taste of the forbidden tree, as the first fruit of disobedience, is finely imagin'd.

Richardson.

838. — *Adam the while &c.*] Andromache is thus described as amusing herself, and preparing for the return of Hector, not knowing that he was already slain by Achilles. Hom.

Iliad. XXII. 440. Ἀλλ' ἦγ' ἰσον ὑφ' αὐτῆς. &c.

845. — *divine of something ill,*] Foreboding something ill; a Latin phrase, as in Hor. Od. III. XXVII. 10.

Imbrium divina avis imminetum:

and again De Arte Poet. 218.

Utiliumque sagax rerum, et divina futuri
Sortilegis non discrepuit sententia Delphis.

846. — *he*

Scarce from the tree returning; in her hand 850

A bough of fairest fruit, that downy smil'd,

New gather'd, and ambrosial smell diffus'd.

To him she hasted; in her face excuse

Came prologue, and apology too prompt, 854

Which with bland words at will she thus address'd.

Hast thou not wonder'd, Adam, at my stay?

Thee I have miss'd, and thought it long, depriv'd

Thy presence, agony of love till now

Not felt, nor shall be twice, for never more

Mean I to try, what rash untry'd I sought, 860

The pain of absence from thy sight. But strange

Hath been the cause, and wonderful to hear:

This tree is not as we are told, a tree

Of danger tasted, nor to' evil unknown

Opening

846. — *be the faltring measure felt;*] He found his heart kept not true time, he felt the false and intermitting measure; the natural description of our minds foreboding ill, by the unequal beatings of the heart and pulse.

Hume.

851. *A bough of fairest fruit, that downy smil'd,*

New gather'd, and ambrosial smell diffus'd.] That downy smil'd, that cover'd with soft down look'd sweetly.

Ipse ego cana legam tenera lanugine mala.

Virg. Ecl. II. 51.

and ambrosial smell diffus'd, Virgils very words,

Et liquidum ambrosiæ diffudit odorem.

Georg. IV. 415. Hume.

854. — *apology too prompt,*] We have here followed Dr. Bentley's and Mr. Fenton's editions as representing we conceive the true and genuin reading. In the former editions it was

B b 2

apology

Opening the way, but of divine effect 865
 To open eyes, and make them Gods who taste;
 And hath been tasted such: the serpent wise,
 Or not restrain'd as we, or not obeying,
 Hath eaten of the fruit, and is become,
 Not dead, as we are threaten'd, but thenceforth 870
 Indued with human voice and human sense,
 Reasoning to admiration, and with me
 Persuasively hath so prevail'd, that I
 Have also tasted, and have also found
 Th' effects to correspond, opener mine eyes, 875
 Dim erst, dilated spirits, ampler heart,
 And growing up to Godhead; which for thee
 Chiefly I sought, without thee can despise.
 For blifs, as thou hast part, to me is blifs,
 Tedious, unshar'd with thee, and odious soon. 880
 Thou

apology to prompt, which we presume to have been an error of the press.

875. — *opener mine eyes,*
Dim erst, dilated spirits, ampler heart,
And growing up to Godhead;] Milton in the
 manner of expression here seems pretty plainly
 to allude to what Thirsis in Tasso's *Aminta*

says of himself upon his seeing Phœbus and the Muses. Act I. Sc. 2.

Sentii mè far di mè stesso maggiore,
 Pien di noua virtu, pieno di noua
 Deitade. *Thyer.*

890. *Astonied stood and blank, while horror*
chill

Ran

Thou therefore also taste, that equal lot
 May join us, equal joy, as equal love;
 Lest thou not tasting, different degree
 Disjoin us, and I then too late renounce
 Deity for thee, when fate will not permit. 885

Thus Eve with count'nance blithe her story told;
 But in her cheek distemper flushing glow'd.
 On th' other side, Adam, soon as he heard
 The fatal trespass done by Eve, amaz'd,
 Astonied stood and blank, while horror chill 890
 Ran through his veins, and all his joints relax'd;
 From his slack hand the garland wreath'd for Eve
 Down dropt, and all the faded roses shed:
 Speechless he stood and pale, till thus at length
 First to himself he inward silence broke. 895

O fairest of creation, last and best

Of

Ran through his veins, and all his joints relax'd;]

Obstupere animi, gelidusque per ima currit

Ossa tremor. Virg. Æn. II. 120.

Illi solvuntur frigore membra.

Æn. XII. 951. *Hume.*

892. *From his slack hand the garland wreath'd for Eve*

Down dropt,] The beauty of the numbers, as well as of the image here, must strike every reader. There is the same kind of beauty in the placing of the words *Down dropt*, as in this passage of Virgil, Æn. II. 531.

Ut

Of all God's works, Creature in whom excell'd
 Whatever can to sight or thought be form'd,
 Holy, divine, good, amiable, or sweet!
 How art thou lost, how on a sudden lost, 900
 Defac'd, deflowr'd, and now to death devote?
 Rather how hast thou yielded to transgress
 The strict forbiddance, how to violate
 The sacred fruit forbidd'n? some cursed fraud
 Of enemy hath beguil'd thee, yet unknown, 905

And

Ut tandem ante oculos evasit et ora paren-
 tum,
Concidit.

901. *Defac'd, deflowr'd, and now to death devote?*] We have before taken some notice of what the critics call the *allitteration*, or beginning of several words in the same verse with the same letter. There are instances of this in the oldest and best writers, as in Homer, *Iliad*. IV. 526.

Χωλο χαμαι χολαδες ———
 and in Virgil, *Æn.* VI. 834.

Neu patriæ validas in viscera vertite vires.
 Sometimes two or more letters are repeated at the beginning of different words, as Hom. *Iliad*. XXI. 407.

Ἐπ' ἅ δ' ἐπερχε πολέθρα πρῶτων ———
 and Virg. *Æn.* IV. 238.

Dixerat: ille patris magni parere parabat Imperio.

Erythræus and some critics lay great stress upon this, esteeming it a singular beauty in writing, though it is probable that the Ancients fell into it by chance as often as by design: but the Moderns have carried it to a ridiculous degree of affectation, and Dryden particularly thought it one of the greatest arts of versification. As there is scarce any beauty in writing, or art in numbers, that is not to be found in Milton, so he has something of this, but is more sparing in the use of it than several of the modern poets. We produc'd before an instance of the single allitteration, VII. 471.

Behemoth biggest born ———
 and here two or more letters are repeated, VI. 840.

O'er shields and helms and helmed heads he rode,
 as well as in the instance before us

Defac'd, deflowr'd, and now to death devote,

And

And me with thee hath ruin'd, for with thee
 Certain my resolution is to die;
 How can I live without thee, how forgo
 Thy sweet converse and love so dearly join'd,
 To live again in these wild woods forlorn? 910
 Should God create another Eve, and I
 Another rib afford, yet loss of thee
 Would never from my heart; no no, I feel
 The link of nature draw me: flesh of flesh,

Bone

And certainly now and then an instance may have a very good effect; but the continued affectation of it is below a great genius, and must be offensive to the ear instead of pleasing.

908. *How can I live without thee, how forgo
 Thy sweet converse and love so dearly join'd,*]
 Dr. Bentley reads *so dearly joy'd*, the same as *enjoy'd*, as in ver. 1166.

Who might have liv'd, and *joy'd* immortal
 blifs.

But there is no occasion for this alteration; the passage may very well be understood without it. Mr. Richardson understands it thus, Conversation more sweeten'd and endeared by love; if he lost her, he could only converse with Angels, where he should want the dear addition of love. But the sense is much better as Dr. Pearce understands it, that is, the *sweet converse and love* of thee *so dearly join'd* to me. This is a common way of speaking in Milton, and the reader may see more instances of it in IV. 129. and VIII. 423. The

sense of this last verse is again found in ver. 970.

— link'd in love so dear.

910. *To live again in these wild woods forlorn?*] How vastly expressive are these words of Adam's tenderness and affection for Eve, as they imply that the mere imagination of losing her had already converted the sweets of Paradise into the horrors of a desolate wilderness! *Thyer.*

913. — *no no, I feel*

The link of nature draw me:] The Scripture account of Eve's formation might possibly suggest this thought to Milton, and yet I can't help thinking but that he might probably have in view Plato's notion of the first human creatures being androgynous, i. e. male and female in the same person, and that the affection now subsisting betwixt the different sexes is only a secret tendency or *drawing* of nature towards her first state. *Thyer.*

920. *Thus*

Bone of my bone thou art, and from thy state 915
Mine never shall be parted, bliss or woe.

So having said, as one from sad dismay
Recomforted, and after thoughts disturb'd
Submitting to what seem'd remediless,
Thus in calm mood his words to Eve he turn'd. 920

Bold deed thou hast presum'd, adventurous Eve,
And peril great provok'd, who thus hast dar'd,
Had it been only coveting to eye
That sacred fruit, sacred to abstinence,
Much more to taste it under ban to touch. 925
But past who can recall, or done undo?
Not God omnipotent, nor Fate; yet so
Perhaps thou shalt not die, perhaps the fact
Is not so hainous now, foretasted fruit,
Profan'd first by the serpent, by him first 930
Made

920. *Thus in calm mood his words to Eve he turn'd.*] He had till now been speaking to himself; now his speech turns to her, but not with violence, not with noise and rage, 'tis a deep considerate melancholy. The line cannot be pronounc'd but as it ought, slowly, gravely. *Richardson.*

922. — *who thus hast dar'd,*] So it is in

the first edition, but in the second by mistake it is printed *batb dar'd*, and that is follow'd in some others.

928. *Perhaps thou shalt not die, &c.*] How just a picture does Milton here give us of the natural imbecillity of the human mind, and its aptness to be warp'd into false judgments and reasonings by passion and inclination? Adam had

Made common and unhallow'd ere our taste;
 Nor yet on him found deadly, he yet lives,
 Lives, as thou saidst, and gains to live as Man
 Higher degree of life, inducement strong
 To us, as likely tasting to attain 935
 Proportional ascent, which cannot be
 But to be Gods, or Angels Demi-Gods.
 Nor can I think that God, Creator wise,
 Though threatning, will in earnest so destroy
 Us his prime creatures, dignify'd so high, 940
 Set over all his works, which in our fall,
 For us created, needs with us must fail,
 Dependent made; so God shall uncreate,
 Be frustrate, do, undo, and labor lose,
 Not well conceiv'd of God, who though his power
 Creation could repeat, yet would be loath 946
 Us

had but just condemn'd the action of Eve in eating the forbidden fruit, and yet drawn by his fondness for her immediately summons all the force of his reason to prove what she had done to be right. This may probably appear a fault to superficial readers, but all intelligent ones will, I dare say, look upon it as a proof of our author's exquisite knowledge of human

VOL. II.

nature. Reason is but too often little better than a slave ready at the beck of the will to dress up in plausible colors any opinions that our interest or resentment have made agreeable to us. *Thyer.*

929. — *bainous*] So Milton spells this word, which is right and agreeable to its derivation from the French *baigneux*. It is wrong to

C c

Us to abolish, lest the Adversary
 Triumph and say; Fickle their state whom God
 Most favors; who can please him long? Me first
 He ruin'd, now Mankind; whom will he next? 950
 Matter of scorn, not to be giv'n the Foe.
 However I with thee have fix'd my lot,
 Certain to undergo like doom; if death
 Confort with thee, death is to me as life;
 So forcible within my heart I feel 955
 The bond of nature draw me to my own,
 My own in thee, for what thou art is mine;
 Our state cannot be sever'd, we are one,
 One flesh; to lose thee were to lose myself.

So Adam, and thus Eve to him reply'd. 960

O glorious trial of exceeding love,
 Illustrious evidence, example high!
 Engaging me to emulate, but short

Of

to write it, as it is commonly written, *heinous*. We take notice of these things, as instances of our author's exactness.

978. — *I would sustain alone &c.*] We have follow'd the punctuation of the first edition, as the sense requires, which is plainly

this, If I thought the death that was threaten'd would be the consequence of this my attempt, I would suffer the worst alone, and not endeavor to persuade thee, I would rather die by myself forsaken of thee, than oblige thee with a fact &c. *Oblige* is used here in the

Of thy perfection, how shall I attain,
 Adam? from whose dear side I boast me sprung, 965
 And gladly of our union hear thee speak,
 One heart, one soul in both; whereof good proof
 This day affords, declaring thee resolv'd,
 Rather than death or ought than death more dread
 Shall separate us, link'd in love so dear, 970
 To undergo with me one guilt, one crime,
 If any be, of tasting this fair fruit,
 Whose virtue (for of good still good proceeds,
 Direct, or by occasion) hath presented
 This happy trial of thy love, which else 975
 So eminently never had been known.
 Were it I thought death menac'd would ensue
 This my attempt, I would sustain alone
 The worst, and not persuade thee, rather die
 Deserted, than oblige thee with a fact 980

Pernicious

the large sense of the Latin word *obligo*, which signifies not only to bind, but to render obnoxious to guilt or punishment. We have in Cicero, Cum populum Romanum scelere *obligasset*. Orat. pro Domo sua 8.

Sæpe etiam legum judiciorumque poenis *obligantur*. Fin. I. 14. and in Horace Od. II. VIII. 5.

—— Sed tu simul *obligasti*
Perfidum votis caput.

C c 2

989. And

Pernicious to thy peace, chiefly assur'd
 Remarkably so late of thy so true,
 So faithful love unequal'd; but I feel
 Far otherwise th' event, not death, but life
 Augmented, open'd eyes, new hopes, new joys, 985
 Taste so divine, that what of sweet before
 Hath touch'd my sense, flat seems to this, and harsh.
 On my experience, Adam, freely taste,
 And fear of death deliver to the winds.

So saying, she embrac'd him, and for joy 990
 Tenderly wept, much won that he his love
 Had

989. *And fear of death deliver to the winds.] To deliver to the winds is a sort of proverbial expression, Hor. Od. I. XXVI. 1.*

— Tristitiam et metus

Tradam protervis in mare Creticum
 Portare ventis.

998. — not deceiv'd,

But fondly overcome with female charm.] According to the historical relation of Moses, he did not plead for himself, that he was deceiv'd (the excuse of Eve cheated by the Serpent) but rather entic'd and persuaded by her: The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. Gen. III. 12. Whence St. Paul, Adam was not deceived, but the woman being deceived was in the transgression, 1 Tim. II. 14. Overcome with female charm, which the holy page styles Hark-

ening unto the voice of his wife, Gen. III. 17.

Improbe amor, quid non mortalia pectora cogis?

Virg. *Æn.* IV. 412. *Hume.*

1000. *Earth trembled from her entrails,]*

When Dido in the fourth *Æneid* yielded to that fatal temptation which ruin'd her, Virgil tells us the Earth trembled, the Heavens were were filled with flashes of lightning, and the Nymphs howled upon the mountain tops. Milton, in the same poetical spirit, has described all Nature as disturb'd upon Eve's eating the forbidden fruit, ver. 780.

So saying, her rash hand in evil hour

Forth reaching to the fruit, she pluck'd, she eat:

Earth felt the wound, and Nature from her seat

Sighing,

Had so ennobled, as of choice to' incur
 Divine displeasure for her sake, or death.
 In recompense (for such compliance bad
 Such recompense best merits) from the bough 995
 She gave him of that fair enticing fruit
 With liberal hand: he scrupled not to eat
 Against his better knowledge, not deceiv'd,
 But fondly overcome with female charm.
 Earth trembled from her entrails, as again 1000
 In pangs, and Nature gave a second groan,
 Sky lour'd, and muttering thunder, some sad drops
 Wept

Sighing, through all her works gave signs
 of woe,
 That all was lost.

Upon Adam's falling into the same guilt, the whole creation appears a second time in convulsions. As all Nature suffer'd by the guilt of our first parents, these symptoms of trouble and consternation are wonderfully imagin'd, not only as prodigies, but as marks of her sympathizing in the fall of Man.

Addison.

It could not be expected that Adam should take any more notice of this second groan of Nature, when he had eaten of the forbidden fruit, than Eve did of the first after her transgression; because they are represented *as with new wine intoxicated both*. But I wonder that this accurate and careful writer hath not hint-

ed something at Adam's thoughts upon the first convulsion, when he was in a state of innocence, calmness, and retirement. As *Nature through all her works gave signs of woe*, he could not but be very sensible of it: and if so, he must certainly be startled at a phænomenon so strange and new. This I think deserved in some measure to be accounted for; and it might perhaps have been properly introduced as a reason for his awakening his apprehensions, and making *his heart, divine of something ill, misgive him*, as well as *her so long delay'd return*, ver. 844. or it might have been cleared up by some other such lucky turn of thought, as our author is master of upon most occasions. *Greenwood.*

1002. *Sky lour'd, and muttering thunder,*]
 It is not meant that thunder also lour'd, but *Sky lour'd, and muttering thunder* in the ablative

Wept at completing of the mortal sin
 Original; while Adam took no thought,
 Eating his fill, nor Eve to iterate 1005
 Her former trespass fear'd, the more to sooth
 Him with her lov'd society, that now
 As with new wine intoxicated both
 They swim in mirth, and fancy that they feel
 Divinity within them breeding wings 1010
 Wherewith to scorn the earth: but that false fruit
 Far other operation first display'd,
 Carnal desire inflaming; he on Eve
 Began to cast lascivious eyes, she him
 As wantonly repaid; in lust they burn: 1015
 Till Adam thus 'gan Eve to dalliance move.

Eve,

tive case absolute, some sad drops wept at completing of the mortal sin. It was not loud claps of thunder, but muttering thunder, melancholy and mournful. The passage alluded to in Virgil is this. *Æn. IV. 166.*

— Prima et Tellus et pronuba Juno

Dant signum: fulsere ignes et conscius æther

Connubiis: summoque ulularunt vertice Nymphæ.

Ille dies primus lethi, primusque malorum Causa fuit.

Then first the trembling Earth the signal gave;

And flashing fires inlighten all the cave:
 Hell from below, and Juno from above,
 And howling Nymphs, were conscious to their love.

From this ill-omen'd hour, in time arose
 Debate and death, and all succeeding woes.

Dryden.

1019. *Since to each meaning savor we apply,*
 Since we use the word *savor* in both senses,
 and apply it to the understanding as well as to
 the

Eve, now I see thou art exact of taste,
 And elegant, of sapience no small part,
 Since to each meaning favor we apply,
 And palate call judicious; I the praise 1020
 Yield thee, so well this day thou hast purvey'd.
 Much pleasure we have lost, while we abstain'd
 From this delightful fruit, nor known till now
 True relish, tasting; if such pleasure be
 In things to us forbidd'n, it might be wish'd, 1025
 For this one tree had been forbidden ten.
 But come, so well refresh'd, now let us play,
 As meet is, after such delicious fare;
 For never did thy beauty since the day
 I saw thee first and wedded thee, adorn'd 1030

With

the palate: as in Cicero de Fin. II. 8. *Nec enim sequitur, ut cui cor sapiat, ei non sapiat palatum.*

1027. — now let us play

As meet is, after such delicious fare;] He seems to allude to Exod. XXXII. 6. 1 Cor. X. 7. *And the people sat down to eat, and to drink, and rose up to play;* understanding the word *play* with several commentators, not of dancing after the sacrifices as it ought probably to be understood in these texts, but of committing uncleanness, as when we say to

play the whore, and as the word is often used in the learned languages.

1029. *For never did thy beauty &c.*] Adam's converse with Eve, after having eaten the forbidden fruit, is an exact copy of that between Jupiter and Juno in the fourteenth Iliad. Juno there approaches Jupiter with the girdle which she had received from Venus; upon which he tells her, that she appear'd more charming and desirable than she had ever done before, even when their loves were at the highest. The poet afterwards describes them as reposing

on

With all perfections, so inflame my sense
 With ardor to enjoy thee, fairer now
 Than ever, bounty of this virtuous tree.

So said he, and forbore not glance or toy
 Of amorous intent, well understood 1035

Of Eve, whose eye darted contagious fire.
 Her hand he seis'd, and to a shady bank,
 Thick overhead with verdant roof imbowl'd,
 He led her nothing loath; flow'rs were the couch,
 Pansies, and violets, and asphodel, 1040

And hyacinth, earth's freshest softest lap.
 There they their fill of love and love's disport
 Took largely, of their mutual guilt the seal,

The

on a summit of mount Ida, which produced under them a bed of flowers, the lotos, the crocus and the hyacinth; and concludes his description with their falling asleep. Let the reader compare this with the following passage in Milton, which begins with Adam's speech to Eve. As no poet seems ever to have studied Homer more, or to have more resembled him in the greatness of genius than Milton, I think I should have given a very imperfect account of his beauties, if I had not observed the most remarkable passages which look like parallels in these two great authors. I might, in the course of these criticisms, have

taken notice of many particular lines and expressions which are translated from the Greek poet; but as I thought this would have appeared too minute and over-curious, I have purposely omitted them. The greater incidents, however, are not only set off by being shown in the same light with several of the same nature in Homer, but by that means may be also guarded against the cavils of the tasteless or ignorant.

Addison.

Our author had in mind the conversation between Paris and Helen in the third Iliad, as well as that between Jupiter and Juno on mount Ida. And as Mr. Pope observes, it is with

The solace of their sin, till dewy sleep
 Oppress'd them, wearied with their amorous play.
 Soon as the force of that fallacious fruit,
 That with exhilarating vapor bland
 About their spirits had play'd, and inmost powers
 Made err, was now exhal'd; and groffer sleep
 Bred of unkindly fumes, with conscious dreams 1050
 Incumber'd, now had left them; up they rose
 As from unrest, and each the other viewing,
 Soon found their eyes how open'd, and their minds
 How darken'd; innocence, that as a veil 1054
 Had shadow'd them from knowing ill, was gone,
 Just confidence, and native righteousness,

And

with wonderful judgment and decency that Milton has used that exceptionable passage of the dalliance, ardor, and enjoyment of Jupiter and Juno. That which seems in Homer an impious fiction, becomes a moral lesson in Milton; since he makes that lascivious rage of the passion the immediate effect of the sin of our first parents after the fall.

1034. *So said he, and forbore not glance or toy &c.*] What a fine contrast does this description of the amorous follies of our first parents after the fall make to that lovely picture of the same passion in its state of innocence in the preceding book ver. 510.

VOL. II.

—— To the nuptial bower
 I led her blushing like the morn: all
 Heaven,
 And happy constellations &c! *Thyer.*
 1049. — *and groffer sleep*
Bred of unkindly fumes,] How unlike the
 sleep mention'd V. 3.

—— for his sleep
 Was aery light from pure digestion bred,
 And temp'rate vapors bland.
 The sleep of sin is nothing like the sleep of
 innocence.

D d

1057. — *naked*

And honor from about them, naked left
 To guilty shame; he cover'd, but his robe
 Uncover'd more. So rose the Danite strong
 Herculean Samson from the harlot-lap 1060
 Of Philistean Dalilah, and wak'd
 Shorn of his strength, They destitute and bare
 Of all their virtue: silent, and in face
 Confounded long they sat, as stricken mute,
 Till Adam, though not less than Eve abash'd, 1065
 At length gave utterance to these words constrain'd.

O Eve, in evil hour thou didst give ear
 To that false worm, of whomsoever taught
 To counterfeit Man's voice, true in our fall,

False

1057.

——— *naked left*

To guilty shame; &c.] This passage has occasion'd much perplexity and confusion by its having been wrong pointed in almost all the editions. After *shame* there is no stop even in Milton's own editions, and there should have been a semicolon at least. And then follows *he cover'd*, for *shame* (as Dr. Pearce observes) is here made a person (as again in ver. 1097.) and this shame is *he* who *cover'd* Adam and Eve with his robe; but this *robe* of his *uncover'd* them *more*: that is, tho' they were clothed with shame, yet they thereby more

discover'd their nakedness. Milton speaks in the same manner in Samson Agon. 841, 842.

In vain thou striv'st to cover shame with shame,

Or by evasions thy crime uncover'st more.

In the author's second edition after the words *Uncover'd more* there is a full stop, and a new sentence beginning thus, *So rose the Danite strong &c* with the punctuation which we have follow'd; from whence it evidently appears, that this is the true construction, that As Samson wak'd shorn of his strength, They wak'd

False in our promis'd rising; since our eyes 1070
 Open'd we find indeed, and find we know
 Both good and evil, good lost, and evil got,
 Bad fruit of knowledge, if this be to know,
 Which leaves us naked thus, of honor void,
 Of innocence, of faith, of purity, 1075
 Our wonted ornaments now foil'd and stain'd,
 And in our faces evident the signs
 Of foul concupiscence; whence evil store;
 Ev'n shame, the last of evils; of the first
 Be sure then. How shall I behold the face 1080
 Henceforth of God or Angel, erst with joy
 And rapture so oft beheld? those heav'nly shapes
 Will

wak'd destitute and bare of all their virtue: and then begins another sentence, *silent and in face confounded long they sat*. I suppose it need not be observed that Samson is called the *Danite*, as being of the tribe of *Dan*.

1067. *O Eve, in evil hour &c.*] As this whole transaction between Adam and Eve is manifestly copied from the episode of Jupiter and Juno on mount Ida, has many of the same circumstances, and often the very words translated, so it concludes exactly after the same manner in a quarrel. Adam awakes much in the same humor as Jupiter, and their

cases are somewhat parallel; they are both overcome by their fondness for their wives, and are sensible of their error too late, and then their love turns to resentment, and they grow angry with their wives, when they should rather have been angry with themselves for their weakness in hearkening to them.

1068. *To that false worm,*] That is serpent. This is a general name for the reptil kind; as in VII. 476. And thus a serpent is call'd in Shakespear *the mortal worm*, 2 Hen. VI. Act III.

D d 2

1084. O

Will dazle now this earthly with their blaze
 Insufferably bright. O might I here
 In solitude live savage, in some glade 1085
 Obscur'd, where highest woods impenetrable
 To star or sun-light, spread their umbrage broad
 And brown as evening: Cover me ye Pines,
 Ye Cedars, with innumerable boughs
 Hide me, where I may never see them more. 1090
 But let us now, as in bad plight, devise
 What

1084. *O might I here &c Cover me ye Pines, &c,]* A wish more ardent and passionate than that of Virgil Georg. II. 488.

O, qui me gelidis in vallibus Hæmi
 Sistat, et ingenti ramorum protegat umbra!
 And the expression of *woods impenetrable to star* seems to be copied from Statius Thebaid. X. 85.

— nulli penetrabilis astro
 Lucus iners. —

1086. — *where highest woods impenetrable To star or sun-light, spread their umbrage broad And brown as evening:]* Spenser, Faery Queen, B. I. Cant. 1. St. 7.

Whose lofty trees, yclad with summer's pride,
 Did spread so wide, they Heaven's light did hide
 Not pearceable with pow'r of any star.

It may be observed too, that Milton here uses

the word *brown*, as he had before done *im-brown'd* in imitation of the Italians. *Thyer.*

1092. *What best may for the present serve to hide*

The parts of each from other,] These lines are thus misprinted in the second edition,

What best may *from* the present serve to hide

The parts of each *for* other.

And as to the matter of printing, it must be said that of Milton's two editions the first is in general more correct than the second, tho' Mr. Richardson and others have cried up the second as the only genuin and standard edition.

1100. *Into the thickest wood; there soon they chose*

The fig tree, &c.] So Homer's Ulysses covers his nakedness in the wood, Odyss. VI. 127.

What best may for the present serve to hide
 The parts of each from other, that seem most
 To shame obnoxious, and unseemliest seen;
 Some tree, whose broad smooth leaves together sow'd,
 And girded on our loins, may cover round 1096
 Those middle parts, that this new comer, shame,
 There fit not, and reproach us as unclean.

So counsel'd he, and both together went
 Into the thickest wood; there soon they chose 1100
 The

Ὡς εἰπων θάμνων ὑπέδυσσετο δι' Ὀδυσσεύς.
 Ἐκ πυκνῆς δ' ὕλης πολλοῦτον κλάσε' χεῖρ' ἀ-
 χεῖν

Φυλλῶν, ὡς εὖσαιτο περὶ χροῖ' μηδ' ἄρα φωτ'.

Then where the grove with leaves umbra-
 geous bends,

With forceful strength a branch the hero
 rends;

Around his loins the verdant cincture spreads
 A wreathy foliage and concealing shades.

Broome.

The sacred text says, Gen. III. 7. that *they sowed fig-leaves together*; and Milton adheres to the Scripture expression, which has given occasion to the sneer, *What could they do for needles and thread?* But the original signifies no more than that they twisted the young twigs of the fig-tree round about their waists, in the manner of a Roman crown, for which purpose the fig-tree of all others, especially in those eastern countries, was the most serviceable; because it hath, as Pliny says Lib. 16.

cap. 26. folium maximum umbrosissimumque the greatest and most shady leaf of all others. And our author follows the best commentators supposing that this was the Indian fig-tree, the account of which he borrows from Pliny, Lib. 12. c. 5. as Pliny had done before from Theophrastus. It was *not that kind for fruit renown'd*, and Pliny says that the largeness of the leaves hinder'd the fruit from growing; *hâc causâ fructum integens, crescere prohibet; rarusque est. It branches so broad and long that in the ground the bended twigs take root, and daughters grow about the mother tree, a pillar'd shade high overarch'd*: As Pliny says, *Ipse se semper serens, vastis diffunditur ramis; quorum imi adeo in terram curvantur, ut annuo spatio infigantur, novamque sibi propaginem faciant circa parentem — quodam opere topiario — fornicato ambitu. There oft the Indian herdsman shunning heat shelters in cool &c: Intra sepe eam æstivant pastores &c. And its leaves are broad as Amazonian targe: Foliorum latitudo peltæ effigiem Amazonicæ habet.*

The fig-tree, not that kind for fruit renown'd,
 But such as at this day to Indians known
 In Malabar or Decan spreads her arms
 Branching so broad and long, that in the ground
 The bended twigs take root, and daughters grow
 About the mother tree, a pillar'd shade 1106
 High overarch'd, and echoing walks between;
 There oft the Indian herdsman shunning heat
 Shelters in cool, and tends his pasturing herds
 At loopholes cut through thickest shade: Those leaves
 They gather'd, broad as Amazonian targe, 1111
 And with what skill they had, together sow'd,
 To gird their waste, vain covering if to hide
 Their guilt and dreaded shame; O how unlike
 To that first naked glory! Such of late 1115
 Columbus found th' American, so girt
 With feather'd cincture, naked else and wild
 Among the trees on isles and woody shores.

Thus

bet. Sir Walter Raleigh, upon his own the World. B. 1. C. 4. S. 2.
 knowledge, gives very much the same ac- 1103. *In Malabar or Decan*] *Malabar* is a
 count of this *Ficus Indica* in his History of vast peninsula or promontory of the East
 Indies,

Thus fenc'd, and as they thought, their shame in part
Cover'd, but not at rest or ease of mind, 1120

They sat them down to weep; nor only tears
Rain'd at their eyes, but high winds worse within
Began to rise, high passions, anger, hate,
Mistrust, suspicion, discord, and shook fore
Their inward state of mind, calm region once 1125
And full of peace, now tost and turbulent:

For understanding rul'd not, and the will
Heard not her lore, both in subjection now
To sensual appetite, who from beneath
Usurping over sovran reason clam'd 1130
Superior sway: from thus distemper'd breast,
Adam, estrang'd in look and alter'd stile,
Speech intermitted thus to Eve renew'd.

Would thou hadst hearken'd to my words, and
stay'd

With me, as I besought thee, when that strange 1135

Desire

Indies, of which *Decan* is a considerable kingdom. *Hume.*

1115.

— *Such of late*

Columbus found the American, &c.] Columbus, who made the first discovery of America about the Year 1492, found the Americans so girt

Desire of wand'ring this unhappy morn,
 I know not whence possess'd thee; we had then
 Remain'd still happy, not as now, despoil'd
 Of all our good, sham'd, naked, miserable.
 Let none henceforth seek needless cause to' approve
 The faith they owe; when earnestly they seek 1141
 Such proof, conclude, they then begin to fail.

To whom soon mov'd with touch of blame thus
 Eve.

What words have pass'd thy lips, Adam severe!
 Imput'st thou that to my default, or will 1145
 Of wand'ring, as thou call'st it, which who knows
 But might as ill have happen'd thou being by,
 Or to thyself perhaps? hadst thou been there,
 Or here th'attempt, thou couldst not have discern'd
 Fraud in the Serpent, speaking as he spake; 1150
 No ground of enmity between us known,

Why

girt about the waste with feathers, as Adam
 and Eve were with fig-leaves.

1140. *Let none henceforth seek needless cause
 to' approve*

The faith they owe;] As Eve had done when
 she said ver. 335.

And what is faith, love, virtue, unassay'd, &c.
 1144. *What words have pass'd thy lips,
 Adam*

Why he should mean me ill, or seek to harm.
 Was I to' have never parted from thy side?
 As good have grown there still a lifeless rib.
 Being as I am, why didst not thou the head 1155
 Command me absolutely not to go,
 Going into such danger as thou saidst?
 Too facil then thou didst not much gainsay,
 Nay didst permit, approve, and fair dismiss.
 Hadst thou been firm and fix'd in thy dissent, 1160
 Neither had I transgress'd, nor thou with me.

To whom then first incens'd Adam reply'd.
 Is this the love, is this the recompense
 Of mine to thee, ingrateful Eve, express'd
 Immutable when thou wert lost, not I, 1165
 Who might have liv'd and joy'd immortal bliss,
 Yet willingly chose rather death with thee?
 And am I now upbraided as the cause

Of

Adam severe!] In imitation of Homer, Iliad.
 XIV. 83.

Ατρείδης, ποιον σε επ' ουγεν εκ' οδον-
 των; *Thyer.*
 VOL. II.

1162. *To whom then first incens'd Adam re-
 ply'd*] As Adam is now first angry,
 his speech is abrupt and his sentences broken.
Is this the love, Dr. Bentley reads *Is this thy
 love,*
 E e

Of thy transgressing? not enough severe,
 It seems, in thy restraint: what could I more? 1170
 I warn'd thee, I admonish'd thee, foretold
 The danger, and the lurking enemy
 That lay in wait; beyond this had been force,
 And force upon free will hath here no place.
 But confidence then bore thee on, secure 1175
 Either to meet no danger, or to find
 Matter of glorious trial; and perhaps
 I also err'd in overmuch admiring
 What seem'd in thee so perfect, that I thought
 No evil durst attempt thee, but I rue 1180
 That error now, which is become my crime,
 And thou th' accuser. Thus it shall befall
 Him who to worth in women overtrusting
 Lets her will rule; restraint she will not brook,
 And

*love, is this the recompense of mine to thee, of
 my love to thee, which was express'd immutable
 when thou wert lost?*

1170. ——— *in thy restraint:*] This is the
 reading in all the first editions; but several of
 the later ones have *my restraint*.

1183. ——— *in women overtrusting*]

Dr. Bentley reads *woman*, and I should rather
 prefer it on account of what follows, *her will,*
she will not brook, left to herself &c; tho' *wo-*
men may be justify'd, such a transition from
 the plural to the singular number being not
 uncommon

And left to' herself, if evil thence ensue, 1185
She first his weak indulgence will accuse.

Thus they in mutual accusation spent
The fruitless hours, but neither self-condemning,
And of their vain contest appear'd no end.

uncommon in the best authors, as in Terence,
Eun. II. I. 10.

1185. — *if evil thence ensue, &c.*] Juve-
nal Sat. VI. 283.

Dii boni, quid hoc morbi est? adeon' bo-
mines immutarier

Ex amore, ut non cognoscas eundem
esse?

— Nihil est audacius illis

Deprensis; iram atque animos a crimine su-
munt, Hume.

The end of the Ninth Book.



J. Hayman inv. et del.

C. Grignion sculp.

Man's transgression known, the guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved, God declaring that the sentence of Satan could not be by their presence. He sends his Son to the transgression, who descends and gives sentence accordingly; then in pity clothes them both, and renders Sin and Death vain, all that at the gates of Hell, by wondrous sympathy feeling the needs of man in this new world, and the angels, descend to him, and follow Satan even up to the place of Man: To make the way easier from Hell to this world to and fro, they pave a broad high-way or bridge over Chaos, according to the track that Satan had made; then passing over Earth, they meet him proud of his choice journey to Hell; when mutual gratulation, Satan arrives at Pandemonium, in Hell assembly relates with boasting his exploits, according to his doom given in Paradise; then deluded with a show of the forbidden tree springing up before them, they greedily reaching to taste of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death; God foretells the final victory of his Son over them, and the renewing of all things; but for the present commands his Angels to make several stations in the Heavens and elements. Adam more and more perceiving his fallen condition heavily bewails, amidst the consolations of Eve, the perfumes, and at length appears him: then to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not, but conceiving better hope, puts her in mind of the late promise made them, that her seed should be reveng'd on the serpent, and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.

THE ARGUMENT.

Man's transgression known, the guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approv'd, God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors, who descends and gives sentence accordingly; then in pity clothes them both, and reascends. Sin and Death sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by Man there committed, resolve to sit no longer confin'd in Hell, but to follow Satan their sire up to the place of Man: To make the way easier from Hell to this world to and fro, they pave a broad high-way or bridge over Chaos, according to the track that Satan first made; then preparing for Earth, they meet him proud of his success returning to Hell; their mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against Man; instead of applause is entertained with a general hiss by all his audience, transform'd with himself also suddenly into serpents, according to his doom given in Paradise; then deluded with a show of the forbidden tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death; God foretels the final victory of his Son over them, and the renewing of all things; but for the present commands his Angels to make several alterations in the Heavens and elements. Adam more and more perceiving his fall'n condition heavily bewails, rejects the condolment of Eve; she persists, and at length appeases him: then to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not, but conceiving better hope, puts her in mind of the late promise made them, that her seed should be reveng'd on the Serpent, and exhorts her with him to seek peace of the offended Deity, by repentance and supplication.

PARADISE LOST.

BOOK X.

MEAN while the hainous and despiteful act
 Of Satan done in Paradise, and how
 He in the serpent, had perverted Eve,
 Her husband she, to taste the fatal fruit,
 Was known in Heav'n; for what can 'scape the eye 5
 Of God all-seeing, or deceive his heart
 Omniscient? who in all things wise and just,
 Hinder'd not Satan to attempt the mind
 Of Man, with strength entire, and free will arm'd,
 Complete to have discover'd and repuls'd 10
 Whatever wiles of foe or seeming friend.
 For still they knew, and ought to' have still remember'd
 The high injunction not to taste that fruit,
 Whoever tempted; which they not obeying,
 Incurr'd (what could they less?) the penalty, 15
 And

12. For still they knew,] Man collectively
 (ver. 9.) is antecedent to the plural relative
 they, as Gen I. 26. God said, Let us make

Man in our image, and let them have domi-
 nion &c. Heylin.

And manifold in sin, deserv'd to fall.
 Up into Heav'n from Paradise in haste
 Th' angelic guards ascended, mute and sad
 For Man, for of his state by this they knew,
 Much wond'ring how the subtle Fiend had stol'n 20
 Entrance unseen. Soon as th' unwelcome news
 From Earth arriv'd at Heaven gate, displeas'd
 All were who heard; dim sadness did not spare
 That time celestial visages, yet mix'd
 With pity, violated not their bliss. 25
 About the new-arriv'd, in multitudes
 Th' ethereal people ran, to hear and know
 How all befel: they towards the throne supreme
 Accountable

16. *And manifold in sin, deserv'd to fall.*] Every sin is complicated in some degree: and the Divines, especially those of Milton's communion, reckon up several sins as included in this one act of eating the forbidden fruit, namely, pride, uxoriousness, wicked curiosity, infidelity, disobedience &c, so that for such complicated guilt he *deserv'd to fall* from his happy state in Paradise.

17. *Up into Heav'n &c.*] The tenth book of Paradise Lost has a greater variety of persons in it than any other in the whole poem. The author upon the winding up of his action introduces all those who had any concern in it, and shows with great beauty the influence which

it had upon each of them. It is like the last act of a well written tragedy, in which all who had a part in it are generally drawn up before the audience, and represented under those circumstances in which the determination of the action places them. I shall therefore consider this book under four heads, in relation to the celestial, the infernal, the human, and the imaginary persons, who have their respective parts allotted in it. To begin with the celestial persons. The guardian Angels of Paradise are described as returning to Heaven upon the fall of Man, in order to approve their vigilance; their arrival, their manner of reception, with the sorrow which appear'd in themselves, and in those

Accountable made haste to make appear
 With righteous plea their utmost vigilance, 30
 And easily approv'd; when the most high
 Eternal Father, from his secret cloud,
 Amidst in thunder utter'd thus his voice.

Assembled Angels, and ye Pow'rs return'd
 From unsuccessful charge, be not dismay'd, 35
 Nor troubled at these tidings from the earth,
 Which your sincerest care could not prevent,
 Foretold so lately what would come to pass,
 When first this tempter cross'd the gulf from Hell.
 I told ye then he should prevail and speed 40
 On his bad errand, Man should be seduc'd

And

those Spirits who are said to rejoice at the conversion of a sinner, are very finely laid together in the following lines. Addison.

23. — *dim sadness did not spare*

That time celestial visages, yet mix'd

With pity, violated not their bliss.] What a

just and noble idea does our author here give us of the blessedness of a benevolent temper, and how proper at the same time to obviate the objection that might be made of sadness dwelling in heavenly Spirits!

Thyer.

Here *pity* is made to prevent their sadness from violating their bliss: but the latter passion is so far from alleviating the former, that it adds weight to it. If you read (*mix'd with pity*) in

VOL. II.

a parenthesis, this cross reasoning will be avoided.

Warburton.

It is plain that Milton conceiv'd sadness *mix'd with pity* to be more consistent with heavenly bliss than sadness without that compassionate temper. There is something pleasing, something divine even in the melancholy of a merciful mind. And this (adds Mr. Thyer) might be farther confirm'd by the delight we take in tragical representations upon the stage, where the pleasure arises from sympathizing with the distresses of our fellow creatures, and indulging a pitiful commiserating temper.

40. *I told ye then &c.]* See book III. 86—96.

F f

42. — be-

And flatter'd out of all, believing lies
 Against his Maker; no decree of mine
 Concurring to necessitate his fall,
 Or touch with lightest moment of impulse 45
 His free will, to her own inclining left
 In even scale. But fall'n he is, and now
 What rests, but that the mortal sentence pass
 On his transgression, death denounc'd that day?
 Which he presumes already vain and void, 50
 Because not yet inflicted, as he fear'd,
 By some immediate stroke; but soon shall find
 Forbearance no acquittance ere day end.
 Justice shall not return as bounty scorn'd.
 But whom send I to judge them? whom but thee 55
 Vicegerent Son? to thee I have transferr'd

All

42. — *believing lies*

Against his Maker;] Such as Satan had suggested, that all things did not proceed from God, that God kept the forbidden fruit from them out of envy &c.

45. — *with lightest moment of impulse*] The same metaphor that he had used before in VI. 239. and we justify'd and explain'd it by Terence's *paulo momento impellitur*.

53. *Forbearance no acquittance*] These pro-

verbial expressions are very improper any where in an epic poem, but much more when they are made to proceed from the mouth of God himself.

56. — *to thee I have transferr'd*

All judgment] *For the Father judgeth no man, but hath committed all judgment unto the Son.* John V. 22.

58. *Easy it may be seen*] We have printed it thus after the first edition. In the second edition

All judgment, whether in Heav'n, or Earth, or Hell.
 Easy it may be seen that I intend
 Mercy colleague with justice, sending thee
 Man's friend, his mediator, his design'd 60
 Both ransom and redeemer voluntary,
 And destin'd Man himself to judge Man fall'n.

So spake the Father, and unfolding bright
 Tow'ard the right hand his glory, on the Son
 Blaz'd forth unclouded deity; he full 65
 Resplendent all his Father manifest
 Express'd, and thus divinely answer'd mild.

Father eternal, thine is to decree,
 Mine both in Heav'n and Earth to do thy will
 Supreme, that thou in me thy Son belov'd 70
 May'st ever rest well pleas'd. I go to judge

On

edition and others it is *Easy it might be seen,* *self,* but *himself* is full as well or better.
 which is not so well.

59. *Mercy colleague with justice,*] According to that of the Psalmist, *Mercy and truth are met together, righteousness and peace have kissed each other.* Psal. LXXXV. 10.

62. *And destin'd Man himself to judge Man fall'n.*] *And hath given him authority to execute judgment also, because he is the son of man,* John V. 27. Dr. Bentley reads *thy-*

self, but *himself* is full as well or better.
 68. ——— *thine is to decree,*
Mine — to do thy will] Virg. Æn. I. 76.

—— Tuus ô Regina quid optes
 Explorare labor; mihi jussa capeßere fas est.

71. ——— *I go to judge &c.*] The same divine Person, who in the foregoing parts of this poem interceded for our first parents before their fall, overthrew the rebel Angels, and
 F f 2 created

On earth these thy transgressors, but thou know'st,
 Whoever judg'd, the worst on me must light,
 When time shall be, for so I undertook
 Before thee; and not repenting, this obtain 75
 Of right, that I may mitigate their doom
 On me deriv'd, yet I shall temper so
 Justice with mercy, as may illustrate most
 Them fully satisfy'd, and thee appease. 79
 Attendance none shall need, nor train, where none
 Are to behold the judgment, but the judg'd,
 Those two; the third best absent is condemn'd,
 Convict by flight, and rebel to all law:
 Conviction to the serpent none belongs.

Thus

created the world, is now represented as descending to Paradise, and pronouncing sentence upon the three offenders. The cool of the evening being a circumstance with which holy Writ introduces this great scene, it is poeticaly described by our author, who has also kept religiously to the form of words, in which the three several sentences were passed upon Adam, Eve, and the Serpent. He has rather chosen to neglect the numerousness of his verse, than to deviate from those speeches which are recorded on this great occasion. The guilt and confusion of our first parents, standing naked before their judge, is

touched with great beauty. *Addison.*

74. — for so I undertook] See Book III. 236. &c.

80. *Attendance none shall need,*] This is either an elliptical way of speaking for *I shall need no attendance*: or rather the word *need*, tho' commonly used as a verb active, is here used as a verb neuter, and means *no attendance will be wanting*; and so it is used likewise in III. 340.

Then thou thy regal scepter shalt lay by,
 For regal scepter then no more shall need,
 God shall be all in all.

84. *Conviction*

Thus saying, from his radiant seat he rose 85
 Of high collateral glory: him Thrones and Powers,
 Princedoms, and Dominations ministrant
 Accompanied to Heaven gate, from whence
 Eden and all the coast in prospect lay.
 Down he descended strait; the speed of Gods 90
 Time counts not, though with swiftest minutes wing'd.
 Now was the sun in western cadence low
 From noon, and gentle airs due at their hour
 To fan the earth now wak'd, and usher in
 The evening cool, when he from wrath more cool 95
 Came the mild judge and intercessor both
 To sentence Man: the voice of God they heard

Now

84. *Conviction to the serpent none belongs.*] No proof is needful against the serpent, compell'd by Satan to be the ignorant instrument of his malice against mankind, now mute and unable to answer for himself. *Hume.*

86. *Of high collateral glory:*] He uses *collateral*, as he does most other words, in a sense agreeable to the etymology, side by side. The Son sat at the right hand of the Father, and rising from thence he may properly be said to rise *from his seat of high collateral glory*, or as it is elsewhere express'd, VI. 747. *from the right hand of glory where he sat.* The word was used before in VIII. 426.

Collateral love, and dearest amity,
 that is in other words, IV. 485.

— to have thee *by my side*
 Henceforth an individual solace dear.

92. *Now was the sun in western cadence low
 From noon, and gentle airs &c.*] This beautiful description is founded upon this verse, Genesis III. 8. *And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.*

Now walking in the garden, by soft winds
 Brought to their ears, while day declin'd; they heard,
 And from his presence hid themselves among ¹⁰⁰
 The thickest trees, both man and wife, till God
 Approaching, thus to Adam call'd aloud.

Where art thou Adam, wont with joy to meet
 My coming seen far off? I miss thee here,
 Not pleas'd, thus entertain'd with solitude, ¹⁰⁵
 Where obvious duty' ere while appear'd unsought:
 Or come I less conspicuous, or what change
 Absents thee, or what chance detains? Come forth.

He came, and with him Eve, more loath, though first
 To' offend, discount'nanc'd both, and discompos'd;
 Love was not in their looks, either to God ¹¹¹
 Or to each other, but apparent guilt,
 And shame, and perturbation, and despair,
 Anger, and obstinacy', and hate, and guile. ¹¹⁴
 Whence Adam faltring long, thus answer'd brief.

I

102. — to Adam call'd aloud.
Where art thou Adam?] Gen. III. 9. *And*
the Lord God called unto Adam, and said unto
him, Where art thou? It is curious to ob-

serve how the poet paraphrases and enlarges
 upon the divine historian.

116. *I heard thee in the gard'n, and of thy*
voice

Afraid,

I heard thee in the gard'n, and of thy voice
 Afraid, being naked, hid myself. To whom
 The gracious judge without revile reply'd.
 My voice thou oft hast heard, and hast not fear'd,
 But still rejoic'd; how is it now become 120
 So dreadful to thee? that thou' art naked, who
 Hath told thee? hast thou eaten of the tree,
 Whereof I gave thee charge thou shouldst not eat?

To whom thus Adam fore beset reply'd.
 O Heav'n! in evil strait this day I stand 125
 Before my judge, either to undergo
 Myself the total crime, or to accuse
 My other self, the partner of my life;
 Whose failing, while her faith to me remains,
 I should conceal, and not expose to blame 130
 By my complaint; but strict necessity
 Subdues me, and calamitous constraint,
 Lest on my head both sin and punishment,

However

Afraid, being naked, hid myself.] Gen. III.
 10. *And he said, I heard thy voice in the garden,
 and I was afraid, because I was naked; and I
 hid myself.*

121. — *that thou' art naked, who
 Hath told thee? hast thou eaten of the tree,
 Whereof I gave thee charge thou shouldst not
 eat?*] Gen. III. 11. *And he said, Who
 told*

However insupportable, be all 134
 Devolv'd; though should I hold my peace, yet thou
 Wouldst easily detect what I conceal.
 This Woman, whom thou mad'st to be my help,
 And gav'st me as thy perfect gift, so good,
 So fit, so acceptable, so divine,
 That from her hand I could suspect no ill, 140
 And what she did, whatever in itself,
 Her doing seem'd to justify the deed;
 She gave me of the tree, and I did eat.

To whom the sovran Presence thus reply'd.
 Was she thy God, that her thou didst obey 145
 Before his voice, or was she made thy guide,
 Superior, or but equal, that to her

Thou

*told thee that thou wast naked? hast thou eaten
 of the tree, whereof I commanded thee that thou
 shouldst not eat?*

137. *This Woman, whom thou mad'st to be
 my help,*

And gav'st me as thy perfect gift —

*She gave me of the tree, and I did eat.] Gen.
 III. 12. And the Man said, The Woman, whom
 thou gavest to be with me, she gave me of the
 tree, and I did eat. We see that he still pre-
 serves all that is Scripture, though he inter-
 mixes other things which were likely enough*

to have been said and done. Adam speaks of
 Eve much in the same strain as he had done
 before to the Angel VIII. 549.

— what she wills to do or say
 Seems wisest &c.

And his unwillingness to accuse his wife, and
 yet the necessity of his doing it, are finely
 imagin'd.

151.

— *Adorn'd*

She was indeed, and lovely to attract

Thy love, not thy subjection;] The same sort
 of

Thou didst resign thy manhood, and the place
 Wherein God set thee' above her made of thee,
 And for thee, whose perfection far excell'd 150
 Hers in all real dignity? Adorn'd
 She was indeed, and lovely to attract
 Thy love, not thy subjection; and her gifts
 Were such as under government well seem'd,
 Unseemly to bear rule, which was thy part 155
 And person, hadst thou known thyself aright.

So having said, he thus to Eve in few.

Say Woman, what is this which thou hast done?

To whom sad Eve with shame nigh overwhelm'd,
 Confessing soon, yet not before her judge 160
 Bold or loquacious, thus abash'd reply'd.

The

of sentiment as the Angel had inculcated VIII.
 568.

—— fair no doubt, and worthy well

Thy cherishing, thy honoring, and thy love,
 Not thy subjection.

And in other parts of his works our author
 seems to have been a strenuous advocate for
 keeping up the authority of the husband.

155. —— thy part

And person,] A pure Latinism. The per-
 sonæ dramatis. So Cicero pro Muren, c. 2.

VOL. II.

Has *partes* lenitatis et misericordiæ, quas me
 natura ipsa docuit, semper ago libenter, illam
 vero gravitatis, severitatis *personam* non appe-
 titi. Milton in his History of England, p.
 37. Edit. Tol. uses the word thus, "If it
 "were an honor to that *person* which he
 sustain'd. Richardson.

158. Say Woman, what is this which thou
 hast done?] Gen. III. 13. And the Lord
 God said unto the Woman, What is this that thou
 hast done?

G g

162. The

The Serpent me beguil'd, and I did eat.

Which when the Lord God heard, without delay
To judgment he proceeded on th' accus'd
Serpent though brute, unable to transfer 165
The guilt on him who made him instrument
Of mischief, and polluted from the end
Of his creation; justly then accurs'd,
As vitiated in nature: more to know
Concern'd not Man (since he no further knew) 170
Nor alter'd his offence; yet God at last
To Satan first in sin his doom apply'd,
Though in mysterious terms, judg'd as then best:
And

162. *The Serpent me beguil'd, and I did eat.]*
And the Woman said, The Serpent beguiled me,
and I did eat.

169. — more to know

Concern'd not Man (since he no further knew)]
This is badly express'd. The meaning is, As
Man was not to be let into the mystery of the
redemption at this time, it did not concern
him to know that the serpent was but the in-
strument of the Devil. When Milton wrote
this, I fancy he had it not then in his thoughts
to make Michael reveal to Adam in the last
book the doctrine of redemption; or if he did
intend it, he forgot that a theological com-
ment on those words in Genesis would ill agree
with what was to follow. Warburton.

175. *Because thou hast done this, &c.]* As

near as may be to the very words of Scrip-
ture, Gen. III. 14, 15. *And the Lord God said*
unto the Serpent, Because thou hast done this,
thou art cursed above all cattel, and above every
beast of the field: upon thy belly shalt thou go,
and dust shalt thou eat all the days of thy life:
And I will put enmity between thee and the Wo-
man, and between thy seed and her seed: it shall
bruise thy head, and thou shalt bruise his heel.
Our author was certainly here more in the
right than ever in adhering religiously to the
words of Scripture, tho' he has thereby spoil'd
the harmony of his verse. He thought with-
out doubt that to mix any thing of his own
would be a violation of decency, and a profa-
nation, like that of Uzzah's putting forth his
hand to the ark of God. And the sentence is
very

And on the Serpent thus his curse let fall.
 Because thou hast done this, thou art accurs'd 175
 Above all cattel, each beast of the field;
 Upon thy belly groveling thou shalt go,
 And dust shalt eat all the days of thy life.
 Between thee and the Woman I will put
 Enmity, and between thine and her seed; 180
 Her seed shall bruise thy head, thou bruise his heel.
 So spake this oracle, then verify'd
 When Jesus son of Mary, second Eve,
 Saw Satan fall like lightning down from Heaven,
 Prince of the air; then rising from his grave 185
 Spoil'd

very well explain'd by him, that it was pronounc'd immediately upon the Serpent as *made the instrument of mischief and vitiated in nature*, but is to be *apply'd* mediately to *Satan*, the old Serpent, *though in mysterious terms*: And as the author explains how the sentence was to be understood before he relates it, so he shows afterwards how it was fulfill'd.

182. — oracle, then verify'd

When Jesus Son of Mary, &c.] Here is a manifest indication, That, when Milton wrote this passage, he thought *Paradise* was chiefly regain'd at our Saviour's resurrection. This would have been a copious and sublime subject for a second poem. The wonders then to be described would have erected even an ordinary poet's genius; and in episodes he might have

introduc'd his conception, birth, miracles, and all the history of his administration, while on earth. And I much grieve, that instead of this he should choose for the argument of his *Paradise* Regain'd the fourth chapter of Luke, *the temptation in the wilderness*; a dry, barren, and narrow ground, to build an epic poem on. In that work he has amplified his scanty materials to a surprising dignity; but yet, being cramp'd down by a wrong choice, without the expected applause. Bentley.

184. *Saw Satan fall like lightning down from Heaven, &c.]* Here are several allusions to Scripture; as particularly to Luke X. 18. *I beheld Satan as lightning fall from Heaven. Prince of the air*, so he is call'd Eph. II. 2. *the prince of the power of the air.*
 G g 2 Spoil'd

Spoil'd Principalities and Pow'rs, triumph'd
 In open show, and with ascension bright
 Captivity led captive through the air,
 The realm itself of Satan long usurp'd,
 Whom he shall tread at last under our feet; 190
 Ev'n he who now foretold his fatal bruise,
 And to the Woman thus his sentence turn'd.
 Thy sorrow I will greatly multiply
 By thy conception; children thou shalt bring
 In sorrow forth; and to thy husband's will 195
 Thine shall submit; he over thee shall rule.

On Adam last thus judgment he pronounc'd.
 Because thou' hast hearken'd to the' voice of thy wife,
 And eaten of the tree, concerning which 199
 I charg'd thee, say'ing, Thou shalt not eat thereof:
 Curs'd

Spoil'd Principalities and Pow'rs, triumph'd in open show, according to Col. II. 15. *And having spoiled Principalities and Powers, he made a show of them openly, triumphing over them in it.* And with ascension bright captivity led captive, led captive those who had led us captive. Psal. LXVIII. 18. *Thou hast ascended on high, thou hast led captivity captive,* applied to our Saviour by St. Paul, Eph. IV. 8. *The air the realm of Satan,* who is therefore call'd the prince of the power of the air, as we quoted

before. *Whom he shall tread at last under our feet:* Rom. XVI. 20. *And the God of peace shall bruise Satan under your feet.* We see by these instances what use our author had made of reading the Scriptures.

192. *And to the Woman thus his sentence turn'd. &c.]* Gen. III. 16. *Unto the Woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband; and he shall rule over thee.*

197. On

Curs'd is the ground for thy sake; thou in sorrow
 Shalt eat thereof all the days of thy life;
 Thorns also' and thistles it shall bring thee forth
 Unbid; and thou shalt eat th' herb of the field,
 In the sweat of thy face shalt thou eat bread, 205
 Till thou return unto the ground; for thou
 Out of the ground wast taken, know thy birth,
 For dust thou art, and shalt to dust return.

So judg'd he Man, both judge and saviour sent,
 And th' instant stroke of death denounc'd that day
 Remov'd far off; then pitying how they stood 211
 Before him naked to the air, that now
 Must suffer change, disdain'd not to begin
 Thenceforth the form of servant to assume,
 As when he wash'd his servants feet, so now 215
 As

197. On Adam last thus judgment he pronounc'd. &c.] He is equally exact in reporting the sentence pronounc'd upon Adam, Gen. III. 17, 18, 19. And unto Adam he said, Because thou hast hearken'd unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: In the sweat

of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. We quote these passages at length, that without any trouble they may be compar'd with the poem.

214. — the form of servant to assume, &c.] Alluding to Phil. II. 7. But made himself of no reputation, and took upon him the form of a servant. As when he wash'd his servants feet, John XIII.

216. — he

As father of his family he clad
 Their nakedness with skins of beasts, or slain,
 Or as the snake with youthful coat repaid;
 And thought not much to clothe his enemies:
 Nor he their outward only with the skins
 Of beasts, but inward nakedness, much more
 Opprobrious, with his robe of righteousness,
 Arraying cover'd from his Father's sight.

220

To

216.

—— he clad

Their nakedness with skins of beasts,] Gen. III. 21. *Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them.* And our author, we see, understands it literally, though it is sufficient if it was done by the divine providence and direction. But some commentators torment themselves and the text by asking how Adam and Eve came by the skins of beasts; and therefore our author adds they were *either slain*, but he does not say whether by one another, or for sacrifice, or for food; or *they shed their coats like snakes, and were repaid with new ones*, a notion which we may presume he borrow'd from some commentator rather than advanc'd of himself. It seems too odd and extravagant to be a fancy of his own, but he might introduce it out of vanity to show his reading. Pliny indeed mentions some lesser creatures shedding their skins in the manner of snakes, but that is hardly authority sufficient for such a notion as this.

219. *And thought not much to clothe his enemies:*] Dr. Bentley says that this line is certainly of the editor's manufacture, and

quite superfluous; because it divides what is naturally connected, and changes the sentiments, from a *family* under a gracious father, to the condition of *enemies*. But I don't see that it divides any natural connexion: and as for changing the sentiments, it does it to a beauty, not to a fault: for it shows more goodness in a man to clothe his enemy, than only one of his family. Milton seems to have had in his thoughts what St. Paul says, Rom. V. 10. *When we were enemies, we were reconciled to God through the death of his Son.* Milton again had much the same sentiment, when he makes Adam say in ver. 1059. *Cloth'd us unworthy.* Pearce.

222. —— *with his robe of righteousness,*] Isa. LXI. 10. *He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.*

229. *Mean while ere thus was sinn'd and judg'd on earth,*] Two impersonals: Before Man had thus sinn'd, and God had judged him, Sin and Death sat in counter-view within the gates of Hell; but *now* upon Man's transgression and God's judgment Sin

To him with swift ascent he up return'd,
 Into his blissful bosom reassum'd 225
 In glory as of old; to him appeas'd
 All, tho' all-knowing, what had pass'd with Man
 Recounted, mixing intercession sweet.

Mean while ere thus was sinn'd and judg'd on Earth,
 Within the gates of Hell sat Sin and Death, 230
 In counterview within the gates, that now

Stood

Sin thus began and address'd herself to Death.

230. ——— *sat Sin and Death,*] We are now to consider the imaginary persons, or *Sin* and *Death*, who act a large part in this book. Such beautiful extended allegories are certainly some of the finest compositions of genius: but, as I have before observed, are not agreeable to the nature of an heroic poem. This of *Sin* and *Death* is very exquisite in its kind, if not consider'd as a part of such a work. The truths contained in it are so clear and open, that I shall not lose time in explaining them; but shall only observe, that a reader who knows the strength of the English tongue, will be amazed to think how the poet could find such apt words and phrases to describe the actions of those two imaginary persons, and particularly in that part where *Death* is exhibited as forming a bridge over the Chaos; a work suitable to the genius of Milton. Since the subject I am upon, gives me an opportunity of speaking more at large of such shadowy and imaginary persons as may be introduced into heroic poems, I shall beg leave to explain myself in a matter which is curious in its kind,

and which none of the critics have treated of. It is certain Homer and Virgil are full of imaginary persons, who are very beautiful in poetry, when they are just shown, without being engaged in any series of action. Homer indeed represents *Sleep* as a person, and ascribes a short part to him in his *Iliad*; but we must consider that tho' we now regard such a person as entirely shadowy and unsubstantial, the Heathens made statues of him, placed him in their temples, and looked upon him as a real deity. When Homer makes use of other such allegorical persons, it is only in short expressions, which convey an ordinary thought to the mind in the most pleasing manner, and may rather be looked upon as poetical phrases than allegorical descriptions. Instead of telling us, that men naturally fly when they are terrified, he introduces the persons of *Flight* and *Fear*, who, he tells us, are inseparable companions. Instead of saying that the time was come when Apollo ought to have received his recompense, he tells us, that the *Hours* brought him his reward. Instead of describing the effects which Minerva's *Ægis* produced in battle, he tells us, that

Stood open wide, belching outrageous flame
Far into Chaos, since the Fiend pass'd through,
Sin opening, who thus now to Death began.

O Son, why sit we here each other viewing 235
Idly, while Satan our great author thrives
In other worlds, and happier seat provides
For us his offspring dear? It cannot be
But that success attends him; if mishap,

Ere

that the brims of it were compassed by *Terror*, *Rout*, *Discord*, *Fury*, *Pursuit*, *Massacre* and *Death*. In the same figure of speaking, he represents *Victory* as following *Diomedes*; *Discord* as the mother of funerals and mourning; *Venus* as dressed by the *Graces*; *Bellona* as wearing *Terror* and *Consternation* like a garment. I might give several other instances out of *Homer*, as well as a great many out of *Virgil*. *Milton* has likewise very often made use of the same way of speaking, as where he tells us that *Victory* sat on the right hand of the *Messiah* when he marched forth against the rebel Angels; that at the rising of the sun the *Hours* unbarr'd the gates of light; that *Discord* was the daughter of *Sin*. Of the same nature are those expressions, where describing the singing of the nightingale, he adds, *Silence was pleas'd*; and upon the *Messiah's* bidding peace to the Chaos, *Confusion heard his voice*. I might add innumerable instances of our poet's writing in this beautiful figure. It is plain that these I have mention'd, in which persons of an imaginary nature are introduced, are such short allegories as are not designed to be taken in

the literal sense, but only to convey particular circumstances to the reader after an unusual and entertaining manner. But when such persons are introduced as principal actors, and engaged in a series of adventures, they take too much upon them, and are by no means proper for an heroic poem, which ought to appear credible in its principal parts. I cannot forbear therefore thinking that *Sin* and *Death* are as improper agents in a work of this nature, as *Strength* and *Necessity* in one of the tragedies of *Æschylus*, who represented those two persons nailing down *Prometheus* to a rock, for which he has been justly censur'd by the greatest critics. I do not know any imaginary person made use of in a more sublime manner of thinking than that in one of the prophets, who describing *God* as descending from Heaven, and visiting the sins of mankind, adds that dreadful circumstance, *Before him went the Pestilence*. It is certain this imaginary person might have been described in all her purple spots. The *Fever* might have marched before her, *Pain* might have stood at her right hand, *Phrenzy* on her left, and *Death* in her rear.

Ere this he had return'd, with fury driven 240
 By his avengers, since no place like this
 Can fit his punishment, or their revenge.
 Methinks I feel new strength within me rise,
 Wings growing, and dominion giv'n me large
 Beyond this deep; whatever draws me on, 245
 Or sympathy, or some connatural force
 Pow'rful at greatest distance to unite

With

rear. She might have been introduced as gliding down from the tail of a comet, or darted upon the earth in a flash of lightning: She might have tainted the atmosphere with her breath; the very glaring of her eyes might have scatter'd infection. But I believe every reader will think, that in such sublime writings the mentioning of her as it is done in Scripture, has something in it more just, as well as great, than all that the most fanciful poet could have bestowed upon her in the richness of his imagination. *Addison.*

I have been inform'd, that there has lately been publish'd in High Dutch a Critical Dissertation on the marvelous in poetry, and its connexion with the probable, in a defense of Milton's *Paradise Lost* against several objections of Monsieur Voltaire and other critics, wherein likewise the characters and actions of Sin and Death are vindicated in answer to Mr. Addison. It is hoped that some skilful hand or other will translate this piece for the benefit of the English reader. Milton may rather be justified for introducing such imaginary beings as Sin and Death, because a great

VOL. II.

part of his poem lies in the invisible world, and such fictitious beings may better have a place there; and the actions of Sin and Death are at least as probable as those ascribed to the good or evil Angels. Besides as Milton's subject necessarily admitted so few real persons, he was in a manner obliged to supply that defect by introducing imaginary ones: and the characters of Sin and Death are perfectly agreeable to the hints and sketches, which are given of them in Scripture. The Scripture had made persons of them before in several places; only the Scripture has represented them as I may say in miniature, and he has drawn them in their full length and proportions.

245. — *whatever draws me on,*

Or sympathy, or some connatural force] The modern philosopher may perhaps take offense at this now exploded notion, but every friend to the Muses will, I doubt not, pardon it for the sake of that fine strain of poetry, which it has given the poet an opportunity of introducing in the following description. *Thyer.*

H h

249. — *Thou*

With secret amity things of like kind
 By secretest conveyance. Thou my shade
 Inseparable must with me along: 250
 For Death from Sin no pow'r can separate.
 But lest the difficulty of passing back
 Stay his return perhaps over this gulf
 Impassable, impervious, let us try
 Adventrous work, yet to thy pow'r and mine 255
 Not unagreeable, to found a path
 Over this main from Hell to that new world
 Where Satan now prevails, a monument
 Of merit high to all th' infernal host,
 Easing their passage hence, for intercourse, 260
 Or

249. — *Thou my shade &c.*] We sometimes find *shade* used much after the same manner in the best Classic authors. Hor. Sat. II. VIII. 22.

— quos Mæcenat adduxerat *umbras*.

Epist. I. V. 28.

— locus est et pluribus *umbris*.

But it has a farther propriety and beauty in this place, as Death *seem'd a shadow*, II. 669. and was the inseparable companion as well as offspring of Sin. Shakespear in the same manner uses *shadow* as the Latins use *umbra*. 2 Hen. IV. Act II. Poins to Prince Henry,

I am your *shadow*, my Lord, I'll follow you.

260. — *for intercourse,*

Or transmigration, as their lot shall lead.] *Intercourse*, passing frequently backward and forward; *transmigration*, quitting Hell once for all to inhabit the new creation; they were uncertain which their lot should be.

Richardson.

263. *By this new felt attraction and instinct.*] He uses *instinct* here as a substantive, and in other places as a participle, in the same manner and in the same sense as the Latins use *instinctus*:

Or transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn
By this new felt attraction and instinct.

Whom thus the meager Shadow answer'd soon.
Go whither fate and inclination strong 265
Leads thee; I shall not lag behind, nor err
The way, thou leading, such a sent I draw
Of carnage, prey innumerable, and taste
The favor of Death from all things there that live:
Nor shall I to the work thou enterprisest 270
Be wanting, but afford thee equal aid.

So saying, with delight he snuff'd the smell
Of mortal change on earth. As when a flock

Of

sinētus: but instances of his using English words as Latin words are innumerable.

266.

— *nor err*

The way,] Nor mistake the way. A remarkable expression.

273.

— *As when a flock*

Of ravenous fowl &c.] Of Vulturs particularly it is said by Pliny, that they will fly three days beforehand to places where there are future carcases. *Triduo autem antea volare eos, ubi cadavera futura sunt.* Lib. 10. cap. 6. And (what probably gave occasion to this similitude in Milton) Lucan has described the ravenous birds that follow'd the

Roman camps, and sented the battel of Pharsalia. VII. 831.

*Jamque diu volucres civilia castra secutæ
Conveniunt* —

— *nunquam se tanto vulture cœlum
Induit, aut plures prefferunt aera pennæ.*

And to this let me add, what Mr. Thyer has quoted from Aldrovandus. *Quod autem aliqui addunt, tam sagaciter odorari vultures, ut biduo triduove, imo septenis, ut alii, diebus ante ea loca circumvolent, in quibus cadavera futura sunt, ineptè sanè ad odorandi facultatem refertur, cum eorum, quæ necdum sunt, cadaverum*

Of ravenous fowl, though many a league remote,
 Against the day of battel, to a field, 275
 Where armies lie incamp'd, come flying, lur'd
 With sent of living carcasses design'd
 For death, the following day, in bloody fight:
 So sented the grim Feature, and upturn'd
 His nostril wide into the murky air, 280
 Sagacious of his quarry from so far.
 Then both from out Hell gates into the waste
 Wide anarchy of Chaos damp and dark
 Flew diverse, and with pow'r (their pow'r was great)
 Hovering upon the waters, what they met 285
 Solid

daverum nullus odor esse possit. Sensus enim
 præsentium est. Quare ad quandam auguran-
 di vim, si sic loqui possumus, id pertinere
 putandum est. Ridicule igitur Georgius Pic-
 torius,

Hanc volucrem narrant lucas tres nosse ca-
 daver

Venturum, olfactu tam viget hæc volu-
 cris. Aldrov. Ornith. Lib. 2.

I shall not undertake absolutely to defend Mil-
 ton's introducing a fabulous story by way of
 simile; yet I think in this place it may be par-
 don'd, since no other illustration could have
 been found so pat to the present case.

280. *His nostril wide into the murky air,*]

Et patulis captavit naribus auras.

Virg. Georg. I. 376.

Murky air, black tainted air. Spenser has *mirk-
 some air*. Faery Queen, B. 1. C. 5. St. 28.

Through *mirksome air* her ready way she
 makes.

And the Glossary to Spenser explains *mirk-
 some* by obscure, filthy. I find Shakespear too uses
 the word *murky*. Lady Macbeth says in her
 sleep — *Hell is murky*, Act V.

281. *Sagacious*] Quick of sent. Sagire enim,
 sentire acute est; ex quo sagaces dicti canes.
 Cic. de Divinat. A fit comparison for the *chief
 Hell-bound*. Hume.

289. *As when two polar winds, &c.*] Sin
 and

Solid or slimy, as in raging sea
 Toft up and down, together crouded drove
 From each fide shoaling towards the mouth of Hell:
 As when two polar winds, blowing adverse
 Upon the Cronian sea, together drive 290
 Mountains of ice, that stop th' imagin'd way
 Beyond Petfora eastward, to the rich
 Cathaian coast. The aggregated soil
 Death with his mace petrific, cold and dry,
 As with a trident smote, and fix'd as firm 295
 As Delos floting once; the rest his look
 Bound with Gorgonian rigor not to move;
 And

and Death, flying into different parts of Chaos, and driving all the matter they meet with there in shoals towards the mouth of Hell, are compar'd to *two polar winds*, north and south, *blowing adverse upon the Cronian sea*, the northern frozen sea, (A Thule unius diei navigatione mare concretum, a nonnullis Cronium appellatur. Plin. Nat. Hist. Lib. 4. cap. 16.) and *driving together mountains of ice, that stop th' imagin'd way*, the north-east passage as it is call'd, which so many have attempted to discover, *beyond Petfora eastward*, the most north-eastern province of Muscovy, *to the rich Cathaian coast*, Cathay or Catay, a country of Asia and the northern part of China.

296. *As Delos floting once;*] An island in the

Archipelago said to have floted about in the sea, till it became the birth-place of Apollo. Callimachus in his hymn call'd Delos has given a most enchanting description of this matter.

Richardson.

296. — *the rest his look &c.*] In Milton's own editions the passage was thus

— the rest his look

Bound with Gorgonian rigor not to move,
 And with Asphaltic slime; broad as the
 gate,
 Deep to the roots of Hell the gather'd
 beach

They fasten'd,

And with Asphaltic slime, broad as the gate,
 Deep to the roots of Hell the gather'd beach
 They fasten'd, and the mole immense wrought on
 Over the foaming deep high arch'd, a bridge
 Of length prodigious, joining to the wall
 Immoveable of this now fenceless world

Forfeit

A difficult passage, which Dr. Bentley perceiv'd and try'd to mend thus,

As Delos *now*, once floating: *then* his look
 The fabric with Gorgonian pow'r fast bound,
 As with Asphaltic slime. Broad as the gate,
 &c.

But he did not observe, that Milton by the words *the rest* meant those substances, which were not *solid* or *soil*, but were soft and *slimy*, ver. 286. And Death is here described as not binding fast the fabric (the foundation of that was yet but laying) but as hardening the soft and *slimy* substances, and fixing them (like the *soil*) for the foundation of his bridge. To *Gorgonian rigor* the Doctor objects that the *rigor* or hardness was not in the Gorgon's look, but in the object turn'd into stone. And so it may be understood here — a *rigor* such as was caus'd by the Gorgon's look. Milton has the authority of Claudian for expressing himself thus,

rigidâ cum Gorgone Perseus.

In Ruffin. I. 279.

Again, the Doctor objects to *And with Asphaltic slime*, because then the construction would be, his *look* bound it with *slime*. I agree with him that this could not come from Mil-

ton. But then I think the Doctor's change of *And* into *As* does not sufficiently mend the passage; for does it not lessen the thought to say, that it was bound with *Gorgonian pow'r* as with *slime*? even *Asphaltic slime* had not that binding power, which fable supposes *the Gorgon's look* to have had. Thus I can see that neither the common reading nor the Doctor's are free from great exceptions. There is only one way (I think) in which all these difficulties are to be got over, and that is by changing two of the points in the passage, and reading thus;

—— the rest his look

Bound with Gorgonian rigor not to move.

And with Asphaltic slime, broad as the gate,
 Deep to the roots of Hell, the gather'd
 beach

They fasten'd, ——

The first part of the passage, ending at *move*, I understand as relating only to the hardening the soft and *slimy* substances: and all the rest seems to relate to the fast'ning the foundation with *Asphaltic slime* to the roots of Hell. I may be mistaken in my conjecture; but this reading (methinks) bids fairer for the true one, than either of the other two. *Pearce.*

It appears that by *the rest* we are to understand the

Forfeit to Death; from hence a passage broad,
Smooth, easy, inoffensive down to Hell.

395

So, if great things to small may be compar'd,
Xerxes, the liberty of Greece to yoke,
From Susa his Memnonian palace high
Came to the sea, and over Hellespont

Bridging

the *slimy* parts, as distinguish'd from the *solid* or *soil*: and it would be very absur'd to say, that his look bound the slimy parts *with Asphaltic slime* or *as with Asphaltic slime*. It is much easier to suppose with Mr. Richardson that the comma after *move* and the semicolon after *slime* have changed places, and that the passage should be read thus

— the rest his look

Bound with Gorgonian rigor not to move;
And with Asphaltic slime, broad as the gate,
Deep to the roots of Hell &c.

The sense is then the very same as in the foregoing most excellent remark of Dr. Pearce's, and we venture to print it accordingly. We generally follow carefully Milton's own punctuation; but though he was extremely accurate, yet he was not always infallible. A false pointing may now and then escape the most correct writer and printer in the world.

304 — *from hence a passage broad,
Smooth, easy, inoffensive down to Hell.*] Al-
luding perhaps to Virgil, *Æn.* VI. 126.

facilis descensus Averni:

Or to the paths of wickedness,

Hesiod. *Epy.* I. 285.

Τῶν μὲν τοὶ κακότητα καὶ ἰλασθὲν εἶναι εἰσὶν ἐλθεῖν

Ῥηϊδίως· ὀλίγη [λεῖη] μὲν ὁδὸς, μαλακὰ δ' ἐγ-
γυθὶ νομεῖ. Jortin.

*Wide is the gate, and broad is the way that lead-
eth to destruction.* Mat. VII. 13. Greenwood.

306. *So Xerxes &c.*] This simile is very exact and beautiful. As Sin and Death built a bridge over Chaos to subdue and enslave mankind: *So, if great things to small may be compar'd*, si parva licet componere magnis, as Virgil says, *Georg.* IV. 176 *Xerxes*, the Persian monarch, to bring the free states of Greece under his yoke, *came from Susa*, the chief city of Susiana a province of Persia, the residence of the Persian monarchs, called *Memnonia* by Herodotus, of Memnon who built it and reigned there; *and over Hellespont bridging his way*, and building a bridge over Hellespont, the narrow sea by Constantinople, that divides Europe from Asia, to march his large army over it, *Europe with Asia join'd, and scourg'd with many a stroke th' indignant waves*; alluding particularly to Xerxes his madness in ordering the sea to be whipt for the loss of some of his ships; *indignant waves*, scorning and raging to be so confin'd, as Virgil says, *Pontem indignatus Araxes*, *Æn.* VIII. 728. and *Georg.* II. 162.

Atque indignatum magnis stridoribus æquor.
Lucan

Bridging his way, Europe with Asia join'd, 310
 And scourg'd with many a stroke th' indignant waves.
 Now had they brought the work by wondrous art
 Pontifical, a ridge of pendent rock,
 Over the vex'd abyfs, following the track
 Of Satan to the self same place where he 315
 First lighted from his wing, and landed safe
 From out of Chaos, to the outside bare
 Of this round world: with pins of adamant
 And chains they made all fast, too fast they made
 And

Lucan has likewise made a simile of Xerxes
 his bridge over the Hellespont. *Pharsal. II.*
 672.

Tales fama canit tumidum super æquora
 Xerxem
 Construxisse vias, multum cum pontibus
 ausus,
 Europamque Asiæ, Sestonque admovit
 Abydo,
 Incessitque fretum rapidi super Hellesponti.

312. — by wondrous art

Pontifical,] By the strange art of raising
 bridges. *Pontifex*, the high priest of the Ro-
 mans, had that name from *pons* a bridge and
facere to make: Quia sublicius pons a Ponti-
 ficibus factus est primum, et restitutus sæpe,
 according to Varro.

Art pontifical, this is a very bad expression to
 signify the art of building bridges, and yet to
 suppose a pun would be worse, as if the Ro-

man priesthood were as ready to make the way
 easy to Hell, as Sin and Death did.

Warburton.

317. *From out of Chaos, to the outside bare]*
 In Milton's own editions the verses are thus,

Of Satan, to the self same place where he
 First lighted from his wing, and landed safe
 From out of Chaos to the outside bare &c.

Is not here a false print? and is it not properer
 to read *landed safe on the outside bare of this*
round world than *landed safe to the outside*? Or
 rather is not here another instance of false
 pointing? and should not the comma after
Satan be omitted, and be inserted after *Chaos*?
 and is not this the construction of the whole
 passage? *Now had they brought the work —*
over the vex'd abyfs — to the outside bare of
this round world, following the track of Satan
to the self same place where he first lighted from
his wing, and landed safe from out of Chaos.

We

And durable; and now in little space 320
 The confines met of empyréan Heaven
 And of this World, and on the left hand Hell
 With long reach interpos'd; three several ways
 In sight, to each of these three places led.
 And now their way to Earth they had descry'd, 325
 To Paradise first tending, when behold
 Satan in likeness of an Angel bright
 Betwixt the Centaur and the Scorpion steering
 His zenith, while the sun in Aries rose:
 Disguis'd

We venture to print it accordingly, not knowing well how to make sense and grammar of it otherwise.

322. — *on the left hand Hell*] He places Hell on the left hand according to our Saviour's description of the day of judgment, *Then shall he say unto them on the left hand, Matt XXV. 41: or rather according to Virgil, who makes Hell to lie on the left hand, as Elysium lay on the right, Æn. VI. 542.*

— At læva malorum

Exercet pœnas, et ad impia tartara mittit.

328. *Betwixt the Centaur and the Scorpion steering*

His zenith, while the sun in Aries rose:] Alluding to a ship steering her course betwixt two islands: So Satan directed his way between these two signs of the zodiac, upwards: the zenith is overhead.

Richardson.

Dr. Bentley puts a comma after *steering*; but
 VOL. II.

there should be none; for the sense is, *steering to his zenith*, or upwards, towards the outside of this round world, from whence he had come down, ver. 317. Besides the Doctor instead of *rose* reads *rode*: but it was *evening*, when Messiah came and pass'd the sentence on the transgressors, ver. 92. and after that *Sin* and *Death* made the bridge; so that the sun might be *rising* in Aries, when they met Satan *steering his zenith*. And this is confirm'd by what follows here in ver. 341. &c.

Pearce.

Satan to avoid being discover'd (as he had been before, IV. 569 &c.) by Uriel regent of the sun, takes care to keep at as great a distance as possible, and therefore *while the sun rose in Aries*, he steers his course directly upwards *betwixt the Centaur and the Scorpion*, two constellations which lay in a quite different part of the Heavens from Aries.

Disguis'd he came, but those his children dear 330
 Their parent soon discern'd, though in disguise.
 He after Eve seduc'd, unminded slunk
 Into the wood fast by, and changing shape
 To' observe the sequel, saw his guileful act
 By Eve, though all unweeting, seconded 335
 Upon her husband, saw their shame that fought
 Vain covertures; but when he saw descend
 The Son of God to judge them, terrify'd
 He fled, not hoping to escape, but shun
 The present, fearing guilty what his wrath 340
 Might suddenly inflict; that past, return'd
 By night, and list'ning where the hapless pair
 Sat in their sad discourse, and various plaint,
 Thence gather'd his own doom, which understood
 Not instant, but of future time, with joy 345
 And tidings fraught, to Hell he now return'd,

And

344. ——— *which understood*
Not instant, but of future time, with joy &c.]
 In Milton's own editions, and in all the rest
 which I have seen till Mr. Fenton's and Dr.
 Bentley's it was falsely printed thus,
 ——— *which understood*

Not instant, but of future time. With
 joy &c.
 But the sense evidently shows that the sen-
 tence should be continued: From their dis-
 course Satan *gather'd his own doom, which*
being understood not instant, but of future
time,

And at the brink of Chaos, near the foot
 Of this new wondrous pontifice, unhop'd
 Met who to meet him came, his offspring dear.
 Great joy was at their meeting, and at sight 350
 Of that stupendous bridge his joy increas'd.
 Long he admiring stood, till Sin, his fair
 Inchanting daughter, thus the silence broke.

O Parent, these are thy magnific deeds, 354
 Thy trophies, which thou view'st as not thine own;
 Thou art their author and prime architect:
 For I no sooner in my heart divin'd,
 My heart, which by a secret harmony
 Still moves with thine, join'd in connexion sweet,
 That thou on earth hadst prosper'd, which thy looks
 Now also evidence, but strait I felt 361
 Though distant from thee worlds between, yet felt
 That I must after thee with this thy son,

Such

time, he now return'd with joy to Hell. auroque, Æn. VIII. 436. for aureis squamis.

345. — with joy

*And tidings fraught,] That is with joy-
 ful tidings. So Virgil, Munera lætitiæque
 Dei, Æn. I. 636. for munera læta. Squamis*

*Richardson.
 348. Of this new wondrous pontifice,] The
 new bridge, the effect of wondrous art ponti-
 fical, ver. 312.*

I i 2

368. Thou

Such fatal consequence unites us three:
 Hell could no longer hold us in her bounds, 365
 Nor this unvoyageable gulf obscure
 Detain from following thy illustrious track.
 Thou hast achiev'd our liberty, confin'd
 Within Hell gates till now, thou us impower'd
 To fortify thus far, and overlay 370
 With this portentous bridge the dark abyfs.
 Thine now is all this world; thy virtue' hath won
 What thy hands builded not, thy wisdom gain'd
 With odds what war hath lost, and fully' aveng'd
 Our foil in Heav'n; here thou shalt monarch reign,
 There didst not; there let him still victor sway, 376
 As battel hath adjudg'd, from this new world
 Retiring, by his own doom alienated,
 And henceforth monarchy with thee divide
 Of

368. *Thou hast achiev'd our liberty, confin'd
 Within Hell gates till now, —]* What li-
 berty confin'd in Hell? a mere contradiction,
 says Dr. Bentley. He therefore reads *Us*, us
 confin'd till now in Hell. But *our* is the same
 as *of us*: and Milton means, the liberty of us
 confin'd till now in Hell. See more instances of
 this IV. 129. VIII. 423. and IX. 908. *Pearce*.

381. *His quadrature, from thy orbicular
 world,]* This world is orbicular or round;
 the empyreal Heaven is a quadrature or square.
 Our author had said before, Book II. 1048.
 that it was *undetermin'd square or round*, and so
 it might be to Satan viewing it at that distance:
 But here he follows the opinion of Gassendus
 and others, who say that the Empréum or
 Heaven

Of all things parted by th' empyreal bounds, 380
 His quadrature, from thy orbicular world,
 Or try thee now more dange'rous to his throne.

Whom thus the Prince of darknes answer'd glad.
 Fair Daughter, and thou Son and Grandchild both,
 High proof ye now have giv'n to be the race 385
 Of Satan, (for I glory in the name,
 Antagonist of Heav'n's almighty king)
 Amply have merited of me, of all
 Th' infernal empire, that so near Heav'n's door
 Triumphal with triumphal act have met, 390
 Mine with this glorious work, and made one realm
 Hell and this world, one realm, one continent
 Of easy thorough-fare. Therefore while I
 Descend through darknes, on your road with ease,
 To my associate Pow'rs, them to acquaint 395
 With

Heaven of Heavens is of a square figure because the holy city in the Revelation is so describ'd, Rev. XXI. 16. *And the city lieth four-square, and the length is as large as the breadth.*

383. — *the Prince of darknes*] Satan may well be so call'd, since his Angels are stiled in Scripture, *the rulers of the darknes of this world*, Eph. VI. 12.

386. — *for I glory in the name, Antagonist &c.*] The name *Satan* signifies *Antagonist* or *Adversary*, as we observ'd before.

391. — *and made one realm Hell and this world, one realm, one continent &c.*] This is the general reading; but Mr. Fenton and Dr. Bentley have both in the second line very absurdly printed *our realm*, though

With these successes, and with them rejoice,
 You two this way, among these numerous orbs
 All yours, right down to Paradise descend;
 There dwell and reign in bliss, thence on the earth
 Dominion exercise and in the air, 400
 Chiefly on Man, sole lord of all declar'd,
 Him first make sure your thrall, and lastly kill.
 My substitutes I send ye, and create
 Plenipotent on earth, of matchless might
 Issuing from me: on your joint vigor now 405
 My hold of this new kingdom all depends,
 Through Sin to Death expos'd by my exploit.'

If

though the Doctor places *one* in the margin, as if it were a conjecture of his own.

408. — *prevail,*] So it is in the first edition, in the second it is *prevails*.

409. *No detriment need fear;*] Here our author plainly alludes to the charge given by the Roman senate to the supreme magistrate in times of danger — *providere nequid resp. detrimenti accipiat.* Thyer.

409. — *go and be strong.*] Satan encourages Sin and Death in much the same words as Moses does Joshua. Deut. XXXI. 7, 8.

412. *Spreading their bane;*] Ovid's description of the journey of Envy to Athens, and Milton's of Sin and Death's to Paradise, have a great resemblance. But whatever Milton imi-

tates, he adds a greatness to it; as, in this place, he alters Ovid's flowers, herbs, people and cities to stars, planets and worlds. Ovid. Met. II. 791.

Quacunque ingreditur, florentia porterit arva,
 Exuritque herbas, et summa cacumina car-
 pit;

Afflatuque suo populos, urbesque domosque
 Polluit.

— where she steers

Her baneful course, a mighty blast appears,
 Mildews and blights; the meadows are de-
 fac'd,

The fields, the flow'rs, and the whole year's
 laid waste:

On

If your joint pow'r prevail, th'affairs of Hell
No detriment need fear; go and be strong.

So saying he dismiss'd them; they with speed 410
Their course through thickest constellations held,
Spreading their bane; the blasted stars look'd wan,
And planets, planet-struck, real eclipse
Then suffer'd. Th' other way Satan went down
The caufey to Hell gate; on either side 415
Disparted Chaos over built exclam'd,
And with rebounding surge the bars assail'd,
That scorn'd his indignation: through the gate,
Wide open and unguarded, Satan pass'd,

And

On mortals next, and peopled towns she
falls,

And breathes a burning plague among their
walls. Addison.

See *An Essay upon Milton's imitations of the An-*
cients, p. 42.

412. — *the blasted stars look'd wan, &c.*] Much in the same manner Marino describes his Jealousy sallying out into the world. Ad. Cant. 12. St. 29.

Tosto che fuor de la spelonca oscura
Uscì quel sozzo vomito d' inferno,
Sentiro i fiori intorno, e la verdura
Fiati di peste, et aliti d' Auerno.
Poria col ciglio instupidir natura,

*Inborridire il bel pianeta eterno,
Intorbidar le stelle, e gli elementi.*

So Tasso speaking of Alecto. Gier. Lib. Cant.
9. St. 1.

Si parte, e doue passa i campi lieti
Secca, e pallido il sol si fa repente. *Thyer.*

413. *And planets, planet struck,*] We say of a thing when it is blasted and wither'd, that it is *planet-struck*; and that is now applied to the planets themselves. And what a sublime idea doth it give us of the devastations of Sin and Death!

417. *And with rebounding surge the bars as-*
sail'd,

That

And all about found desolate; for those 420
 Appointed to sit there, had left there charge,
 Flown to the upper world; the rest were all
 Far to th' inland retir'd, about the walls
 Of Pandemonium, city and proud seat
 Of Lucifer, so by allusion call'd, 425
 Of that bright star to Satan paragon'd.
 There kept their watch the legions, while the Grand
 In council sat, solicitous what chance
 Might intercept their empe'ror sent; so he
 Departing gave command, and they observ'd. 430

As

That scorn'd his indignation:] Virg. Georg.
 II. 161.

— Lucrinoque addita claustra,
 Atque indignatum magnis stridoribus æquor.

426. — *paragon'd.*] Of *paragonner* (French)
 to be equal to, to be like, of *παρε* juxta and
αγων certamen. An exact idea or likeness
 of a thing, able to contest with the original.

Hume.

431. *As when the Tartar &c.*] As when the
 Tartar retreats from his Muscovite enemy,
over the snowy plains by Astracan, a consider-
 able part of the Czar's dominion, formerly a
 Tartarian kingdom, with a capital city of the
 same name, near the mouth of the river Volga,
 at its fall into the Caspian sea; *or Bactrian So-*
phi, or the Persian Emperor, named Bactrian

of Bactria, one of the greatest and richest pro-
 vinces of Persia, lying near the Caspian Sea,
from the horns of Turkish crescent, from his
 Turkish enemies who bear the horned moon,
 the crescent in their ensigns, *leaves all waste*
beyond the realm of Aladule, the greater Arme-
 nia, call'd by the Turks (under whom the
 greatest part of it is) Aladule, of its last king
 Aladules, slain by Selymus the first, *in his re-*
treat to Tauris, a great city in the kingdom of
 Persia, now called Ecbatana, sometimes in
 the hands of the Turks, but in 1603 retaken
 by Abas king of Persia, *or Casbeen*, one of
 the greatest cities of Persia, in the province
 of Ayrach, formerly Parthia, towards the
 Caspian Sea, where the Persian monarchs
 made their residence after the loss of Tauris,
 from which it is distant 65 German miles to
 the

As when the Tartar from his Russian foe
 By Astracan over the snowy plains
 Retires, or Bactrian Sophi from the horns
 Of Turkish crescent, leaves all waste beyond
 The realm of Aladule, in his retreat 435
 To Tauris or Casbeen: So these the late
 Heav'n banish'd host, left desert utmost Hell
 Many a dark league, reduc'd in careful watch
 Round their metropolis, and now expecting
 Each hour their great adventurer from the search 440
 Of foreign worlds: he through the midst unmark'd,
 In

the south-east.

Hume.

433. — or *Bactrian Sophi from the horns
 Of Turkish crescent,*] Dr. Bentley says, bet-
 ter thus,

— or *Bactrian Sophi fled from th' horns &c.*

But *from* is often used by Milton without ex-
 pressing the participle, which yet is to be sup-
 plied in the sense. See II. 542. VIII. 213.
 and IX. 396. Pearce.

441. — *he through the midst unmark'd, &c.*] This account of Satan's passing unmark'd through the midst of the Angels, and ascending his throne invisible, and seeing there about him himself unseen, and then bursting forth, as from a cloud, in glory, seems to be copied from a like adventure of Æneas, Virg. Æn. I. 439.

VOL. II.

*Infert se septus nebula (mirabile dictu)
 Per medios, miscetque viris, neque cernitur
 ulli. —*

*Diffimulant, et nube cava speculantur a-
 miæti —*

*Vix ea fatus erat, cum circumfusa repente
 Scindit se nubes, et in æthera purgat aper-
 tum.*

*Restitit Æneas, clarâque in luce refulsit,
 Os humerosque Deo similis.*

— Then entering at the gate,
 Conceal'd in clouds, (prodigious to relate)
 He mix'd, unmark'd, among the busy
 throng,
 Borne by the tide, and pass'd unseen along.
 But doubtful of the wish'd event, he stays,
 And from the hollow cloud his friends sur-
 veys —

K k

Scarce

In show plebeian Angel militant
 Of lowest order, pass'd; and from the door
 Of that Plutonian hall, invisible
 Ascended his high throne, which under state 445
 Of richest texture spread, at th' upper end
 Was plac'd in regal lustre. Down a while
 He sat, and round about him saw unseen:
 At last as from a cloud his fulgent head
 And shape star-bright appear'd, or brighter, clad 450
 With what permissive glory since his fall
 Was

Scarce had he spoken, when the cloud gave
 way,
 The mists flew upward, and dissolv'd in
 day:
 The Trojan chief appear'd in open sight,
 August in visage, and serenely bright.

Dryden.

455. *Their mighty chief return'd:*] We are in the next place to consider the infernal agents under the view which Milton has given us of them in this book. It is observed by those who would set forth the greatness of Virgil's plan, that he conducts his reader thro' all the parts of the earth which were discover'd in his time. Asia, Afric, and Europe are the several scenes of his fable. The plan of Milton's poem is of an infinitely greater extent, and fills the mind with many more astonishing circumstances. Satan, having surrounded the earth seven times, departs at length from Paradise. We then see him steering his course

among the constellations, and after having traversed the whole creation, pursuing his voyage thro' the Chaos, and entering into his own infernal dominions. His first appearance in the assembly of fall'n Angels, is work'd up with circumstances which give a delightful surprise to the reader; but there is no incident in the whole poem which does this more than the transformation of the whole audience, that follows the account their leader gives them of his expedition. The gradual change of Satan himself is describ'd after Ovid's manner, and may vie with any of those celebrated transformations which are look'd upon as the most beautiful parts in that poet's works. Milton never fails of improving his own hints, and bestowing the last finishing touches to every incident which is admitted into his poem. The unexpected hiss which rises in this episode, the dimensions and bulk of Satan so much superior to those of the infernal Spirits

Was left him, or false glitter: All amaz'd
 At that so sudden blaze the Stygian throng
 Bent their aspect, and whom they wish'd beheld,
 Their mighty chief return'd: loud was th' acclame:
 Forth rush'd in haste the great consulting peers, 456
 Rais'd from their dark Divan, and with like joy
 Congratulant approach'd him, who with hand
 Silence, and with these words attention won.

Thrones, Dominations, Princedoms, Virtues, Powers,
 For in possession such, not only' of right, 461
 I

Spirits who lay under the same transformation, with the annual change which they are supposed to suffer, are instances of this kind. The beauty of the diction is very remarkable in this whole episode, as I have observed before the great judgment with which it was contriv'd. *Addison.*

457. *Rais'd from their dark Divan,*] The Devils are frequently described by metaphors taken from the Turks. Satan is called the *Sultan*, I. 348. as here the council is stiled the *Divan*. The said council is said to *sit in secret concave*, I. 795. the Devil, the Turk and the Pope being commonly thought to be nearly related, and often join'd together.

460. *Thrones, Dominations, Princedoms, Virtues, Powers,*] It is common with Homer to make use of the same verse several times, and especially at the beginning of his speeches; but I know not whether there is not more of simplicity in the practice than beauty.

Our author however hath done the same with this line; but it is curious to observe how artfully he has manag'd it, and by repeating it every time gives new beauty to it. It is first made use of by God the Father, when he declares his Son the Messiah, and appoints him Head of the Angels. Book V. 600.

Hear all ye Angels, progeny of light,
 Thrones, Dominations, Princedoms, Vir-
 tues, Powers, &c.

Satan, after he had revolted and drawn his legions after him into the limits of the north, makes use of it again in allusion to the foregoing speech of God the Father, and questions whether these magnific titles were not now become merely titular, ver. 772.

Thrones, Dominations, Princedoms, Vir-
 tues, Powers,
 If these magnific titles yet remain
 Not merely titular &c.

I call ye and declare ye now, return'd
 Successful beyond hope, to lead ye forth
 Triumphant out of this infernal pit
 Abominable, accurs'd, the house of woe, 465
 And dungeon of our tyrant: now possess,
 As Lords, a spacious world, to' our native Heaven
 Little inferior, by my adventure hard
 With peril great achiev'd. Long were to tell
 What I have done, what suffer'd, with what pain 470
 Voyag'd th'unreal, vast, unbounded deep
 Of horrible confusion, over which
 By Sin and Death a broad way now is pav'd
 To expedite your glorious march; but I
Toil'd

The Seraph Abdiel on the other side repeats
 it likewise after God the Father, and extols his
 goodness in having so named the Angels, ver.
 839.

Crown'd them with glory', and to their glory
 nam'd

Thrones, Dominations, Princedoms, Vir-
 tues, Powers.

And now Satan addresses his Angels with it
 again; for now, says he, I may declare ye such
 not only of right, but in possession. So that
 the repetition of this line depends all along up-
 on the first use of it, and gives a force and

beauty to it, which it would not have without
 the repetition.

475. *Toil'd out my uncouth passage,*] My
 strange unusual passage, of the Saxon *uncud*
 unknown, *forc'd to ride th'untractable abyss*, as
 in II. 540. *and ride the air*. IX. 63. *he rode*
with darkness. Hor. Od. IV. IV. 44. *Per Sicu-*
las equitavit undas. We have also in Scripture
 to *ride upon the winds*, to *ride upon the clouds*,
 and the like expressions. But the *toil* was not
 only in *riding*, but riding an *untractable* abyss.

480. *Protesting Fate supreme;*] Calling up-
 on Fate as a witness against my proceedings.
 But this seems not perfectly to agree with the
account

Toil'd out my uncouth passage, forc'd to ride 475
 Th' untractable abyfs, plung'd in the womb
 Of unoriginal Night and Chaos wild,
 That jealous of their secrets fiercely' oppos'd
 My journey strange, with clamorous uproar
 Protesting Fate supreme; thence how I found 480
 The new created world, which fame in Heaven
 Long had foretold, a fabric wonderful
 Of absolute perfection, therein Man
 Plac'd in a Paradise, by our exile
 Made happy: Him by fraud I have seduc'd 485
 From his Creator, and the more to' increase
 Your wonder, with an apple; he thereat
 Offended,

account in book the second. It was indeed
 with labor and difficulty that Satan journey'd
 thro' Chaos, but we do not read of Chaos and
 the other Powers *fiercely opposing him*, or *pro-*
testing Fate with clamorous uproar. On the
 contrary Chaos bids him

——— go and speed;
 Havoc, and spoil, and ruin are my gain.

But Satan is here extolling his own perform-
 ances, and perhaps the author did not intend,
 that the father of lies should keep strictly to
 truth.

480. ——— *thence how I found*] It is very

wrong in Dr. Bentley to make here the begin-
 ning of a new period. It is the same sentence
 still continued, and refers to ver. 469. *Long*
were to tell &c.

484. ——— *by our exile*] He constantly places
 the accent upon the last syllable in *exile*, as
 Spenser likewise does, *Faery Queen*, B. I.
 Cant. 3. St. 3.

Far from all people's praise, as in *exile*;
 but now it is commonly pronounc'd with the
 accent upon the first syllable, as in Pope's
Epistle to Arbuthnot, ver. 355.

Offended, worth your laughter, hath giv'n up
 Both his beloved Man and all his world,
 To Sin and Death a prey, and so to us, 490
 Without our hazard, labor, or alarm,
 To range in, and to dwell, and over Man
 To rule, as over all he should have rul'd.
 True is, me also he hath judg'd, or rather
 Me not, but the brute serpent in whose shape 495
 Man I deceiv'd: that which to me belongs,
 Is enmity, which he will put between
 Me and mankind; I am to bruise his heel;
 His feed, when is not set, shall bruise my head:
 A world who would not purchase with a bruise, 500
 Or much more grievous pain? Ye have th' account
 Of

A friend in *exile*, or a father dead.

And there are several words whereof we have alter'd the pronounciation from that of our old writers, but whether we have alter'd it for the better, is a great question.

496. — *that which to me belongs,*] Our author understands the sentence (as the most learned and orthodox divines do) as referring partly to Satan the author of malice, and partly to the Serpent the instrument of it.

513. — *till supplanted down he fell*] We

may observe here a singular beauty and elegance in Milton's language, and that is his using words in their strict and literal sense, which are commonly apply'd to a metaphorical meaning, whereby he gives peculiar force to his expressions, and the literal meaning appears more new and striking than the metaphor itself. We have an instance of this in the word *supplanted*, which is deriv'd from the Latin *supplanto*, to trip up one's heels or overthrow, a *planta pedis subtus emota*: and there are abundance of other examples in several parts

Of my performance: What remains, ye Gods,
But up and enter now into full blifs?

So having said, a while he stood, expecting
Their universal shout and high applause 505
To fill his ear, when contrary he hears
On all sides, from innumerable tongues
A dismal universal hiss, the sound
Of public scorn; he wonder'd, but not long
Had leisure, wond'ring at himself now more; 510
His visage drawn he felt to sharp and spare,
His arms clung to his ribs, his legs intertwining
Each other, till supplanted down he fell
A monstrous serpent on his belly prone,
Reluctant, but in vain, a greater power 515

Now

parts of this work, but let it suffice to have taken notice of it here once for all.

514. *A monstrous serpent on his belly prone,*] Our author, in describing Satan's transformation into a serpent, had no doubt in mind the transformation of Cadmus in the fourth book of the *Metamorphosis*, to which he had alluded before in Book IX. 505. And as several particulars are alike in both, it may be agreeable to the reader to compare both together. *Ov. Met. IV. 575. &c.*

Dixit, et ut serpens in longam tenditur al-
vum;

In pectusque cadit pronus; commissaque in
unum

Paulatim tereti sinuantur acumine crura —
Ille quidem vult plura loqui; sed lingua re-
pente

In partes est fissa duas: nec verba volenti
Sufficiunt; quotiesque aliquos parat edere
questus,

Sibilat; hanc illi vocem Natura relinquit.
But

Now rul'd him, punish'd in the shape he sinn'd
 According to his doom: he would have spoke,
 But his for his return'd with forked tongue
 To forked tongue, for now were all transform'd
 Alike, to serpents all as accessories 520
 To his bold riot: dreadful was the din

Of

But there is something much more astonishing in Milton than in Ovid; for there only Cadmus and his wife are chang'd into serpents, but here myriads of Angels are transform'd all together.

524. — *Amphisbæna dire*, &c.] *Amphisbæna* said to have a head at both ends, so named of *αμφι* and *βαινω*, because it went forward either way. *Cerastes* horn'd, of *κερας* a horn. *Hydrus*, the water-snake, of *υδωρ* water. *Elops drear*, a dumb serpent that gives no notice by hissing to avoid him, *drear* sad, dreadful. *Dipsas* of *διψα* thirst, because those it stung were tormented with unquenchable thirst.

Hume and Richardson.

These and several verses which follow Dr. Bentley throws quite away. He dislikes Milton's reckoning *Scorpion*, and *Asp*, among the serpents, and thinks them rather insects: But Pliny VIII. 23. numbers the *Asp* among the serpents; and Nicander in his *Theriac*. gives both the *Scorpion* and *Asp* that title: so does Lucan, from whom our poet seems to have taken his catalogue of serpents; for in Book IX. of his *Pharsalia*, he gives us the names of all these serpents mention'd by Milton except the *Elops*. But what is the *Elops*?

Dr. Bentley says that the editor has here discover'd himself to be an ignorant fellow, the *Elops* being no *serpent* but a fish, and one of the most admir'd too, the *Acipenser*. But Pliny (from whom the Doctor learn'd this) only says of the *Acipenser*, that some people call it *Elops*; *quidam eum Elopem vocant*, IX. 17. he does not tell us whether he thought that they call'd it by a right name or no. But if they did, might there not have been a serpent of that name too? That there was, we have Pliny's own testimony in XXXII. 5. where he tells us of the remedies to be used by those who were bit by the *Elops* and other serpents, a Chalcide, *Ceraste*, aut quas *Sepas* vocant, aut *Elope*, *Dipsadëve* percussis. Nicander too in his *Theriac*. mentions the *Elops*, *της Ελοπας, Λιβυαστις* &c. After these authorities I hope that the Doctor will allow Milton to mention the *Elops*, as a serpent, without making this an article against the genuineness of the passage. Pearce.

526. — the soil

Bedropt with blood of Gorgon,] *Lybia*, which therefore abounded so with serpents, as Ovid says, *Met.* IV. 616.

Cumque

Of hissing through the hall, thick swarming now
 With complicated monsters head and tail,
 Scorpion, and Asp, and Amphisbæna dire,
 Ceraſtes horn'd, Hydrus, and Elops drear,
 And Dipſas (not ſo thick ſwarm'd once the ſoil
 Bedropt with blood of Gorgon, or the ile

Ophiuſa)

Cumque ſuper Libycas victor penderet arenas,
 Gorgonei capitis guttæ cecidere cruentæ;
 Quas humus exceptas varios animavit in
 angues;
 Unde frequens illa eſt infeſtaque terra co-
 lubris.

The victor Perſeus with the Gorgon head,
 O'er Libyan ſands his aery journey ſped.
 The gory drops diſtill'd, as ſwift he flew,
 And from each drop envenom'd ſerpents
 grew.

The miſchiefs brooded on the barren plains,
 And ſtill th' unhappy fruitfulneſs remains.

Euſden.

And Lucan gives the ſame account Phar. IX.
 696. and there mentions moſt of the ſerpents,
 which are here mention'd by Milton.

Illa tamen ſterilis tellus, fecundaque nulli
 Arva bono, virus ſtillantibus tabe Meduſæ
 Conciunt, diroſque fero de ſanguine rores,
 Quos calor adjuvit, putrique incoxit a-
 renæ.

Hic quæ prima caput movit de pulvere
 tabes,

Aspida ſomniferam tumida cervice levavit:—

— ſpinæque vagi torquente *Ceraſtæ*: —

— et torrida *Dipſas*:

VOL. II.

Et gravis in geminum ſurgens caput *Am-
 phisbæna*:

Et *Natrix* violator aquæ.

Yet could this ſoil accurs'd, this barren field,
 Increaſe of death, and poiſ'nous harveſts
 yield.

Where'er ſublime in air the victor flew,
 The monſter's head diſtill'd a deadly
 dew;
 The earth receiv'd the ſeed, and pregnant
 grew.

Still as the putrid gore dropt on the ſand,
 'Twas temper'd up by Nature's forming
 hand;

The glowing climate makes the work com-
 plet,
 And broods upon the maſs, and lends it ge-
 nial heat.

Fiſt of thoſe plagues the drouſy *Asp* ap-
 pear'd,

Then fiſt her creſt, and ſmelling neck ſhe
 rear'd —

The *Swimmer* there the cryſtal ſtream pol-
 lutes;

— and there the *Dipſas* burns;

The *Amphisbæna* doubly arm'd appears,

At either end a threatning head ſhe rears.

Rowe.

L 1

528. *Ophiuſa*]

Ophiufa) but still greatest he the midst,
 Now Dragon grown, larger than whom the sun
 Ingender'd in the Pythian vale on slime, 530
 Huge Python, and his pow'r no less he seem'd
 Above the rest still to retain; they all
 Him follow'd issuing forth to th' open field,
 Where all yet left of that revolted rout
 Heav'n-fall'n, in station stood or just array, 535
 Sublime with expectation when to see
 In triumph issuing forth their glorious chief;
 They saw, but other sight instead, a croud
 Of ugly serpents; horror on them fell,
 And horrid sympathy; for what they saw, 540
 They felt themselves now changing; down their arms,
 Down

528. *Ophiufa*] A small island in the Mediterranean, so call'd by the Greeks, and by the Latins *Colubraria*; the inhabitants quitted it for fear of being devour'd by serpents.

Hume and Richardson.

529. *Now Dragon grown,*] In the same place, where Lucan gives an account of the various serpents of Libya, he describes the *Dragon* as the greatest and most terrible of them all: And our author, who copies him in the rest, very rightly attributes this form to Satan, and especially since he is call'd in Scripture *the*

great Dragon, Rev. XII. 9. He may well be said to be larger than the fabulous *Python*, that was ingender'd of the slime after the Deucalion Deluge, in the *Pythian vale* near Pythia a city of Greece. See the description of this monster, Ovid's *Metamorphosis*, I. 438.

— Te quoque, maxime Python,
 Tum genuit; populisque novis, incognite
 serpens,
 Terror eras: tantum spatii de monte te-
 nebas.

— And

Down fell both spear and shield, down they as fast,
 And the dire hiss renew'd, and the dire form
 Catch'd by contagion, like in punishment,
 As in their crime. Thus was th' applause they meant,
 Turn'd to exploding hiss, triumph to shame 546
 Cast on themselves from their own mouths. There stood
 A grove hard by, sprung up with this their change,
 His will who reigns above, to aggravate
 Their penance, laden with fair fruit, like that 550
 Which grew in Paradise, the bait of Eve
 Us'd by the Tempter: on that prospect strange
 Their earnest eyes they fix'd, imagining
 For one forbidden tree a multitude
 Now ris'n, to work them further woe or shame; 555

Yet

— And then she brought to light
 Thee Python too, the wond'ring world to
 fright,
 And the new nations with so dire a sight.
 So monstrous was his bulk, so large a space
 Did his vast body and long train embrace.
 Dryden.

550. *Their penance, laden with fair fruit,
 like that*] This is the verse in the first
 edition; in the second *fair* was by mistake
 omitted, which left the verse imperfect,

Their penance, laden with fruit, like that
 but yet this is follow'd in some editions, though
 others have it thus,

Their penance, laden with fruit, like *to*
 that.

Mr. Fenton (I know not for what reason) has
patience in his edition instead of *penance*. We
 have continued Milton's own reading.

Yet parch'd with scalding thirst and hunger fierce,
 Though to delude them sent, could not abstain,
 But on they roll'd in heaps, and up the trees
 Climbing, fat thicker than the snaky locks
 That curl'd Megæra: greedily they pluck'd 560
 The fruitage fair to sight, like that which grew
 Near that bituminous lake where Sodom flam'd;
 This more delusive, not the touch, but taste
 Deceiv'd; they fondly thinking to allay
 Their appetite with gust, instead of fruit 565
 Chew'd

560. *That curl'd Megæra:*] She was one of the Furies, whose hair was serpents, as Medusa's;

— crinita draconibus ora.

Ov. Met. IV. 771. *Richardson.*

562. *Near that bituminous lake where Sodom flam'd;*] The lake Asphaltites near which Sodom and Gomorrah were situated. Josephus affirms, the shapes and fashions of them and three other cities, called *the cities of the plain*, were to be seen in his days, and trees loaden with fair fruit (stiled the *apples of Sodom*) rising out of the ashes, which at the first touch dissolved into ashes and smoke. B. 4. of the Wars of the Jews, c. 8. But this fair fruitage was more deceitful and disappointing than Sodom's cheating apples, which only deceiv'd the touch, by dissolving into ashes; but this indur'd the handling, the more to vex and disappoint their taste, by filling the mouths

of the damned with grating cinders and bitter ashes, instead of allaying their scorching thirst provoking and inflaming it: so handsomely has our author improved their punishment. *Hume.*

568. — *drug'd*] It is a metaphor taken from the general nauseousness of drugs, when they are taken by way of medicine. *Pearce.* Physic'd, tormented with the hateful taste usually found in drugs. *Richardson.*

569. *With hatefulest disfrelish writb'd their jaws*] Virg. Georg. II. 246.

— et ora

Tristia tentantum sensu torquebit amaror.

The sound of Virgil's words admirably expresses the thing; nor are Milton's less expressive in this line, and that foregoing,

— which th' offended taste
 With spattering noise rejected.

572. *Whom*

Chew'd bitter ashes, which th' offended taste
 With spattering noise rejected: oft they' assay'd,
 Hunger and thirst constraining, drug'd as oft,
 With hatefullest disrelish writh'd their jaws
 With soot and cinders fill'd; so oft they fell 570
 Into the same illusion, not as Man [plagu'd
 Whom they triumph'd once laps'd. Thus were they
 And worn with famin, long and ceaseless hiss,
 Till their lost shape, permitted, they resum'd,
 Yearly injoin'd, some say, to undergo 575
 This

572. *Whom they triumph'd once laps'd.*] Is the construction thus, *Not as Man whom they triumph'd over, once laps'd*, semel lapsus est: Or thus rather, Quo semel lapsus triumpharunt, *Whom being once laps'd they triumph'd?* Mr. Fenton's pointing would lead one to the former sense, but Milton's own will rather determine one to the latter; and thus Dr. Trapp translates it,

Non ut homo; quo, egere, semel labente,
 triumphos.

The antithesis is between *so oft they fell* and *once laps'd*; and as *so oft they fell* are the first words of the sentence, *once laps'd* is very artfully thrown to the end.

573. *And worn with famin, long and ceaseless hiss,*] Dr. Bentley reads,

With *thirst* and famin *dire*, and ceaseless hiss.

Worn (he says) is flat and low, after *plagu'd*:

but *plagu'd* in the metaphorical sense is only vex'd and tormented; an idea below that of *worn* or wasted away. He asks, why *thirst* is omitted, though mention'd before, and less tolerable than *famin*? it is, because famin more properly, at least sooner and more visibly, wears men away than thirst. Pearce.

The greatest objection to this line is the want of a conjunction between *with famin* and *long and ceaseless hiss*; but that might be remedied thus,

And worn with famin, and long ceaseless
 hiss:

Or thus,

And worn with famin long, and ceaseless
 hiss.

575. — *some say,*] I know not, or cannot recollect, from what author or what tradition Milton hath borrow'd this notion. Mr. Warburton believes that he took the hint from the old

This annual humbling certain number'd days,
 To dash their pride, and joy for Man seduc'd.
 However some tradition they dispers'd
 Among the Heathen of their purchase got,
 And fabled how the Serpent, whom they call'd 580
 Ophion with Eurynome, the wide
 Encroaching Eve perhaps, had first the rule
 Of high Olympus, thence by Saturn driven
 And

old romances of which he was a great reader; where it is very common to meet with these annual, or monthly, or weekly penances of men changed into animals: but the words *some say* seem to imply that he has some express authority for it, and what approaches nearest to it is the speech of the faery Manto in Ariosto, Cant. 43. St. 98.

Ch' ogni settimo giorno ogn' una è certa,
 Che la sua forma in biscia si converta.

Each sev'nth day we constrained are to
 take

Upon ourselves the person of a snake, &c.
 Harrington.

580. *And fabled how the Serpent, &c.*] Dr. Bentley is for rejecting this whole passage: but our author is endeavoring to show, that there was some tradition, among the Heathen, of the great power that Satan had obtain'd over mankind. And this he proves by what is related of *Ophion with Eurynome*. *Ophion with Eurynome*, he says, *had first the rule of high Olympus*, and were driven thence by Saturn and Ops or Rhea, ere yet their son *Dicæan*

Jove was born, so call'd from Dicæ a mountain of Crete where he was educated. And Milton seems to have taken this story from Apollonius Rhodius, Argonaut. I. 503.

Ἡεῖδεν δ' ὡς πρῶτον Οφίων Ευρυνομητε
 Ωκεανὸς νιφροεῖν ἔχον κρατὶ σλυμποιο.
 Ὡσε βίη καὶ χερσίν, ὃ μὲν Κρονῶ εἰκαθε τιμῆς,
 Ἡ δ' ἔπεισον δ' ἐνὶ κυμασίν Ωκεανοιο.
 Ὅτι δ' ἔπειτα μακαρεῶσι θεοῖσι Τίτησιν ἀνασσει,
 Οφρα Ζεὺς ἐπὶ κρατὶ ἐπὶ φρεσὶ νηπία εἰδώς
 Δικταῖον ναῖεσκεν ὑπὸ σπέε.

Now *Ophion* according to the Greek etymology signifies a *Serpent*, and therefore Milton conceives that by *Ophion* the *old Serpent* might be intended, *the Serpent whom they call'd Ophion*: and *Eurynome* signifying *wide-ruling*, he says but says doubtfully, that she might be *the wide-encroaching Eve perhaps*. For I understand *the wide encroaching* not as an epithet to *Eurynome*, explaining her name, but as an epithet to *Eve*, Milton having placed the comma after *Eurynome*, and not after *the wide-encroaching*. And besides some epithet should be added to *Eve* to show the similitude between her

And Ops, ere yet Dictæan Jove was born.

Mean while in Paradise the hellish pair

585

Too soon arriv'd, Sin there in pow'r before,

Once actual, now in body, and to dwell

Habitual habitant; behind her Death

Close following pace for pace, not mounted yet

On his pale horse: to whom Sin thus began.

590

Second of Satan sprung, all conqu'ring Death,

What

her and *Eurynome*, and why he takes the one for the other; and therefore in allusion to the name of *Eurynome* he stiles Eve *the wide-encroaching*, as extending her rule and dominion farther than she should over her husband, and affecting Godhead. This explanation may be farther confirm'd and illustrated by the following note of the learned Mr. Jortin. " Milton took this story from Apollonius I. who is quoted by Lloyd's Dictionary, under the word Ophion. Prometheus in Æschylus, ver. 956. says that two Gods had borne rule before Jupiter: where the Scholiast; ελασι-
" λασε προπτον μεν ο Οφιων και Ευρυνομη. επαι-
" τα Κρονον και Ρεα' μετα ταυτα δε ο Ζευς και
" Ηρα. Others will have it that Ουρανον and
" Γη reigned first. I think the epithet *wide-encroaching* belongs to *Eve* not to *Eurynome*.
" He calls *Eve wide-encroaching*, because, as
" he tells us, she wanted to be superior to her
" husband, to be a Goddess &c."

586. — Sin there in pow'r before,

Once actual, now in body, and to dwell

Habitual habitant;] The sense is, That before the fall Sin was in pow'r, or potentially,

in Paradise; that *once* viz. upon the fall, it was actually there, tho' not bodily; but that *now*, upon its arrival in Paradise, it was there *in body*, and dwelt as a constant inhabitant. The words *in body* allude to what St. Paul says Rom. VI. 6. *that the body of sin might be destroy'd*.

Pearce.

590. *On his pale horse*:] Tho' the author in the whole course of his poem, and particularly in the book we are now examining, has infinite allusions to places of Scripture, I have only taken notice in my remarks of such as are of a poetical nature, and which are woven with great beauty into the body of his fable. Of this kind is that passage in the present book, where describing Sin and Death as marching through the works of Nature, he adds,

— behind her Death

Close following pace for pace, not mounted yet

On his pale horse: —

Which alludes to that passage in Scripture, so wonderfully poetical, and terrifying to the imagination, Rev. VI. 8. *And I looked and behold*

What think'st thou of our empire now, though earn'd
With travel difficult, not better far

Than still at Hell's dark threshold to' have fat watch,
Unnam'd, undreaded, and thyself half starv'd? 595

Whom thus the Sin-born monster answer'd soon.
To me, who with eternal famin pine,
Alike is Hell, or Paradise, or Heaven,
There best, where most with ravin I may meet;
Which here, though plenteous, all too little seems 600
To stuff this maw, this vast unhide-bound corps.

To whom th' incestuous mother thus reply'd.
Thou therefore on these herbs, and fruits, and
flowers

Feed

bold a pale horse; and his name that sat on him was Death, and Hell followed with him: and power was given unto them, over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Addison.

Milton has given a fine turn to this poetical thought, by saying that Death had *not* mounted yet on his pale horse: for tho' he was to have a long and all-conquering power, he had not yet begun, neither was he for some time to put it in execution. *Greenwood.*

601. — *this vast unhide-bound corps.*] It is strange how Dr. Bentley and others have puzzled

this passage. The meaning is plain enough. For Death though lean is yet describ'd as a vast monster in Book II. And his skin was not tight-brac'd, and did not look sleek and smooth, as when creatures are swoln and full; but hung loose about him, and was capable of containing a great deal without being distended.

616. *See with what beat these dogs of hell advance &c.*] Upon the arrival of Sin and Death into the works of the creation, the Almighty is again introduced as speaking to his Angels that surrounded him. *Addison.*

We may be certain I think that Milton had his eye

Feed first, on each beast next, and fish, and fowl,
 No homely morsels; and whatever thing 605
 The fithe of Time mowes down, devour unspar'd;
 Till I in Man residing through the race,
 His thoughts, his looks, words, actions all infect,
 And season him thy last and sweetest prey.

This said, they both betook them several ways, 610
 Both to destroy, or unimmortal make
 All kinds, and for destruction to mature
 Sooner or later; which th' Almighty seeing,
 From his transcendent seat the Saints among,
 To those bright Orders utter'd thus his voice. 615

See with what heat these dogs of Hell advance

To

eye upon this passage in Sophocles, *Electra*.
 1385.

Ιδεῖς ὅπῃ προσημεται
 Το δυσεργισον αἶμα φουσων ἀρης·
 Βεβασι δ' ἀρτι δωματων υποσεγοι
 Μεταδερμοι κακων πανεργημάτων,
 Αφυκλοι κυνες.

And may we not suppose that he alluded too
 to the following passage in Shakespear's *Julius*
Cæsar? Act III.

And Cæsar's Spirit, ranging for revenge,
 With Atè by his side come hot from Hell,
 VOL. II.

Shall in these confines, with a monarch's
 voice,

Cry Havoc, and let slip the dogs of war.

Homer often puts such language into the
 mouth of his Gods and heroes, and there are
 some such expressions in Scripture. *For dogs*
have compassed me. Psal. XXII. 16. *They are*
greedy dogs. Isa. LVI. 11. *Beware of dogs.* Phil.
 III. 2. *Without are dogs.* Rev. XXII. 15.
 Thus far perhaps our author may be justify'd,
 but in some other parts of this speech the me-
 taphors are wonderfully coarse indeed, and
 seem to be beneath the dignity of an epic
 poem,
 M m

To waste and havoc yonder world, which I
 So fair and good created, and had still
 Kept in that state, had not the folly' of Man
 Let in these wasteful furies, who impute 620
 Folly to me, so doth the prince of Hell
 And his adherents, that with so much ease
 I suffer them to enter and possess
 A place so heav'nly, and conniving seem
 To gratify my scornful enemies, 625
 That laugh, as if transported with some fit
 Of passion, I to them had quitted all,
 At random yielded up to their misrule;
 And know not that I call'd and drew them thither
 My

poem, and much more unbecoming the majesty of the divine Speaker; unless they may be vindicated by the following passage in Scripture, which is express'd by the Son of God himself. Rev. III. 16. *I will spue thee out of my mouth.* The foregoing quotation from Shakespear,

Cry Havoc, and let slip the dogs of war,

Mr. Warburton thinks much happier (as indeed it is) than this passage in our author, because *havoc* was formerly the cry made use of when the irregulars in an army destroy'd all before them with fire and sword. When Henry V.

made his expedition into France, he had rules and orders of war drawn up (a copy of which is in Lincoln's Inn library) where there is one chapter denouncing the punishment on those who cry *Havoc*.

635. *Both Sin, and Death, and yawning Grave at last*] Death and the Grave meaning the same is a *pleonasm*, an abounding fulness of expression, which adding force and energy, and calling forth the attention, is a beauty common in the best writers: but not for that reason only Milton has used this; the Scripture hath thus join'd Death and the Grave, Hos. XIII. 14. 1 Cor. XV. 55. and Rev. XX.

My Hell-hounds, to lick up the draff and filth 630
 Which Man's polluting sin with taint hath shed
 On what was pure, till cramm'd and gorg'd, nigh burst
 With suck'd and glutted offal, at one sling
 Of thy victorious arm, well-pleasing Son,
 Both Sin, and Death, and yawning Grave at last 635
 Through Chaos hurl'd, obstruct the mouth of Hell
 For ever, and seal up his ravenous jaws.
 Then Heav'n and Earth renew'd shall be made pure
 To sanctity that shall receive no stain:
 Till then the curse pronounc'd on both precedes. 640
 He ended, and the heav'nly audience loud
 Sung Halleluiah, as the sound of seas,

Through

XX. 13. where the word render'd Hell signifies also the Grave. *Richardson.*

640. *Till then the curse pronounc'd on both precedes.*] On both, that is on Heav'n and Earth mention'd in ver. 638, the Heaven and Earth that were polluted, and shall be made pure to sanctity. But should we read *precedes*, or *proceeds* with Dr. Bentley? And is the meaning (as Mr. Richardson explains it) that the curse pronounc'd shall go before those ravagers Sin and Death, and shall direct and lead them on? Or the curse shall *proceed*, shall go on, shall continue till the consummation of all things, and Heaven and Earth shall be restor'd?

641. *He ended, and the heav'nly audience loud*

Sung Halleluiah,] Dr. Bentley reads *and to him the audience loud &c*; without this (says he) it is not said *to whom* they sung; and the words *Next, to the Son*, ver. 645. show that they sung before *to him*, to the Father. But this objection is founded upon the Doctor's not observing the force of the word *Halleluiah*, where *Jah* signifies *to God*, the Father; and therefore there was no need of *to him*. See VII. 634. *Pearce.*

642. — *as the sound of seas,*

Through multitude that sung:] This passage
 M m 2 is

Through multitude that sung: Just are thy ways,
 Righteous are thy decrees on all thy works;
 Who can extenuate thee? Next, to the Son, 645
 Destin'd restorer of mankind, by whom
 New Heav'n and Earth shall to the ages rise,
 Or down from Heav'n descend. Such was their song,
 While the Creator calling forth by name

His

is formed upon that glorious image in holy Writ, which compares the voice of an innumerable host of Angels, uttering Halleluiahs, to the voice of mighty thunderings or of many waters. *Addison.*

643. — *Just are thy ways, Righteous are thy decrees*] The same song that they are represented singing in the Revelation. *Just and true are thy ways, thou King of Saints*, Rev. XV. 3. *True and righteous are thy judgments*, Rev. XVI. 7. As in the foregoing passage he alluded to Rev. XIX. 6. *And I heard as it were the voice of a great multitude, and as the voice of many waters, saying, Halleluiab.*

647. *New Heav'n and Earth shall to the ages rise,*

Or down from Heav'n descend.] Heaven and Earth is the Jewish phrase to express our world; and the *new Heav'n and Earth* must certainly be the same with that mention'd just before,

Then *Heav'n and Earth* renew'd shall be made pure

To sanctity that shall receive no stain:

And they *shall to the ages rise*, to the Millen-

nium, to the aurea sæcula, as they are call'd, or to *ages of endless date*, as he elsewhere expresses it, XII. 549.

New Heav'ns, new Earth, *ages of endless date*,

Founded in righteousness, and peace, and love.

Shall rise, for sometimes he speaks of them as *rais'd from the conflagrant mass*, XII. 547. And *springing from the ashes*, III. 334. *Or down from Heav'n descend*, for St. John describes *the holy city, the new Jerusalem*, Rev. XXI. 2. as *coming down from God out of Heaven*.

650. — *gave them several charge,*] Under this head of celestial persons we must likewise take notice of the command which the Angels receiv'd, to produce the several changes in nature, and fully the beauty of the creation. Accordingly they are represented as infecting the stars and planets with malignant influences, weakning the light of the sun, bringing down the winter into the milder regions of nature, planting winds and storms in several quarters of the sky, storing the clouds with thunder, and in short perverting the whole frame of the universe to the condition of its criminal inhabitants.

His mighty Angels gave them several charge,
 As sorted best with present things. The sun
 Had first his precept so to move, so shine,
 As might affect the earth with cold and heat
 Scarce tolerable, and from the north to call
 Decrepit winter, from the south to bring
 Solstitial summer's heat. To the blanc moon

650

655

Her

bitants. As this is a noble incident in the poem, the following lines, in which we see the Angels heaving up the earth, and placing it in a different posture to the sun from what it had before the fall of Man, is conceiv'd with that sublime imagination which was so peculiar to this great author.

Some say he bid his Angels turn ascanse, &c.
Addison.

655. *Decrepit winter,*] Alluding perhaps to Spenser's description of winter under the figure of a decrepit old man, Faery Queen, B. 7. Cant. 7. St. 31.

In his right hand a tipped staff he held,
 With which his feeble steps he stayed still :
 For he was faint with cold, and weak with
 eld,
 That scarce his loosed limbs he able was to
 weld. *Thyer.*

The expression of *decrepit winter* occurs in Beaumont and Fletcher. A Wife for a Month. Act IV.

Decrepit winter hang upon my shoulders.

655. — from the south to bring
Solstitial summer's heat.] Have a care (says

Dr. Bentley) of going too far *south* to bring *summer's heat*, the regions near the southern pole being as cold as those near the northern : he therefore reads

— from the *torrid zone*
 Solstitial summer's heat.

But the word *Solstitial* seems sufficiently to determine, from how far south Milton meant that this *summer's heat* was brought, viz. so far from the south as the sun is, when he is in the summer's *solstice*, or about 23 degrees and a half southward. *Pearce.*

The ancient poets represent the south as the region of heat. Statius. Thebaid. I. 160.

— aut Boreâ gelidas, madidive tepentes
 Igne noti.

Lucan I. 54. very extravagantly,

Nec polus averfi calidus qua vergitur austri.
Fortin.

656. *To the blanc moon &c.*] Of the French *blanc*, white, as Virgil calls her *candida luna*, Æn. VII. 8. and the Italian poets frequently *bianca luna*. And what is said here of the moon, and of the stars, *Which of them rising with the sun, or falling, should prove tempestuous,*
 was

Her office they prescrib'd, to th' other five
 Their planetary motions and aspects
 In sextile, square, and trine, and opposit
 Of noxious efficacy, and when to join 660
 In synod unbenign; and taught the fix'd
 Their influence malignant when to shower,
 Which of them rising with the sun, or falling,
 Should prove tempestuous: To the winds they set
 Their

was written probably not without an eye to Virgil Georg. I. 335.

Hoc metuens cœli menses et sidera serva,
 Frigida Saturni sese quo stella receptet,
 Quos ignis cœli Cyllenius erret in orbes. —
 Ipse pater statuit quid menstrua luna mone-
 neret,
 Quo signo caderent austru.

In fear of this observe the starry signs,
 Where Satan houses, and where Hermes
 joins. —

The Sov'reign of the Heav'ns has set on
 high

The moon, to mark the changes of the sky,
 When southern blasts should cease.

Dryden.

659. *In sextile, square, and trine, and opposit*]
 If a planet, in one part of the zodiac, be
 distant from another by a *sixth* part of twelve,
 that is by two signs, their *aspect* is called *sex-*
tile; if by a *fourth*, *square*; by a *third*, *trine*;
 and if by one half, *opposit*, which last is said
 to be of *noxious efficacy*, because the planets so
 oppos'd are thought to strive, debilitate, and

overcome one another; deemed of evil conse-
 quence to those born under or subject to the
 influence of the distressed star. *Hume.*

If an unnecessary ostentation of learning be,
 as Mr. Addison observes, one of our author's
 faults, it certainly must be an aggravation of
 it, where he not only introduces, but counte-
 nances such enthusiastic unphilosophical no-
 tions as this jargon of the astrologers is made
 up of. *Thyer.*

664. — *To the winds they set &c.*] Thus
 the first editions, and I think all others before
 Dr. Bentley's appear'd: and they give the true
 reading, whereas he would read,

— To the winds they gave

Their *orders*, when with bluster to confound
 Sea, air, and shore: To thunder when to
 roll

With terror through the *wide* aerial hall.

Let us hear his reasons for altering the text.
 The *winds* (says he) as distinguish'd from one
 another, had their *corners* and quarters set be-
 fore the fall: but this assertion is directly con-
 trary to what Milton tells us in ver. 695, &c.

He

Their corners, when with bluster to confound 665

Sea, air, and shore, the thunder when to roll

With terror through the dark aerial hall.

Some say he bid his Angels turn ascanse

The poles of earth twice ten degrees and more

From the sun's axle; they with labor push'd 670

Oblique the centric globe: Some say the sun

Was bid turn reins from th' equinoctial road

Like

He asks what is meant by *their corners*, when *with bluster to confound*? But the sentence is to be thus supply'd, *set their corners*, and taught them *when with bluster &c.*: and the same ellipsis we have in ver. 660. Or if this should not be approv'd of, I had much rather read (as the Doctor proposes) *set their corners*, whence *with bluster to confound* — *the thunder* whence *to roll*. It may be wonder'd at, how the Doctor came in the next verse to change *the thunder when to roll*, into, *To thunder, when to roll*; since *roll* is plainly an active verb here, and *thunder* is the accusative case after it. As little reason has he to change *dark* in the last verse into *wide*; for since he allows that the *aereal ball* or sky is *darken'd* by the clouds that attend and cause *thunder*, the sky may as well be said in poetry to be then *dark*, as *darken'd*. Pearce.

668. *Some say he bid his Angels &c.*] It was *eternal spring* (IV. 268.) before the fall; and he is now accounting for the change of seasons after the fall, and mentions the two famous hypotheses. *Some say* it was occasion'd by altering the position of the earth, by turning

the poles of the earth above 20 degrees aside from the sun's orb, *he bid his Angels turn ascanse the poles of earth twice ten degrees and more from the sun's axle*; and the poles of the earth are about 23 degrees and a half distant from those of the ecliptic; *they with labor push'd oblique the centric globe*, it was erect before, but is *oblique* now; the *obliquity* of a sphere is the proper astronomical term, when the pole is raised any number of degrees less than 90; *the centric globe* fix'd on its center and therefore moved *with labor* and difficulty, or rather *centric* as being the center of the world, according to the Ptolemaic system, which our author usually follows. *Some say* again this change was occasion'd by altering the course of the sun, *the sun was bid turn reins from the equinoctial road* in which he had moved before, *like distant breadth* in both hemispheres, *to Taurus with the seven Atlantic Sisters*, the constellation Taurus with the seven stars in his neck, the Pleiades daughters of Atlas, *and the Spartan twins*, the sign Gemini, Castor and Pollux, twin-brothers, and sons of Tyndarus king of Sparta, *up to the Tropic Crab*, the tropic

Like distant breadth to Taurus with the seven
 Atlantic Sisters, and the Spartan Twins
 Up to the Tropic Crab; thence down amain 675
 By Leo and the Virgin and the Scales,
 As deep as Capricorn, to bring in change
 Of seasons to each clime; else had the spring
 Perpetual smil'd on earth with vernant flowers,
 Equal in days and nights, except to those 680
 Beyond the polar circles; to them day
 Had unbenighted shone, while the low sun
 To recompense his distance, in their sight

Had

tropic of Cancer, the sun's farthest stage northwards; *thence down amain*, Dr. Bentley reads *as much*, as much on one side of the equator as the other, but if any alteration were necessary it is easier to read *thence down again*, by *Leo and the Virgin*, the sign Virgo, and the *Scales*, the constellation Libra, *as deep as Capricorn*, the tropic of Capricorn which is the sun's farthest progress southwards. This motion of the sun in the ecliptic occasions the variety of seasons, *else had the spring perpetual smil'd on earth with vernant flowers*, if the sun had continued to move in the equator. It is likewise Dr. Burnet's assertion, that the primitive earth enjoy'd a perpetual spring, and for the same reason of the sun's moving in the equator. But though this notion of a perpetual spring may be very pleasing in poetry, yet

it is very false in philosophy; and this position of the earth so far from being the best is one of the worst it could have, as Dr. Keill hath prov'd excellently well in the fourth chapter of his *Examination of Dr. Burnet's Theory of the Earth*.

673. ——— *to Taurus*] Dr. Bentley reads *through Taurus*, through it and Gemini, up to Cancer. And Mr. Pope approves this emendation, and it seems probable, *through Taurus* and *By Leo* afterwards answering to each other.

686. ——— *Estotiland*,] A great tract of land in the north of America, towards the Arctic Circle and Hudson's Bay; as *Magellan* is a country in south America, which together with its straits took their name of Ferdinandus Magellanus a Portuguese, who in the year 1520 first discover'd them. *Hume*.

687. — *At*

Had rounded still th' horizon, and not known
 Or east or west, which had forbid the snow 685
 From cold Estotiland, and south as far
 Beneath Magellan. At that tasted fruit
 The sun, as from Thyéstean banquet, turn'd
 His course intended; else how had the world
 Inhabited, though sinless, more than now, 690
 Avoided pinching cold and scorching heat?
 These changes in the Heav'ns, though flow, produc'd
 Like change on sea and land, sidental blast,
 Vapor, and mist, and exhalation hot,

Corrupt

687. ——— *At that tasted fruit*

The sun, as from Thyéstean banquet, turn'd
 &c.] Dr. Bentley says that *Thyéstean* for
Théstéan is intolerable: but I have shown that
 Milton used *Ægean* for *Ægéan*, in my note
 on I. 745. and so our poet in his *Samson*
Agonistes, ver. 133. uses *Chalybean* for *Cha-*
lybéan. Instances of such a poetical liberty
 may be found in the best ancient poets as
 well as in the modern ones.

Pearce.

Thyestes and Atreus brethren hated each
 other outrageously; the first in spite lay with
 the wife of Atreus, but he having gotten his
 brother's children in his power pretended a
 desire of reconciliation, and invited him to a
 banquet. Thyestes, that he might see his

VOL. II.

children, dissembling his augmented malice,
 came; the feast being over, his brother let
 him know he had been entertain'd with the
 flesh of his sons, and their blood mix'd with
 the wine, and show'd him the sad proof of
 what he had told him, their heads and hands
 which he had reserved for that purpose. At
 this the sun is said to have turn'd away, as
 Milton here says he did when the more dreadful
 banquet was made on the fruit of the forbidden
 tree.

Richardson.

We may farther observe that it is called the
Thyestean banquet, though made not by him,
 but only for him: and Euripides in like man-
 ner calls it *δειπνὸν Θυέστης*. Orest. 1010. and
 Horace *cæna Thyestæ*. De Art. Poet. 91. and
 Mr. Pope would read here *Thyestes*.

N n

696. Of

Corrupt and pestilent: Now from the north 695
 Of Norumbega, and the Samoed shore,
 Bursting their brazen dungeon, arm'd with ice
 And snow and hail and stormy gust and flaw,
 Boreas and Cæcias and Argestes loud
 And Thrafcias rend the woods and seas upturn; 700
 With adverse blast upturns them from the south
 Notus and Afer black with thundrous clouds
 From Serraliona; thwart of these as fierce

Forth

696. *Of Norumbega, and the Samoed shore,*] *Norumbega* a province of the northern America. *Samoieda*, a province in the north-east of Muscovy, upon the frozen sea. *Hume*.

697. ——— *arm'd with ice &c*] So Claudian de Rapt. Prof. I. 69.

——— *ceu turbine rauco*

Cum gravis armatur Boreas, glacieque nivali &c. *Richardson*.

698. — *and stormy gust and flaw,*] *Gust* and *flaw* seem to be words much of the same import, only *flaw* is the stronger, derived (as Junius says) from the Greek *φλαω* to break. Shakespear uses both words in his *Venus and Adonis*,

Like a red morn that ever yet betoken'd
Gust and foul *flaws* to herdsmen and to herds.

699. *Boreas*] The north wind. *Cæcias* the north-west. *Argestes* the north-east. *Thrafcias* blowing from Thrace northward of Greece. *Notus* the south wind. *Afer* or *Africus*, the south-west from Africa;

Notusque ruunt creberque procellis Africus.
Virg. Æn. I. 85.

From Serraliona or Lion Mountains; a range of mountains so call'd because of the perpetual storms there roaring like a lion. These are to the south-west of Africa, within a few leagues of Cape Verd, the western point. *Eurus* and *Zephyr* the east and west, call'd also *Levant* and *Ponent* winds (rising and setting) the one blowing from whence the sun rises, the other whence it sets. *Sirocco* ventus Syrus, the south-east; and *Libeccio* ventus Lybicus, the south-west: Italian terms used by seamen of the Mediterranean. *Hume and Richardson*.

In this account of the winds is a needless ostentation of learning, and a strange mixture of ancient and modern, Latin and Italian names together. These are the foibles and weak parts of our author, and of these it may too truly be said,

Such labor'd nothings, in so strange a stile,
 Amaze th' unlearn'd, and make the learned smile.

Forth rush the Levant and the Ponent winds
 Eurus and Zephyr with their lateral noise, 705
 Sirocco, and Libeccio. Thus began
 Outrage from lifeless things; but Discord first
 Daughter of Sin, among th'irrational,
 Death introduc'd through fierce antipathy: 709
 Beast now with beast 'gan war, and fowl with fowl,
 And fish with fish; to graze the herb all leaving,
 Devour'd each other; nor stood much in awe

Of

711. — *to graze the herb all leaving, &c.*]
 The word *all* here makes strange sense of this
 passage, since according to common construc-
 tion it implies that beasts, fowl, and fish, all
 graz'd before the fall, and immediately after
 it began all to prey upon each other, neither
 of which could possibly be Milton's meaning.
 How to restore the true reading I don't pre-
 tend to determin, but the following lines seem
 to confine the devouring to the beasts, and
 might not therefore the word *those* be substi-
 tuted in the place of *all*? *Tbyer.*
 Whether Milton's notion was right or not is
 another question, but certainly it was his no-
 tion that *beast*, *fowl*, and *fish* grazed the herb
 before the fall. Of the *beasts* there can be no
 doubt; and the *fowl* have the green herb given
 them for meat as well as the beasts. Gen. I. 30.
*And to every beast of the earth, and to every
 fowl of the air I have given every green herb for
 meat.* And the goose particularly is by the
 poet who has best imitated Milton called *close-*
grazer. Philips's Cyder. B. 1.

— On the barren heath

The shepherd tends his flock, that daily crop
 Their verdant dinner from the mossy turf
 Sufficient; after them the cackling goose,
 Close-grazer, finds wherewith to ease her
 want.

The greatest difficulty is with regard to the
fish, but of these Milton says expressly VII.
 404. that they

Graze the sea weed their pasture —

And therefore according to this notion it may
 be said of fowl and fish as well as beasts,

— to graze the herb all leaving,

Devour'd each other —

But *all* here is not all and every one in parti-
 cular, but only all in general. Fowl prey up-
 on fowl, and fish upon fish, as much as beast
 upon beast. Beast, fowl, and fish, all the
 three kinds, tho' not all of the three kinds,
 devour each other.

712. — *nor stood much in awe*

Of Man, but fled him,] Dr. Bentley
 reads *but shunn'd him*: because (he says) if
 they fled him, it was a sign of *fear*, of more
 than

Of Man, but fled him, or with count'nance grim
 Glar'd on him passing. These were from without
 The growing miseries, which Adam saw 715
 Already' in part, though hid in gloomiest shade,
 To sorrow' abandon'd, but worse felt within,
 And in a troubled sea of passion tost,
 Thus to disburden sought with sad complaint.

O miserable of happy! is this the end 720
 Of this new glorious world, and me so late
 The glory of that glory, who now become
 Accurs'd

than awe. True, and for that very reason *fled* is right here, because nothing more shows our not standing much in awe of a Man than our fearing him. *Awe* is a respect or reverence paid to one whom we love, and love excludes fear. *Pearce.*

714. — *These were from without &c.*] The transition to Adam here is very easy and natural, and cannot fail of pleasing the reader. We have seen great alterations produced in nature, and it is now time to see how Adam is affected with them, and whether the disorders *within* are not even worse than those *without*.

718. *And in a troubled sea of passion tost, Thus to disburden sought with sad complaint.*] A metaphor taken from a ship in a tempest, unlading, *disburd'ning* to preserve itself from sinking by its weight. *Richardson.*
The wicked are like the troubled sea, Is. LVII. 20. *Greenwood.*

720. *O miserable of happy! &c.*] The parts of Adam and Eve, or the human persons come next under our consideration. Milton's art is no where more shown than in his conducting the parts of these our first parents. The representation he gives of them, without falsifying the story, is wonderfully contriv'd to influence the reader with pity and compassion towards them. Though Adam involves the whole species in misery, his crime proceeds from a weakness which every man is inclin'd to pardon and commiserate, as it seems rather the frailty of human nature, than of the person who offended. Every one is apt to excuse a fault which he himself might have fallen into. It was the excess of love for Eve, that ruin'd Adam and his posterity. I need not add, that the author is justify'd in this particular by many of the fathers, and the most orthodox writers. Milton has by this means filled a great part of his poem with that kind of

Accurs'd of blest, hide me from the face
 Of God, whom to behold was then my highth
 Of happiness! yet well, if here would end 725
 The misery; I deserv'd it, and would bear
 My own deservings; but this will not serve;
 All that I eat or drink, or shall beget,
 Is propagated curse. O voice once heard
 Delightfully, *Increase and multiply,* 730
 Now death to hear! for what can I increase
 Or multiply, but curses on my head?

Who

of writing which the French critics call the *tender*, and which is in a particular manner engaging to all sorts of readers. Adam and Eve, in the book we are now considering, are likewise drawn with such sentiments, as do not only interest the reader in their afflictions, but raise in him the most melting passions of humanity and commiseration. When Adam sees the several changes in nature produced about him, he appears in a disorder of mind suitable to one who had forfeited both his innocence and his happiness; he is filled with horror, remorse, despair; in the anguish of his heart he expostulates with his Creator for having given him an unask'd existence.

Did I request thee, Maker, from my clay
 To mold me Man? &c.

He immediately after recovers from his presumption, owns his doom to be just, and begs

that the death which is threaten'd him may be inflicted on him,

— why delays

His hand to execute what his decree
 Fix'd on this day? &c.

This whole speech is full of the like emotion, and varied with all those sentiments which we may suppose natural to a mind so broken and disturb'd. I must not omit that generous concern which our first father shows in it for his posterity, and which is so proper to affect the reader. Who can afterwards behold the father of mankind extended upon the earth, uttering his midnight complaints, bewailing his existence, and wishing for death, without sympathizing with him in his distress? *Addison.*

728. *All that I eat or drink, or shall beget, Is propagated curse.*] Meat and drink propagate it by prolonging life, and children by carrying it on to posterity.

740. On

Who of all ages to succeed, but feeling
 The evil on him brought by me, will curse
 My head? Ill fare our ancestor impure, 735
 For this we may thank Adam; but his thanks
 Shall be the execration; so besides
 Mine own that bide upon me, all from me
 Shall with a fierce reflux on me redound,
 On me as on their natural center light 740
 Heavy, though in their place. O fleeting joys
 Of Paradise, dear bought with lasting woes!
 Did I request thee, Maker, from my clay
 To mold me Man, did I solicit thee
 From darkness to promote me, or here place 745
 In this delicious garden? as my will
 Concurr'd not to my being, it were but right

And

740. *On me as on their natural center light
 Heavy, though in their place,*] Dr. Bentley
 has really made some very just objections to
 several lines here together. He finds fault
 with Adam's not keeping up a due decorum,
 and in that heavy seriousness and anxiety leav-
 ing his true topics, and catching at trifles,
 quirks, jingles, and other such prettinesses.
 He censures him, as Mr. Addison had done
 before, for using such low phrases, as *For this*

we may thank Adam; and then for soaring so
 high inter nubes et inania; *refluxes and natural
 centers; heavy, though in their place.* Adam,
 it seems, was already a Peripatetic in his no-
 tions: he supposes here, that elementary bo-
 dies do not gravitate in their natural places;
 not air in air, not water in water: from which
 he fetches a pretty lamentation, That contrary
 to the course of nature, his afflictions will
weigh heavy on him, though they be in their
 proper

And equal to reduce me to my dust,
 Desirous to resign and render back
 All I receiv'd, unable to perform 750
 Thy terms too hard, by which I was to hold
 The good I fought not. To the loss of that,
 Sufficient penalty, why hast thou added
 The sense of endless woes? inexplicable
 Thy justice seems; yet to say truth, too late 755
 I thus contest; then should have been refus'd
 Those terms whatever, when they were propos'd:
 Thou didst accept them; wilt thou' enjoy the good,
 Then cavil the conditions? and though God
 Made thee without thy leave, what if thy son 760
 Prove disobedient, and reprov'd, retort,
 Wherefore didst thou beget me? I fought it not:
 Wouldst

proper place. Is not he sorely afflicted (says the Doctor) that talks at this rate? And yet the worst of it is, this notion is false, and long since exploded by the modern philosophy: water weighs in water, as much as it does out of it. And therefore the Doctor is for lopping off with a bold hand ten lines together: and we heartily wish indeed that no such passages had been admitted into any part of the poem, and especially into so fine a speech as

this before us, and all that we can say for them is,

Aliquando bonus dormitat Homerus.

758. *Thou didst &c.*] The change of persons, sometimes speaking of himself in the first and sometimes to himself in the second, is very remarkable in this speech, as well as the change of passions. And in like manner he speaks sometimes of God and sometimes to God.

773. *Fix'd*

Wouldst thou admit for his contempt of thee
 That proud excuse? yet him not thy election,
 But natural necessity begot. 765
 God made thee' of choice his own, and of his own
 To serve him; thy reward was of his grace,
 Thy punishment then justly' is at his will.
 Be' it so, for I submit; his doom is fair,
 That dust I am, and shall to dust return: 770
 O welcome hour whenever! why delays
 His hand to execute what his decree
 Fix'd on this day? why do I overlive,
 Why am I mock'd with death, and lengthen'd out
 To deathless pain? how gladly would I meet 775
 Mortality my sentence, and be earth
 Insensible, how glad would lay me down

As

773. *Fix'd on this day?*] For God had said *In the day that thou eatest thereof thou shalt surely die*, Gen. II. 17. But it may be question'd whether it was now *this day*; for the night of this day is mention'd before in ver. 342. and the *sun's rising* is taken notice of in ver. 329: but Milton is not always very exact in marking the time; he neglects those little things for greater beauties.

783. — *lest all I cannot die,*] A like expression in Horace. Od. III. XXX. 6.

Non omnis moriar.

784. — *that pure breath of life, the spirit of Man*

Which God inspir'd,] For the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, Gen. II. 7. And a Heathen poet calls it *divinæ particulam auræ*: Hor. Sat. II. II. 79.

As in my mother's lap? there I should rest
 And sleep secure; his dreadful voice no more
 Would thunder in my ears, no fear of worse 780
 To me and to my offspring would torment me
 With cruel expectation. Yet one doubt
 Pursues me still, lest all I cannot die,
 Lest that pure breath of life, the spirit of Man
 Which God inspir'd, cannot together perish 785
 With this corporeal clod; then in the grave,
 Or in some other dismal place, who knows
 But I shall die a living death? O thought
 Horrid, if true! yet why? it was but breath
 Of life that sinn'd; what dies but what had life 790
 And sin? the body properly hath neither.
 All of me then shall die: let this appease

The

II. 79. and a most memorable passage it is, and deserves to be quoted at length.

—— Corpus onustum

Hesternis vitiis animum quoque prægravat
unà,

Atque affigit humo divinæ particulam auræ.

789. —— it was but breath

Of life that sinn'd;] Adam is here endeavoring
to prove to himself that the *breath of life* (the

VOL. II.

spirit of Man which God inspir'd into him ver. 784.) was to die with his body; and his argument here and in what follows runs thus. Nothing *but* breath of life sinn'd; nothing, but what had life and sin, dies; the body properly has neither of these, and therefore he concludes that the breath of life (or spirit of man within him) was to die; and that *all* of him was to die, because the body he knew was mortal. Pearce.

O o

800. Impossible

The doubt, since human reach no further knows.
 For though the Lord of all be infinite,
 Is his wrath also? be it, Man is not so, 795
 But mortal doom'd. How can he exercise
 Wrath without end on Man whom death must end?
 Can he make deathless death? that were to make
 Strange contradiction, which to God himself
 Impossible is held, as argument 800
 Of weakness, not of pow'r. Will he draw out,
 For anger's sake, finite to infinite
 In punish'd Man, to satisfy his rigor
 Satisfy'd

800. *Impossible is held, as argument
 Of weakness, not of pow'r.*] This is the doc-
 trine of the Schoolmen: but as it is here spoken
 in the person of Adam, we must suppose that
 it was *held* likewise by the Angels, of whom
 he might have learned it in discourse.

804. ——— *that were to extend
 His sentence beyond dust and nature's law,*] Dr. Bentley proposes to read — *beyond just and
 nature's law*; but *dust* is the true reading. Part
 of the sentence pronounced upon Adam, X.
 208. was this.

For dust thou art, and shalt to dust return.
 Hence Adam here argues, that for God to
 punish him after death would be to *extend*
the sentence beyond dust, beyond what he thought

imply'd in the words, *thou shalt to dust return*.
 See also ver. 748, 1085. where Adam speaks
 of being reduc'd to dust, as the final end of
 him. *Pearce.*

806. *By which all causes else &c.*] All other
 agents act in proportion to the *reception* or ca-
 pacity of the subject matter, and not to the
 utmost extent of their own power. An allu-
 sion to another axiom of the schools: *Omne*
efficiens agit secundum vires recipientis, non
suas. But this is not so bad as what Mr. Pope
 has objected to our author,

Milton's strong pinion now not Heav'n can
 bound,
 Now serpent-like, in prose he sweeps the
 ground;

In

Satisfy'd never? that were to extend
 His sentence beyond dust and nature's law, 805
 By which all causes else according still
 To the reception of their matter act,
 Not to th' extent of their own sphere. But say
 That death be not one stroke, as I suppos'd,
 Bereaving sense, but endless misery 810
 From this day onward, which I feel begun
 Both in me, and without me, and so last
 To perpetuity; Ay me, that fear
 Comes thund'ring back with dreadful revolution
 On

In quibbles Angel and Arch-Angel join,
 And God the Father turns a School-divine.

But it should be consider'd that this sort of divinity was much more in fashion in Milton's days; and no wonder that he was a little ostentatious of showing his reading in this, as well as in all other branches of learning. And for his creeping in prose, which Mr. Dryden has likewise objected to our author in the preface to his Juvenal, we are satisfied that he is thought to do so the more only because of his writing in blank verse: And if those two poets themselves (excellent as they are) were stript and divested of their rime, it would appear in several places of their works, that they have little else to support them.

813. — Ay me, that fear &c.] This is

somewhat like the famous soliloquy of Hamlet, Act III.

Ay, there's the rub &c.

— that fear

*Comes thund'ring back with dreadful revolution
 On my defenseless head;* The thought is fine as it is natural. The sinner may invent never so many arguments in favor of the annihilation and utter extinction of the soul; but after all his subterfuges and evasions, the fear of a future state and the dread of everlasting punishment will still pursue him: he may put it off for a time, but it will return *with dreadful revolution*; and let him affect what serenity and gaiety he pleases, will notwithstanding in the midst of it all *come thund'ring back on his defenseless head.*

O o 2

815. — both

On my defenseless head; both Death and I 815
 Am found eternal, and incorporate both,
 Nor I on my part single, in me all
 Posterity stands curs'd: Fair patrimony
 That I must leave ye, Sons; O were I able
 To waste it all myself, and leave ye none! 820
 So disinherited how would ye bless
 Me now your curse! Ah, why should all mankind
 For one man's fault thus guiltless be condemn'd,
 If guiltless? But from me what can proceed,
 But all corrupt, both mind and will deprav'd, 825
 Not to do only, but to will the same
 With me? how can they then acquitted stand
 In sight of God? Him after all disputes
 Forc'd I absolve: all my evasions vain,

And

815. — *both Death and I*
Am found eternal,] This must be the printer's
 blunder, though all editions patronize it. All
 languages agree, that when singular and plural
 are so join'd, the latter must govern. He gave
 it therefore,

— both Death and I
Are found eternal. Bentley.

816. — *and incorporate both,*] Lodged

both together in one mortal body, as St. Paul
 says, Rom. VII. 24. *Oh wretched man that I*
am, who shall deliver me from the body of this
death? Hume.

817. *Nor I on my part single, in me all*
Posterity stands curs'd:] And this curse was
 the *patrimony* which he was to leave his
 sons. The author had in view 2 Esdr. VII.
 48. *O thou Adam what hast thou done? for*
though it was thou that sinned, thou art not
fallen.

And reasonings, though through mazes, lead me still
 But to my own conviction: first and last 831
 On me, me only, as the source and spring
 Of all corruption, all the blame lights due;
 So might the wrath. Fond wish! couldst thou support
 That burden heavier than the earth to bear, 835
 Than all the world much heavier, though divided
 With that bad Woman? Thus what thou desir'st
 And what thou fear'st, alike destroys all hope
 Of refuge, and concludes thee miserable
 Beyond all past example and future, 840
 To Satan only like both crime and doom.
 O Conscience, into what abyss of fears
 And horrors hast thou driv'n me; out of which
 I find no way, from deep to deeper plung'd!

Thus

fallen alone, but we all that come of thee.

825. *But all corrupt,*] For as Job says XIV. 4. *Who can bring a clean thing out of an unclean?*

834. *So might the wrath.*] *So* is used in the sense of wishing, as in III. 34.

So were I equal'd with them in renown.

835. — *heavier than the earth to bear,*

Than all the world much heavier,] We quote

this only that the reader may observe the beautiful turn of the words, *heavier* the first in one line and the last in the other: and that *much* is well thrown in, and raises the sense greatly; the *burden* is not only *heavier than the earth to bear*, it is *heavier than all the world*, nay it is *much heavier*.

840. *Beyond all past example and future,*] As Adam is here speaking in great agonies of mind, he aggravates his own misery, and concludes

Thus Adam to himself lamented loud 845
 Through the still night, not now, as ere Man fell,
 Wholesome and cool, and mild, but with black air
 Accompanied, with damps and dreadful gloom,
 Which to his evil conscience represented
 All things with double terror: on the ground 850
 Outstretch'd he lay, on the cold ground, and oft
 Curs'd his creation, death as oft accus'd
 Of tardy execution, since denounc'd
 The day of his offense. Why comes not death,
 Said

cludes it to be greater and worse than that of the fallen Angels or all future men, as having in himself alone the source of misery for all his posterity, whereas both Angels and Men had only their own to bear. Satan was only like him, as being the ring-leader, and this added very much to his remorse as we read in I. 605. The accent upon the word *future* is indeed very uncommon, but it is the Latin accent, and there is a like instance in Fairfax's Tasso, Cant. 17. St. 88.

But not by art or skill, of things future
 Can the plain troth revealed be and told.

There is no occasion then to read, as some have propos'd,

Beyond all past example', and future too,
 or as others,

Beyond all past example, and *all* future.

846. *Through the still night,*] We can hardly

suppose this to be the night immediately after the fall; for *that night* Satan overheard Adam and Eve discoursing together, ver. 341.

— return'd

By night, and list'ning where the hapless pair

Sat in their sad discourse, and various plaint,

Thence gather'd his own doom;

and the next morning, *while the sun in Aries rose*, ver. 329. he met Sin and Death in their way to earth; they discourse together, and it was after Sin and Death were arriv'd in Paradise, that the Almighty made that speech from ver. 616. to ver. 641. and after that the Angels are order'd to make the changes in nature: so that this, we conceive, must be some other night than that immediately after the fall.

854. — *Why comes not death* —

But

Said he, with one thrice acceptable stroke 855
 To end me? shall truth fail to keep her word,
 Justice divine not hasten to be just?
 But death comes not at call, justice divine
 Mends not her slowest pace for prayr's or cries.
 O woods, O fountains, hillocks, dales and bowers, 860
 With other echo late I taught your shades
 To answer, and resound far other song.
 Whom thus afflicted when sad Eve beheld,
 Desolate where she sat, approaching nigh,

Soft

But death comes not at call,] Sophocles' Philoctetes, 793.

Ω θανατε, θανατε, πως αει καλεμεν
 Ουτω κατ' ημαρ, ου δυνη μολεν ποτε;

859. — *her slowest pace*] *Pede pœna claudo.* Hor. Od. III. II. 32. The most beautiful passages commonly want the fewest notes: and for the beauties of this passage, we are sure, the reader must not only perceive them, but must really feel them, if he has any feeling at all. Nothing in all the ancient tragedies is more moving and pathetic.

860. *O woods, O fountains, hillocks, dales and bowers,*

With other echo late I taught your shades To answer, and resound far other song.] Alluding to this part of Adam's morning hymn, V. 202.

Witness if I be silent, morn or even,
 To hill, or valley, fountain or fresh shade

Made vocal by my song, and taught his praise. *Thyer.*

863. *Whom thus afflicted when sad Eve beheld, &c.*] The part of Eve in this book is no less passionate and apt to sway the reader in her favor. She is represented with great tenderness as approaching Adam, but is spurn'd from him with a spirit of upbraiding and indignation, conformable to the nature of Man, whose passions had now gained the dominion over him. The following passage, wherein she is described as renewing her addresses to him, with the whole speech that follows it, have something in them exquisitely moving and pathetic:

He added not, and from her turn'd; but
 Eve &c.

Adam's reconciliation to her is work'd up in the same spirit of tenderness. Eve afterwards proposes to her husband, in the blindness of her

Soft words to his fierce passion she assay'd: 865
But her with stern regard he thus repell'd.

Out of my sight, thou Serpent; that name best
Befits thee with him leagu'd, thyself as false
And hateful; nothing wants, but that thy shape,
Like his, and color serpentine may show 870
Thy inward fraud, to warn all creatures from thee
Henceforth; lest that too heav'nly form, pretended
To hellish falshood, snare them. But for thee
I had persisted happy, had not thy pride
And wand'ring vanity, when least was safe, 875
Rejected my forewarning, and disdain'd
Not to be trusted, longing to be seen

Though

her despair, that to prevent their guilt from descending upon posterity they should resolve to live childless; or if that could not be done, they should seek their own deaths by violent methods. As those sentiments naturally engage the reader to regard the mother of mankind with more than ordinary commiseration, they likewise contain a very fine moral. The resolution of dying to end our miseries, does not show such a degree of magnanimity as a resolution to bear them, and submit to the dispensations of Providence. Our author has therefore, with great delicacy, represented Eve as entertaining this thought, and Adam as disapproving it. *Addison.*

872. — *lest that too heav'nly form, pretended To hellish falshood, snare them.*] Dr. Bentley chooses rather *obtended*: but in English the word *obtended* is at least as unusual, as the sense here of *pretended* is. *Pretended* to signifies here, as in the Latin tongue, *held* or *plac'd before*: so we have in Virgil's Georg. I. 270. *segeti pretendere sepem*; and in Æn. VI. 60. *pretentaque Syrtibus arva*. So Pliny in his Epistles, Lib. I. Ep. 16. says, *nec desidiæ nostræ pretendamus alienam*. *Pearce.*

Pretended to, held before. So Milton himself explains this phrase, p. 809. Tol. Edit. — but ecclesiastical is ever *pretended* to political. Thus Quintil. Pref. to L. I. *Vultum et tristitiam*

Though by the Dev'il himself, him overweening
 To over-reach, but with the serpent meeting
 Fool'd and beguil'd, by him thou, I by thee, 880
 To trust thee from my side, imagin'd wise,
 Constant, mature, proof against all assaults,
 And understood not all was but a show
 Rather than solid virtue, all but a rib
 Crooked by nature, bent, as now appears, 885
 More to the part sinister, from me drawn,
 Well if thrown out, as supernumerary
 To my just number found. O why did God,
 Creator wise, that peopled highest Heaven
 With Spirits masculine, create at last 890
 This

tristitiam et dissentientem a cæteris habitum pessimis moribus *prætendebant*, speaking of the false philosophers. *Richardson.*

883. *And understood not*] The construction is *I was fool'd and beguil'd by thee, and understood not &c.*

888. *To my just number found.*] The *just number* of ribs in a man is twenty-four, twelve on each side, though sometimes there have been found those who have had thirteen as Galen says, and very rarely some who have had but eleven, as Tho. Bartholinus, a famous physician, observed, in a lusty strong man whom he dissected in the year 1657, who had but eleven on one side, and a small

VOL. II.

appearance of a twelfth on the other. *Histor. Anatom. & Medic. Centur. 5. c. 1.* But some writers have been of opinion that Adam had thirteen ribs on the left side, and that out of the thirteenth rib God formed Eve: and it is to this opinion that Milton here alludes, and makes Adam say, It was *well* if this rib was *thrown out, as supernumerary to his just number.*

888. — *O why did God, &c.*] This thought was originally of Euripides, who makes Hippolytus in like manner expostulate with Jupiter for not creating man without women. See *Hippol. 616.*

This novelty on earth, this fair defect
 Of nature, and not fill the world at once
 With Men as Angels without feminine,
 Or find some other way to generate
 Mankind? this mischief had not then befall'n, 895
 And more that shall befall, innumerable
 Disturbances on earth through female snares,
 And strait conjunction with this sex: for either
 He never shall find out fit mate, but such
 As some misfortune brings him, or mistake; 900
 Or whom he wishes most shall seldom gain
 Through her perverseness, but shall see her gain'd
 By

Ω Ζευ, τι δ'η κιβδηλον ανθρωποις κακον,
 Γυναικας, εις φως ηλεις κατακισας;
 Ει γαρ βροτειον ηβελες σπειραι γενῶ,
 Ουκ εκ γυναικων χριω παραχυσθαι τοδε. &c.

And Jason is made to talk in the same strain
in the Medea, 573.

— χριω γαρ αλλοθεν ποθεν βροτης
 Παιδας τεκνυσθαι, δηλυ δ' εκ ειναι γενῶ,
 Ουτω δ' αν εκ ην εδεν ανθρωποις κακον.

And such sentiments as these, we suppose,
procur'd Euripides the name of the Woman-
hater. Ariosto however hath ventur'd upon
the same in Rodomont's invective against wo-
men. Orlando Furioso, Cant. 27. St. 120.

Perche fatto non ha l'alma Natura
 Che senza te potesse nascer l'huomo,
 Come s' inesta per umana cura
 L'un sopra l'altro il pero, il sorbo, e'l
 pomo?

Why did not Nature rather so provide
 Without your help, that man of man
 might come,
 And one be grafted on another's side,
 As are the apples with the pear and plome?
 Harrington. St. 97.

Nor are similar examples wanting among our
 English authors. Sir Thomas Brown in the
 second part of his *Religio Medici*, Sect. 9. has
 something very curious to this purpose, which
 no

By a far worfe, or if the love, withheld
 By parents; or his happieft choice too late
 Shall meet, already link'd and wedlock-bound 905
 To a fell adverfary, his hate or fhame:
 Which infinite calamity fhall caufe
 To human life, and houfhould peace confound.

He added not, and from her turn'd; but Eve
 Not fo repuls'd, with tears that ceas'd not flowing,
 And tresses all diforder'd, at his feet 911
 Fell humble, and embracing them, befought
 His peace, and thus proceeded in her plaint.'

Forfake me not thus, Adam, witnefs Heaven

What

no doubt Milton had read, that work having been firft published in the year 1642, about twenty-five years before *Paradise Loft*. Shakefpear makes *Posthumus* cry out in resentment of *Imogen's* behaviour, *Cymbeline*, Act II. which we are fure that our author had read,

Is there no way for men to be, but women
 Muft be half-workers?

And the complaints which Adam makes of the difafters of love may be compared with what Shakefpear's *Lyfander* fays in the *Mid-fummer Night's Dream*, Act I.

The courfe of true love never did run
 fmooth;
 But either it was different in blood,

Or elfe misgraffed in refpect of years,
 Or elfe it flood upon the choice of friends,
 Or if there were a fympathy in choice,
 War, death, or ficknefs did lay fiege to
 it &c.

898.

— for either

He never fhall find out fit mate, &c.] I have often thought, it was great pity that Adam's fpeech had not ended where thefe lines begin. The fenfe is quite complete without them; and they feem much fitter for a digreffional obfervation of the author's, fuch as his panegyric on marriage &c, than to be put into the mouth of Adam, who could not very naturally be fupposed at that time to forefee fo very circumftantially the inconveniencies attending

P p 2

What love sincere, and reverence in my heart 915
 I bear thee, and unweeting have offended,
 Unhappily deceiv'd; thy suppliant
 I beg, and clasp thy knees; bereave me not,
 Whereon I live, thy gentle looks, thy aid,
 Thy counsel in this uttermost distress, 920
 My only strength and stay: forlorn of thee,
 Whither shall I betake me, where subsist?
 While yet we live, scarce one short hour perhaps,
 Between us two let there be peace, both joining,
 As join'd in injuries, one enmity 925
 Against a foe by doom express assign'd us,
 That cruel Serpent: On me exercise not

Thy

tending our *strait conjunction with this sex*, as he expresses it. *Thyer.*

916. ——— *and unweeting have offended,*]
 Spenser, Faery Queen, B. 1. Cant. 2. St. 45.

As all *unweeting* of that well she knew.

Thyer.

925. — *one enmity*] There is something not improbable in Dr. Bentley's reading,

—— both joining

As join'd in injuries, *in* enmity:

but perhaps the author put *one* in opposition to *both*; *both* joining *one* enmity.

926. *Against a foe by doom express assign'd us,*] For it was part of the sentence, pronounc'd upon the Serpent, Gen. III. 15. *I will put enmity between thee and the woman, and between thy seed and her seed.*

936. *Me, me only, just object*] The repetition of *me me* here is like what we took notice of in III. 236. and like that in Virgil's *Æn.* IX. 427.

Me, me, adsum qui feci, in me convertite ferrum:

and like Abigail's speech to David, 1 Sam. XXV. 24. *Upon me, my Lord, upon me let this*

Thy hatred for this misery befall'n,
 On me already lost, me than thyself
 More miserable; both have sinn'd, but thou 930
 Against God only, I against God and thee,
 And to the place of judgment will return,
 There with my cries importune Heav'n, that all
 The sentence from thy head remov'd may light
 On me, sole cause to thee of all this woe, 935
 Me, me only, just object of his ire.

She ended weeping, and her lowly plight,
 Immoveable till peace obtain'd from fault
 Acknowledg'd and deplor'd, in Adam wrought
 Commiseration; soon his heart relented 940

Towards

this iniquity be. Dr. Bentley would read,

Me, only me, just object of his ire :

but as the repetition is highly pathetic, Mr. Upton thinks the trochaic following the spondee makes the pathos more perceptible.

940. — *soon his heart relented*] This seems to have been drawn from a domestic scene. Milton's wife soon after marriage went to visit her friends in Oxfordshire, and refused to return at the time appointed; He often solicited her, but in vain; she declar'd her resolution not to cohabit with him any more. Upon this he wrote his *Doctrin and Disciplin of Divorce*,

and to show that he was in earnest was actually treating about a second marriage, when the wife contrived to meet him at a friend's whom he often visited, and there fell prostrate before him, imploring forgiveness and reconciliation. It is not to be doubted (says Mr. Fenton) but an interview of that nature, so little expected, must wonderfully affect him: and perhaps the impressions it made on his imagination contributed much to the painting of that pathetic scene in *Paradise Lost*, in which Eve addresseth herself to Adam for pardon and peace. At the intercession of his friends who were present, after a short reluctance he generously

Tow'ards her, his life so late and sole delight,
 Now at his feet submissive in distress,
 Creature so fair his reconciliation seeking,
 His counsel, whom she had displeas'd, his aid;
 As one disarm'd, his anger all he lost, 945
 And thus with peaceful words uprais'd her soon.

Unwary, and too desirous, as before,
 So now of what thou know'st not, who desir'st
 The punishment all on thyself; alas,
 Bear thine own first, ill able to sustain 950
 His full wrath, whose thou feel'st as yet least part,
 And my displeasure bear'st so ill. If prayers
 Could alter high decrees, I to that place
 Would speed before thee, and be louder heard,
 That on my head all might be visited, 955

Thy

generously sacrific'd all his resentment to her tears :

— soon his heart relented.

Towards her, his life so late and sole delight,

Now at his feet submissive in distress.

Mr. Thyer thus farther enlarges upon the same subject. " This picture of Eve's distress, her
 " submissive tender address to her husband,

" and his generous reconciliation to her are
 " extremely beautiful, I had almost said beyond any thing in the whole poem; and
 " that reader must have a very sour and unfriendly turn of mind, whose heart does
 " not *relent* with Adam's, and melt into a
 " sympathizing commiseration towards the
 " mother of mankind; so well has our author
 " here follow'd Horace's advice,

— Si

Thy frailty and infirmer sex forgiven,
 To me committed and by me expos'd.
 But rise, let us no more contend, nor blame
 Each other, blam'd enough elsewhere, but strive
 In offices of love, how we may lighten 960
 Each other's burden, in our share of woe;
 Since this day's death denounc'd, if ought I see,
 Will prove no sudden, but a slow-pac'd evil,
 A long day's dying to augment our pain,
 And to our feed (O hapless feed!) deriv'd. 965

To whom thus Eve, recovering heart, reply'd.
 Adam, by sad experiment I know
 How little weight my words with thee can find,
 Found so erroneous, thence by just event
 Found so unfortunate; nevertheless, 970
 Restor'd

— Si vis me flere, dolendum est
 Primum ipsi tibi — Art. Poet. 102.

“ Milton with great depth of judgment ob-
 “ serves in his *Apology for Smethymnus*, that
 “ *he who would not be frustrate of his hope to*
 “ *write well in laudible things, ought himself to*
 “ *be a true poem, that is, a composition of the*
 “ *best and honorablest things, — and have in*
 “ *himself the experience and practice of all that*

“ *which is praise-worthy: of the truth of*
 “ *which observation he himself is, I think, a*
 “ *shining instance in this charming scene now*
 “ *before us, since there is little room to doubt*
 “ *but that the particular beauties of it are*
 “ *owing to an interview of the same nature*
 “ *which he had with his own wife, and that*
 “ *he is only here describing those tender and*
 “ *generous sentiments, which he then felt and*
 “ *experienc'd.*”

976. *Tending*

Restor'd by thee, vile as I am, to place
 Of new acceptance, hopeful to regain
 Thy love, the sole contentment of my heart
 Living or dying, from thee I will not hide
 What thoughts in my unquiet breast are risen, 975
 Tending to some relief of our extremes,
 Or end, though sharp and sad, yet tolerable,
 As in our evils, and of easier choice.
 If care of our descent perplex us most,
 Which must be born to certain woe, devour'd 980
 By Death at last; and miserable it is
 To be to others cause of misery,
 Our own begotten, and of our loins to bring
 Into this cursed world a woful race,
 That after wretched life must be at last 985
 Food for so foul a monster; in thy power

It

976. *Tending to some relief of our extremes,*
Or end,] Adam had said before, that the
death denounc'd upon them, as far as he could
see, would prove no sudden but a slow-pac'd evil,
a long day's dying, and would likewise be de-
riv'd to their posterity. Eve therefore pro-
 poses, to prevent its being *deriv'd* to their
 posterity, that they should resolve to remain

childless; or if they found it difficult to do so,
 that then, to prevent a *long day's dying* to
 themselves and seed at once, they should *make*
short and destroy themselves. The former
 method she considers as *some relief of their ex-*
trêmes, the latter as the *end*. And as Dr. Green-
 wood observes, Milton might possibly take
 the hint of putting these proposals into the
 mouth

It lies, yet ere conception to prevent
 The race unblest, to being yet unbegot.
 Childless thou art, childless remain: so Death
 Shall be deceiv'd his glut, and with us two 990
 Be forc'd to satisfy his ravenous maw.
 But if thou judge it hard and difficult,
 Conversing, looking, loving, to abstain
 From love's due rites, nuptial embraces sweet,
 And with desire to languish without hope, 995
 Before the present object languishing
 With like desire, which would be misery
 And torment less than none of what we dread;
 Then both ourselves and feed at once to free
 From what we fear for both, let us make short,
 Let us seek Death, or he not found, supply 1001
 With our own hands his office on ourselves:

Why

mouth of Eve, from Job's wife attempting to persuade her husband in his afflictions to *curse God and die*. Job II. 9, 10.

978. *As in our evils,*] That is considering the excess of evil to which we are reduc'd; an elegant Latin use of the word *As*. Cic. Epist. Fam. IV. 9. Nam adhuc, et factum tuum probatur, et, *ut in tali re*, etiam fortuna laudatur. Vol. II.

datur XII. 2. Non nihil, *ut in tantis malis*, est profectum, that is, considering our ill situation. Richardson.

989. *Childless thou art, childless remain:*] It is a strange mistake in some editions, and especially in Milton's own, where this imperfect verse is printed as a whole verse, and the words *so Death* wanting to complete the line

Q q

are

Why stand we longer shivering under fears,
 That show no end but death, and have the power,
 Of many ways to die the shortest choos'ing, 1005
 Destruction with destruction to destroy?

She ended here, or vehement despair
 Broke off the rest; so much of death her thoughts
 Had entertain'd, as dy'd her cheeks with pale.
 But Adam with such counsel nothing sway'd, 1010
 To better hopes his more attentive mind
 Lab'ring had rais'd, and thus to Eve reply'd.

Eve, thy contempt of life and pleasure seems
 To argue in thee something more sublime
 And excellent than what thy mind contemns; 1015
 But self-destruction therefore sought, refutes
 That

are added to the next line, which is thereby made as much too long as this is too short. *So Death shall be deceiv'd his glut, and with us two.*

1004. — and have the power,
*Of many ways to die the shortest choos'ing,
 Destruction with destruction to destroy?*] So these verses are pointed in Milton's original editions; and the construction is this, *and have the power to destroy destruction with destruction, choos'ing the shortest of many ways to die.* Mr. Fenton and Dr. Bentley have taken

away the comma after *power*, and have put the one a comma, and the other a semicolon after *to die*: but *of many ways to die*, is not to be join'd in construction with *the power*, and have the power of many ways to die; but is to be join'd in construction with *the shortest*, choos'ing the shortest of many ways to die: and this makes better sense and grammar than can be with any other punctuation.

1007. *She ended here ———
 — so much of death her thoughts*

Had

That excellence thought in thee, and implies,
 Not thy contempt, but anguish and regret
 For loss of life and pleasure overlov'd.
 Or if thou covet death, as utmost end 1020
 Of misery, so thinking to evade
 The penalty pronounc'd, doubt not but God
 Hath wiselier arm'd his vengeful ire than so
 To be forestall'd; much more I fear lest death
 So snatch'd will not exempt us from the pain 1025
 We are by doom to pay; rather such acts
 Of contumacy will provoke the Highest
 To make death in us live: Then let us seek
 Some safer resolution, which methinks
 I have in view, calling to mind with heed 1030
 Part

Had entertain'd, as dy'd her cheeks with pale.]
 Virg. Æn. IV. 499.

Hæc effata filet: pallor simul occupat ora,
Fortin.

—— maculisque trementes
 Interfusa genas, et pallida morte futurâ.
 Æn. IV. 644.

—— Multorum pallor in ore
 Mortis venturæ est, faciesque similima fato.
 Luc. VII. 130. *Hume.*

1011. —— *his more attentive mind]* At-

tending more to what had passed, *calling to mind with heed* their sentence, as it is ver.
 1030.

1024. *To be forestall'd;*] This word appears too low for heroic poetry: it might not be so trite and vulgar formerly; for Fairfax likewise uses it in his Jerusalem, Cant. 15. St. 47.

But forth there crept (from whence I cannot say)

An ugly serpent, which *forestall'd* their way.

Q q 2

1054. *Glanc'd*

Part of our sentence, that thy feed shall bruise
 The Serpent's head; piteous amends, unless
 Be meant, whom I conjecture, our grand foe
 Satan, who in the serpent hath contriv'd
 Against us this deceit: to crush his head 1035
 Would be revenge indeed; which will be lost
 By death brought on ourselves, or childless days
 Resolv'd as thou proposest; so our foe
 Shall 'scape his punishment ordain'd, and we
 Instead shall double ours upon our heads. 1040
 No more be mention'd then of violence
 Against ourselves, and wilful barrenness,
 That cuts us off from hope, and favors only
 Rancor and pride, impatience and despite,
 Reluctance against God and his just yoke 1045
 Laid on our necks. Remember with what mild
 And gracious temper he both heard and judg'd
 Without wrath or reviling; we expected

Imme-

1054. *Glanc'd on the ground;*] The quibble here is insufferable.

Warburton.

1066. — *shattering the graceful locks*] This *shattering* is an excellent word, and very expressive of the sense, shaking or breaking to pieces;

Immediate diffolution, which we thought
 Was meant by death that day, when lo, to thee 1050
 Pains only in child-bearing were foretold,
 And bringing forth, soon recompens'd with joy,
 Fruit of thy womb: on me the curse aslope
 Glanc'd on the ground; with labor I must earn
 My bread; what harm? Idleness had been worse;
 My labor will sustain me; and lest cold 1056
 Or heat should injure us, his timely care
 Hath unbefought provided, and his hands
 Cloth'd us unworthy, pitying while he judg'd;
 How much more, if we pray him, will his ear 1060
 Be open, and his heart to pity' incline,
 And teach us further by what means to shun
 Th'inclement seasons, rain, ice, hail and snow:
 Which now the sky with various face begins
 To show us in this mountain, while the winds 1065
 Blow moist and keen, shattering the graceful locks.

Of

pieces; and etymologists derive it of the Belgic *Schetteren*. Our author had used it before in his *Lycidas*,

Shatter your leaves before the mellowing year.
 And *locks of trees* is a Latinism; *Spissæ nemorum*

Of these fair spreading trees; which bids us seek
 Some better shroud, some better warmth to cherish
 Our limbs benumm'd, ere this diurnal star
 Leave cold the night, how we his gather'd beams
 Reflected, may with matter sere foment, 1071
 Or by collision of two bodies grind
 The air attrite to fire, as late the clouds
 Justling or push'd with winds rude in their flock
 Tine the slant lightning, whose thwart flame driv'n down
 Kindles the gummy bark of fir or pine, 1076
 And sends a comfortable heat from far,
 Which might supply the sun: such fire to use,
 And what may else be remedy or cure

To

morum comæ, Hor. Od. IV. III. 11. Arboribusque comæ, IV. VII. 2.

1069. — *ere this diurnal star*
Leave cold the night,] The *diurnal star* is the star of day, the sun, as in Lycidas,

So sinks the *day star* in the ocean bed:

So that this is spoken as if it was now day, whereas it was *night* a little before. See ver. 846. And after *Leave cold the night* there should be only a comma as in Milton's own editions, and not a colon as in Dr. Bentley's; for *how we his gather'd beams* &c still refers to *which bids us seek*.

1071. — *with matter sere foment,*] *Sere* ξηρός (Greek) dry: according to Virgil's exact description, *Æn.* I. 175.

Suscepitque ignem foliis, atque arida circum
 Nutrimenta dedit, rapuitque in fomite flammam. *Hume.*

I find the word *sere* used likewise by Spenser in his *Shepherd's Calendar*, *Ecl.* II.

His top was bald, and wasted with worms,
 His honor decay'd, his branches *sere*.

And again,

How falls it then that this faded oak,
 Whose body is *sere*, whose branches broke.

And

To evils which our own misdeeds have wrought,
 He will instruct us praying, and of grace 1081
 Beseeching him, so as we need not fear
 To pass commodiously this life, sustain'd
 By him with many comforts, till we end
 In dust, our final rest and native home. 1085
 What better can we do, than to the place
 Repairing where he judg'd us, prostrate fall
 Before him reverent, and there confess
 Humbly our faults, and pardon beg, with tears
 Watering the ground, and with our sighs the air 1090
 Frequenting, sent from hearts contrite, in sign
 Of sorrow' unfeign'd, and humiliation meek?

Un-

And by our author in his *Lycidas*,

— with ivy never *sere*.

1072. *Or by collision of two bodies grind
 The air attrite to fire, as late the clouds &c.*
 Our poet had Lucretius here in mind, and
 plainly alludes to his account of the origin of
 fire, V. 1091.

*Fulmen detulit in terras mortalibus ignem
 Primitus: inde omnis flammaram diditur
 ardor.*

*Multa videmus enim cœlestibus incita flam-
 mis*

*Fulgere, quom cœli donavit plaga vapores,
 &c.*

Now for the rise of fire: Swift thunder
 thrown

From broken sulphurous clouds first brought
 it down;

For many things take fire, when lightning
 flies,

And sulphurous vapors fill the lower skies;
 &c. Creech.

1075. *Tine the slant lightning,*] To *tine* is
 deriv'd from the Saxon *tynan* to light, to kindle;
 from whence also we have the word *tinder*.

1092. — *and humiliation meek?*] I believe
 he gave it,

— and humiliation *meet*:

and

Undoubtedly he will relent and turn
 From his displeasure; in whose look serene,
 When angry most he seem'd and most severe, 1095
 What else but favor, grace, and mercy shone?

So spake our father penitent, nor Eve
 Felt less remorse: they forthwith to the place
 Repairing where he judg'd them, prostrate fell
 Before him reverent, and both confess'd 1100
 Humbly their faults, and pardon begg'd, with tears
 Watering the ground, and with their sighs the air
 Frequenting, sent from hearts contrite, in sign
 Of sorrow unfeign'd, and humiliation meek.

and so in the last verse. But note that the last seven verses, being a repetition of the former, mood and tense only of the verbs chang'd, is an imitation of Homer and Virgil; and shows an assurance in the poet, that what was once well said will bear repeating; and has the true air both of simplicity and grandeur. *Bentley.*

Dr. Bentley believes that Milton gave it *meet*: but I believe not. He seems to think that *meek humiliation* is tautology; but *humiliation* here is not *humility*: it is the act of humbling themselves before God. We have *meek submission* in XII. 597. *Pearce.*

The end of the Tenth Book.



F. Hayman inv. et del.

C. Grignion sculp.

THE
ELEVENTH BOOK
OF
PARADISE LOST.

VOL. II.

Rr

THE ARGUMENT.

The Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them: God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a band of Cherubim to dispossess them; but first to reveal to Adam future things: Michael's coming down. Adam shows to Eve certain ominous signs; he discerns Michael's approach, goes out to meet him: the Angel denounces their departure. Eve's Lamentation. Adam pleads, but submits: The Angel leads him up to a high hill, sets before him in vision what shall happen till the flood.

PARADISE LOST.

B O O K XI.

THUS they in lowliest plight repentant stood
 Praying, for from the mercy-seat above
 Prevenient grace descending had remov'd

The

1. *Thus they in lowliest plight &c.*] Milton has shown a wonderful art in describing that variety of passions, which arise in our first parents upon the breach of the commandment that had been given them. We see them gradually passing from the triumph of their guilt through remorse, shame, despair, contrition, prayer and hope, to a perfect and complete repentance. At the end of the tenth book they are represented as prostrating themselves upon the ground, and watering the earth with their tears: to which the poet joins this beautiful circumstance, that they offer'd up their penitential prayers on the very place where their judge appeared to them when he pronounced their sentence. There is a beauty of the same kind in a tragedy of Sophocles, where Oedipus, after having put out his own eyes, instead of breaking his neck from the palace-battlements (which furnishes so elegant an entertainment for our English audience) desires that he may be conducted to mount Cithæron, in order to end his life in that very place where he was exposed in his infancy, and where he should then have died, had the will of his parents been executed. As the author never fails to give a poetical turn to his senti-

ments, he describes in the beginning of this book the acceptance which these their prayers met with, in a short allegory form'd upon that beautiful passage in holy Writ: (Rev. VIII. 4.) *And another Angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne: and the smoke of the incense, which came with the prayers of the saints, ascended up before God.* We have the same thought express'd a second time in the intercession of the Messiah, which is conceiv'd in very emphatic sentiments and expressions. *Addison.*

1. ——— *repentant stood*

Praying,] Dr. Bentley thinks that the author intended it *repentant kneel'd*, because it is said in ver. 150, and in X. 1099, that they *kneel'd* and *fell prostrate*: But *stood* here has no other sense than that of the noun substantive *were*. So in II. 55. *stand in arms* signifies *are in arms*. In the same sense *stetit* and *εστηκε* are often used by the Latins and Greeks. See my note on II. 56. *Pearce.*

Stood here and in ver. 14 hath no relation to the posture, but to the act itself, and the continuance

The stony from their hearts, and made new flesh
 Regenerate grow instead, that sighs now breath'd 5
 Unutterable, which the Spirit of prayer
 Inspir'd, and wing'd for Heav'n with speedier flight
 Than loudest oratory: yet their port
 Not of mean suiters, nor important less
 Seem'd their petition, than when th' ancient pair 10
 In

tinuance of it. *Standing in arms* is not only being armed or having armour on, but being in arms with a determined resolution not to lay them down without endeavoring to attain some end proposed. Thus *stood praying* means, not only that they prayed or were praying, but that they persevered in their devotions, and as the Apostle expresses it, *continued instant in prayer*, in the humble postures of sometimes *kneeling*, and sometimes *falling prostrate*. Greenwood.

5. ——— *that sighs now breath'd*
Unutterable,] That sighs unexpressible burst forth, which God's Holy Spirit, the Spirit of supplication and intercession, breathed into them, and wafted up to Heaven with nimbler speed, than the most audible and loudest oration could ever reach: According to St. Paul, Rom. VIII. 26. *Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.* Hume.

8. ——— *yet their port &c.*] This *yet* refers so far back as to line the first, *Thus they in lowliest plight repentant stood praying*, yet their port not of mean suiters, all the intermediate

lines being to be understood as in a parenthesis. *Nor did their petition seem of less importance, than when the ancient pair so renown'd in old fables, yet not so ancient a pair as Adam and Eve, Deucalion and chaste Pyrrha, in order to restore the race of mankind after the deluge, stood devoutly praying before the shrine of Themis, the Goddess of justice, who had the most famous oracle of those days. The poet could not have thought of a more apt similitude to illustrate his subject, and he has plainly fetch'd it from Ovid, Met. I. 318.*

Hic ubi Deucalion (nam cætera texerat æquor)

Cum consorte tori parvâ rate vectus adhæsit,
 Corycidas Nymphas et numina montis adorant,

Fatidicamque Themis, quæ tunc orâcla tenebat.

Non illo melior quisquam, nec amantior æqui

Vir fuit, aut illâ metuentior ulla Deorum. —

Atque ita, Si precibus, dixerunt, numina justis
 Victa remollescunt, si flectitur ira Deorum;
 Dic, Themis, qua generis damnum reparabile nostri

Arte fit: et meritis fer opem, mitissima, rebus.

High

In fables old, less ancient yet than these,
 Deucalion and chaste Pyrrha, to restore
 The race of mankind drown'd, before the shrine
 Of Themis stood devout. To Heav'n their prayers
 Flew up, nor miss'd the way, by envious winds 15
 Blown vagabond or frustrate: in they pass'd
 Dimensionless through heav'nly doors; then clad
 With

High on the summit of this dubious cliff,
 Deucalion wafting, moor'd his little skiff.
 He with his wife were only left behind
 Of perish'd man; they two were human kind.
 The Mountain-Nymphs, and Themis they
 adore,
 And from her oracles relief implore.
 The most upright of mortal men was he,
 The most sincere and holy woman she. —
 O righteous Themis, if the Pow'rs above
 By pray'rs are bent to pity and to love;
 If human miseries can move their mind;
 If yet they can forgive, and yet be kind;
 Tell how we may restore, by second birth,
 Mankind, and people desolated earth.

Dryden.

Milton has been often censur'd for his frequent allusions to the Heathen mythology, and for mixing fables with sacred truths: but it may be observed in favor of him, that what he borrows from the Heathen mythology, he commonly applies only by way of similitude; and a similitude from thence may illustrate his subject as well as from any thing else, especially since it is one of the first things that we learn at school, and is made by the Ancients such an essential part of poetry, that it can hardly be separated

from it; and no wonder that Milton was ambitious of showing something of his reading in this kind, as well as in all others.

16. *Blown vagabond or frustrate:*] It is a familiar expression with the ancient poets, to say of such requests as are not granted, that they are dispersed and driven away by the winds. Thus Virgil, *Æn.* XI. 794.

*Audiit, et voti Phœbus succedere partem
 Mente dedit: partem volucres dispersit in
 auras.*

*Sternere ut subitâ turbatam morte Camillam,
 Annuit oranti: reducem ut patria alta videret,
 Non dedit; inque notos vocem vertere pro-
 cellæ.*

Apollo heard, and granting half his pray'r,
 Shuffled in winds the rest, and toss'd in empty
 air.

He gives the death desir'd; his safe return,
 By southern tempests to the seas is borne.

Dryden.

And it is in allusion to this manner of speaking, that Milton says here of the prayers of our first parents, that they were not *by envious winds blown vagabond or frustrate*. By *envious winds*, as in Ovid. *Met.* X. 642. *Detulit aura preces ad me non invida blandas.*

17. *Dimensionless through heav'nly doors;*] As these

With incense, where the golden altar fum'd,
 By their great intercessor, came in sight
 Before the Father's throne: them the glad Son 20
 Presenting, thus to intercede began.

See, Father, what first fruits on earth are sprung
 From thy implanted grace in Man, these sighs
 And pray'rs, which in this golden censer, mix'd
 With incense, I thy priest before thee bring, 25
 Fruits of more pleasing favor from thy feed
 Sown with contrition in his heart, than those
 Which his own hand manuring all the trees
 Of Paradise could have produc'd, ere fall'n
 From innocence. Now therefore bend thine ear 30
 To supplication, hear his sighs though mute;

Unskilful

these prayers were of a spiritual nature, not as matter that has dimensions, measure, and proportion, they pass'd through Heaven's gates without any obstruction. *Richardson.*

As Heaven gates are described (VII, 205, &c.) as *ever-during*, and *moving on golden-hinges*, and *opening wide to let forth and let in the King of Glory*, it might be wonder'd how these prayers could pass thro' them without their opening, and for this reason I suppose the poet added the epithet *dimensionless*. And as he glanc'd before at the Heathen manner of expression in

saying that their prayers were not *by envious winds blown vagabond or frustrate*, so here he may intend a remote reflection upon that other notion of the Heathens contained in the fable of Menippus who was taken up into Heaven, where Jupiter is represented as opening a trap-door to hear the requests of mankind, and shutting it again when he was unwilling to attend to any more petitions.

19. — *came in sight* &c.] Milton, in this allegorical description of the repentant prayers of our first parents, very much exceeds the

two

Unskilful with what words to pray, let me
 Interpret for him, me his advocate
 And propitiation; all his works on me
 Good or not good ingraft, my merit those 35
 Shall perfect, and for these my death shall pay.
 Accept me, and in me from these receive
 The smell of peace tow'ard mankind; let him live
 Before thee reconcil'd, at least his days
 Number'd, though sad, till death, his doom, (which I
 To mitigate thus plead, not to reverse) 41
 To better life shall yield him, where with me
 All my redeem'd may dwell in joy and bliss,
 Made one with me as I with thee am one.
 To whom the Father, without cloud, serene. 45

All

two great masters of Italian poetry, Ariosto and Tasso, who have attempted something in the same way. See Carlomagno's prayer in the former, Cant. 14. St. 73 and 74. and in the latter Raimond's prayer, Cant. 7. St. 79. and Godfrey's, Cant. 13. St. 72. As the quotations would be too long, we only refer the reader to the places. *Thyer.*

33.

— me his advocate

And propitiation;] The construction of the whole passage is this, *Let me interpret for him unskilful with what words to pray for himself,*

me his advocate and propitiation, the very words of St. John, 1 Ep. II. 1, 2. *We have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.*

38. *The smell of peace tow'ard mankind;*]

The peace offering is frequently call'd *an offering of a sweet savor unto the Lord.* So Levit. III. 5. *Heylin.*

44. *Made one with me as I with thee am one.]* *That they all may be one, as thou*

Father art in me, and I in thee; and the glory which thou gavest me, I have given them; that they

All thy request for Man, accepted Son,
 Obtain; all thy request was my decree:
 But longer in that Paradise to dwell,
 The law I gave to nature him forbids:
 Those pure immortal elements that know 50
 No gross, no unharmonious mixture foul,
 Eject him tainted now, and purge him off
 As a distemper, gross to air as gross,
 And mortal food, as may dispose him best
 For dissolution wrought by sin, that first 55
 Distemper'd all things, and of incorrupt
 Corrupted. I at first with two fair gifts
 Created him endow'd, with happiness
 And immortality: that fondly lost,
 This other serv'd but to eternize woe; 60
 Till I provided death; so death becomes
 His final remedy, and after life
 Try'd in sharp tribulation, and refin'd

By

*they may be one, even as we are one, John XVII.
 21, 22.*

53. — *gross to air as gross,*] *Gross* is to
 be join'd in construction with *him* and not with
distemper; and therefore the comma after *dis-*

temper should be carefully preserved, as in
 Milton's own editions, and not be plac'd af-
 ter *distemper gross*, as in Dr. Bentley's edi-
 tion.

74. *His trumpet, heard in Oreb since per-
 haps*

By faith and faithful works, to second life,
 Wak'd in the renovation of the just, 65
 Resigns him up with Heav'n and Earth renew'd.
 But let us call to synod all the Blest
 Through Heav'n's wide bounds; from them I will not [hide
 My judgments, how with mankind I proceed,
 As how with peccant Angels late they saw, 70
 And in their state, though firm, stood more confirm'd.

He ended, and the Son gave signal high
 To the bright minister that watch'd; he blew
 His trumpet, heard in Oreb since perhaps
 When God descended, and perhaps once more 75
 To found at general doom. Th' angelic blast
 Fill'd all the regions: from their blissful bowers
 Of amarantin shade, fountain or spring,
 By the waters of life, where'er they sat
 In fellowships of joy, the sons of light 80
 Hasted, resorting to the summons high,

And

baps &c.] For the law was given on mount
 Oreb with *the noise of the trumpet*, Exod. XX.
 18. and at the general judgment, according
 to St. Paul, 1 Theff. IV. 16. *the Lord shall*
descend from Heaven with a shout, with the
 VOL. II.

voice of the Arch-Angel, and with the trump
of God.

78. *Of amarantin shade*, See III. 353. and
 the note there.

S f

82. And

And took their seats; till from his throne supreme
Th' Almighty thus pronounc'd his sovran will.

O Sons, like one of us Man is become
To know both good and evil, since his taste 85
Of that defended fruit; but let him boast
His knowledge of good lost, and evil got,
Happier, had it suffic'd him to have known
Good by itself, and evil not at all.
He sorrows now, repents, and prays contrite, 90
My motions in him; longer than they move,
His heart I know, how variable and vain
Self-left. Left therefore his now bolder hand
Reach

82. *And took their seats;*] Dr. Bentley says that if the poet gave it thus, he had forgot himself; for he never makes the Angels to *sit* round the throne of God: But if he never did elsewhere, he has authority for doing so here. I know that it is a maxim with the Schoolmen, *Sola sedet Trinitas*, that only the three persons in the Trinity *sit*: but this is contrary to Scripture; for in Rev. IV. 4. and XI. 16. the four and twenty elders are described as *sitting on seats round about the throne*. There is no occasion then to read with the Doctor *and took their stand*: especially when it is consider'd that the idea of *taking* suits so much better with *seats* than *stand*. Pearce.
The Angels are generally represented to be

standing, or falling down before the throne of God; because they are generally employed there in acts of praise and adoration. But here they are introduced in another character, called to synod, like a grand council, or to be as it were *assessors* with the Almighty, when he was to pronounce his decree on fallen man: and therefore the poet very properly says, *they took their seats*. And thus our Saviour tells the Apostles, *they shall sit upon twelve thrones as his assessors, judging the twelve tribes of Israel*. Mat. XIX. 28. Greenwood.

84. *O Sons, &c.*] The assembling of all the Angels of Heaven, to hear the solemn decree passed upon Man, is represented in very lively ideas. The Almighty is here describ'd as remembering

Reach also of the tree of life, and eat,
 And live for ever, dream at least to live 95
 For ever, to remove him I decree,
 And send him from the garden forth to till
 The ground whence he was taken, fitter soil.

Michael, this my behest have thou in charge,
 Take to thee from among the Cherubim 100
 Thy choice of flaming warriors, lest the Fiend,
 Or in behalf of Man, or to invade
 Vacant possession, some new trouble raise:
 Haste thee, and from the Paradise of God
 Without remorse drive out the sinful pair, 105

From

membring mercy in the midst of judgment, and commanding Michael to deliver his message in the mildest terms, lest the spirit of Man, which was already broken with the sense of his guilt and misery, should fail before him.

Addison.

This whole speech is founded upon the following passage in Genesis III. 22, 23, 24. *And the Lord God said, Behold the Man is become as one of us, to know good and evil: And now lest he put forth his hand, and take also of the tree of life, and eat and live for ever; Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the Man: and he placed at the east of the garden of Eden Cherubims and a flaming*

sword, which turned every way, to keep the way of the tree of life.

86. *Of that defended fruit;*] Forbidden fruit, from *defendre* (French) to forbid; so used by Chaucer,

Where can you say in any manner age
 That ever God *defended* marriage?

Hume and Richardson.

99. *Michael, this my behest have thou in charge,]* Our author has with great judgment singled out *Michael* to receive this charge. It would not have been so proper for the sociable spirit *Raphael* to have executed this order: but as *Michael* was the principal Angel employ'd in driving the rebel Angels out of

S f 2

Heaven,

From hallow'd ground th'unholy, and denounce
 To them and to their progeny from thence
 Perpetual banishment. Yet left they faint
 At the sad sentence rigorously urg'd,
 For I behold them soften'd and with tears 110
 Bewailing their excess, all terror hide.
 If patiently thy bidding they obey,
 Dismiss them not disconsolate; reveal
 To Adam what shall come in future days,
 As I shall thee enlighten; intermix 115
 My covenant in the Woman's seed renew'd;
 So send them forth, though sorrowing, yet in peace:
And

Heaven, so he was the most proper to expel our first parents too out of Paradise.

111. *Bewailing their excess,*] God is here represented as pitying our first parents, and even while he is ordering Michael to drive them out of Paradise, orders him at the same time to *bide all terror*; and for the same reason he chooses to speak of their offense in the softest manner, calling it only an *excess*, a going beyond the bounds of their duty, by the same metaphor as sin is often call'd *transgression*.

128. — *four faces each &c.*] Among the poetical parts of Scripture, which Milton has so finely wrought into this part of his narration, I must not omit that wherein Ezekiel speaking of the Angels who appeared to him

in vision, adds that *every one had four faces, and that their whole bodies, and their backs, and their hands, and their wings were full of eyes round about.*

Addison.

Dr. Bentley throws out the greatest part of these verses, and reads thus,

— four fac'd were each
 And all their shape spangled with eyes.
 Mean while &c.

His chief objection is to the expression *more wakeful than to drowse*; which (he says) is the same as more vocal than to be mute, more white than to be black. But the whole expression is, *more wakeful than to drowse, charm'd with Arcadian pipe, or opiate rod of Hermes.*

When

And on the east side of the garden place,
 Where entrance up from Eden easiest climbs,
 Cherubic watch, and of a sword the flame 120
 Wide-waving, all approach far off to fright,
 And guard all passage to the tree of life:
 Lest Paradise a receptacle prove
 To Spirits foul, and all my trees their prey,
 With whose stol'n fruit Man once more to delude. 125

He ceas'd; and th'archangelic Pow'r prepar'd
 For swift descent, with him the cohort bright
 Of watchful Cherubim; four faces each
 Had, like a double Janus, all their shape

Spangled

When two such powerful causes of *drousing* are mention'd, there is great force in saying, that they were *more wakeful* than to be influenc'd by them. Pearce.

Ezekiel says that *every one had four faces*, X. 14. The poet adds, *four faces each had, like a double Janus*; Janus was a king in Italy, and is represented with two faces, to denote his great wisdom, looking upon things past and to come; and the mention of a well-known image with two faces may help to give us the better idea of others with four. Ezekiel says X. 12. *And their whole body, and their backs, and their hands, and their wings were full of eyes round about*: The poet expresses it by a delightful metaphor, *all their shape spangled*

with eyes, and then adds by way of comparison *more numerous than those of Argus*, a shepherd who had an hundred eyes, and *more wakeful than to drouse*, as his did, *charm'd with Arcadian pipe, the past'ral reed* that is the past'ral pipe made of reeds, as was that of *Hermes* or *Mercury*, who was employ'd by Jupiter to lull Argus asleep and kill him, or *his opiate rod*, the caduceus of Mercury with which he could give sleep to whomsoever he pleased. With this pipe and this rod he lull'd Argus asleep and cut off his head. It is an allusion to a celebrated story in Ovid, Met. I. 625. &c.

Centum luminibus cinctum caput Argus habebat &c.

135. *Leucothea*

Spangled with eyes, more numerous than those 130
 Of Argus, and more wakeful than to drowse,
 Charm'd with Arcadian pipe, the past'ral reed
 Of

135. *Leucothea wak'd,*] The *White Goddess* as the name in Greek imports, the same with *Matuta* in Latin, as Cicero says, *Leucothea nominata a Græcis, Matuta habetur a nostris.* Tusc. I. 12. *Quæ Leucothea a Græcis, a nobis Matuta dicitur.* De Nat. Deor. III. 19. And *Matuta* is the early morning that ushers in the Aurora rosy with the sun-beams, according to Lucretius, V. 655.

Tempore item certo roseam Matuta per oras
 Ætheris Auroram defert, et lumina pandit.

And from *Matuta* is deriv'd *matutinus*, early in the morning. This is the last morning in the poem, the morning of the fatal day, wherein our first parents were expell'd out of Paradise. It is impossible to say, how much time is taken up in the action of this poem, since a great part of it lies beyond the sphere of day; and for that part which lies within the sphere of day, it is not easy to state and define the time exactly, since our author himself seems not to have been very exact in this particular. Satan came to earth about noon, when *the full-blazing sun sat high in his meridian tower*, IV. 30. The evening of that first day is describ'd IV. 598.

Now came still evening on &c.

That night Satan tempts Eve in her dream, is discover'd close at her ear, and flies out of Paradise, IV. 1015.

— and with him fled the shades of night.

Seven days after that he was coasting round the earth, but always in the shade of night, IX. 62.

— thence full of anguish driven,
 The space of *sev'n* continued nights he rode
 With darkness. —

But we have no farther account of any of these days, excepting the first, which begins at the beginning of Book V.

Now morn her rosy steps in th' eastern
 clime

Advancing &c.

Eve there relates her dream to Adam; they go to work. Raphael is order'd to go, and *converse with Adam half this day as friend with friend*, V. 229. He comes to Paradise at *mid-noon*, ver. 311. and 300.

— while now the mounted sun
 Shot down direct his fervid rays to warm
 Earth's inmost womb. —

He and Adam converse together, which discourse is related at large in the remainder of Book V, and Book VI, VII, and VIII, till the evening parts them, VIII. 630.

But I can now no more; the parting sun
 Beyond the earth's green Cape and verdant
 Iles
 Hesperian sets, my signal to depart.

This is the first of the seven days, during which Satan was compassing the earth. *On the eighth he return'd*, IX. 67. *at midnight*, ver. 58. and took possession of the serpent *waiting close th' approach of morn*, ver. 191. Morning is describ'd, ver. 192.

Now when as sacred light began to dawn
 &c.

Eve

Of Hermes, or his opiate rod. Mean while
To refalute the world with sacred light
Leucothea wak'd, and with fresh dew's imbalm'd 135

The

Eve is prevail'd upon to eat of the forbidden fruit a little before noon, IX. 739.

Mean while the hour of noon drew on, and wak'd

An eager appetite ———

Adam eats likewise; they play, they sleep, they wake; and Adam reproaches Eve with her *desire of wandring this unhappy morn*, IX. 1136. In the cool of the evening the Messiah comes down to judge them, X. 92.

Now was the sun in western cadence low
From noon, and gentle airs due at their hour
To fan the earth now wak'd, and usher in
The evening cool; when he from wrath
more cool

Came the mild judge and intercessor both
To sentence Man. ———

Satan fled from his presence, but return'd by night, ver. 341.

—— return'd

By night, and list'ning where the hapless pair

Sat in their sad discourse, and various
plaint,

Thence gather'd his own doom, which understood

Not instant, but of future time, with joy
And tidings fraught, to Hell he now return'd.

In his return to Hell he meets Sin and Death in the morning, ver. 329.

—— while the sun in Aries rojê.

After Sin and Death had arriv'd in Paradise,

the Angels are commanded to make several alterations in the Heavens and elements: and Adam is represented as lamenting aloud to himself, ver. 846.

Through the still night, not now, as ere Man fell,

Wholsome and cool, and mild, but with black air

Accompanied, with damps and dreadful gloom.

Adam is afterwards made to talk somewhat confusedly, in one place as if it was still the day of the fall, ver. 962.

Since *this day's* death denounc'd, if ought I see,

Will prove no sudden, but a slow-pac'd evil.
and in another place as if it was some day after the fall, ver. 1048.

—— we expected

Immediate dissolution, which we thought
Was meant by death *that day* &c.

And having felt the cold damps of the night before, he is considering how they may provide themselves with some better warmth and fire before another night comes, ver. 1069.

—— ere this diurnal star

Leave cold the night.

That other night we must now suppose to be past, since the morning here appears again

To refalute the world with sacred light:

So that according to the best calculation we can make, this is the eleventh day of the poem,

The earth, when Adam and first matron Eve
 Had ended now their orisons, and found
 Strength added from above, new hope to spring
 Out of despair, joy, but with fear yet link'd;
 Which thus to Eve his welcome words renew'd. 140

Eve, easily may faith admit, that all
 The good which we enjoy, from Heav'n descends;
 But that from us ought should ascend to Heaven
 So prevalent as to concern the mind
 Of God high-blest, or to incline his will, 145
 Hard to belief may seem; yet this will prayer
 Or one short sigh of human breath, upborne
 Ev'n

poem, we mean of that part of it which is transacted within the sphere of day. Mr. Addison reckons only *ten* days to the action of the poem, that is he supposes that our first parents were expell'd out of Paradise the very next day after the fall; and indeed at first sight it appears so: But then we cannot see with what propriety several things are said, which we have here quoted; and particularly of the sun's *rising* in Aries, when Satan met Sin and Death at the brink of Chaos; and if it was still the night after the fall, how could Adam say, as he is represented saying,

—— which bids us seek
 Some better shroud, some better warmth to
 cherish

Our limbs benumm'd, ere this diurnal star
 Leave cold the night.

But indeed the author is not very exact in the computation of time, and perhaps he affected some obscurity in this particular, and did not choose to define, as the Scripture itself has not defin'd, how soon after the fall it was that our first parents were driven out of Paradise.

141. *Eve, easily &c.*] An ingenious writer and great admirer of Milton thus descants upon this passage, beginning here, and ending at ver. 152. *Bending his ear.* "How extremely fine is the poetry of this passage! "How soft is the beginning, occasion'd by "the assonance of the two first words, *Eve,* "*easily,*

Ev'n to the feat of God. For since I fought
 By pray'r th' offended Deity to' appease,
 Kneel'd and before him humbled all my heart, 150
 Methought I saw him placable and mild,
 Bending his ear; persuasion in me grew
 That I was heard with favor; peace return'd
 Home to my breast, and to my memory
 His promise, that thy seed shall bruise our foe; 155
 Which then not minded in dismay, yet now
 Assures me that the bitterness of death
 Is past, and we shall live. Whence hail to thee,
 Eve rightly call'd, mother of all mankind,

Mother

" *easily*, and of the five next all alliterated
 " with the same vowel, *a*.

— may faith admit that all!

" How solemn is the pause at the first syllable
 " of the third line!

But —

" and the cæsure upon the monosyllable *us*
 " that follows immediately,

But — that from *us* —!

" And the same energy is plainly perceived at
 " the end of the sixth line, where the cæsure
 " is plac'd upon the monosyllable *yet*,

— yet — this will prayer.

" But when we come to that line,

Kneel'd and before him humbled all my heart,

VOL. II.

" such is the force of the word *kneel'd* in that
 " situation, that we actually see Adam upon
 " his knees before the offended Deity; and
 " by the conclusion of this paragraph — *Bend-*
 " *ing his ear*, infinite goodness is visibly as it
 " were represented to our eyes as inclining to
 " hearken to the prayers of his penitent crea-
 " ture." See *Letters concerning poetical transla-*
 " *tions* &c. p. 58, 59.

157. *Assures me that the bitterness of death*
Is past,] Adam is made to talk in the lan-
 guage of Agag, 1 Sam. XV. 32. *And Agag*
said, Surely the bitterness of death is past.

159. *Eve rightly call'd, mother of all man-*
kind,] Gen. III. 20. *And Adam called*
his wife's name Eve, because she was the mother
 T t of

Mother of all things living, since by thee 160
Man is to live, and all things live for Man.

To whom thus Eve with sad demeanour meek,
Ill worthy I such title should belong
To me transgressor, who for thee ordain'd
A help, became thy snare; to me reproach 165
Rather belongs, distrust and all dispraise:
But infinite in pardon was my judge,
That I who first brought death on all, am grac'd
The source of life; next favorable thou,
Who highly thus to' intitle me vouchsaf'ft, 170
Far other name deserving. But the field

To

of all living. He call'd her before Ishah, *Woman*, because she was taken out of Ish, *Man*, Gen. II. 23.

—— Woman is her name, of Man
Extracted ——

as it is express'd VIII. 496. But now he denominates her *Eve* or *Havah* from a Hebrew verb which signifies to *live*, in firm belief that God would make her the mother of all mankind, and of the promis'd Seed particularly. Our poet had call'd her *Eve* before by way of anticipation.

175. *Her rosy progress smiling;*] This may serve to confirm what we observ'd before, that *Leucothea* is the most early morning, that

ushers in the Aurora; she was pale and *white* before, now she is *rosy* red, with the nearer approach of the sun-beams, agreeably to the quotation that we made from Lucretius,

—— *roseam* Matuta per oras
Ætheris Auroram defert.

And the expression of the morn's *beginning her progress* seems to be copied from Shakespear, 1 Henry IV. Act III.

—— the heav'nly-harness'd team
Begins his golden *progress* in the east.

181. *So spake, &c.*] The conference of Adam and Eve is full of moving sentiments. Upon their going abroad after the melancholy night

To labor calls us now with sweat impos'd,
 Though after sleepless night; for see the morn,
 All unconcern'd with our unrest, begins
 Her rosy progress smiling; let us forth, 175
 I never from thy side henceforth to stray,
 Where'er our day's work lies, though now injoin'd
 Laborious, till day droop; while here we dwell,
 What can be toilsome in these pleasant walks?
 Here let us live, though in fall'n state, content. 180

So spake, so wish'd much-humbled Eve, but fate
 Subscrib'd not; Nature first gave signs, impress'd
 On bird, beast, air, air suddenly eclips'd

After

night which they had passed together, they discover the lion and the eagle pursuing each of them their prey towards the eastern gate of Paradise. There is a double beauty in this incident, not only as it presents great and just omens, which are always agreeable in poetry, but as it expresses that enmity which was now produced in the animal creation. The poet to show the like changes in nature, as well as to grace his fable with a noble prodigy, represents the sun in an eclipse. This particular incident has, likewise a fine effect upon the imagination of the reader, in regard to what follows; for at the same time that the sun is under an eclipse, a bright cloud descends in the western quarter of the Heavens, filled with

an host of Angels, and more luminous than the sun itself. The whole theatre of nature is darken'd, that this glorious machine may appear in all its lustre and magnificence.

Addison.

182. *Subscrib'd not*;] That is, assented not, agreed not to it. *Subscribere*, to underwrite, thence to agree to. So the word is sometimes used in Latin: and Milton often uses words according to the Latin idiom. So Ovid, *Trist. Lib. I. El. II.*

Dii maris et cœli (quid enim nisi vota supersunt?)

Solvere quassatæ parcite membra ratis:
Neve precor magni subscribite Cæsaris iræ.

T t 2

And

After short blush of morn; nigh in her sight
 The bird of Jove, stoop'd from his aery tour, 185
 Two birds of gayest plume before him drove;
 Down from a hill the beast that reigns in woods,
 First hunter then, pursu'd a gentle brace,
 Goodliest of all the forest, hart and hind;
 Direct to th' eastern gate was bent their flight. 190
 Adam observ'd, and with his eye the chase
 Pursuing, not unmov'd to Eve thus spake.

O Eve, some further change awaits us nigh,
 Which Heav'n by these mute signs in nature shows,
 Forerunners of his purpose, or to warn 195

Us

And Phædrus, Fab. III. X. 57.

Aut gratiæ *subscribit*, aut odio suo.

And so Shakespear in Measure for Measure,
 Act II.

Admit no other way to save his life,
 As I *subscribe* not that.

184. — *nigh in her sight*] Dr. Bentley says,
 Milton gave it, *nigh in their sight*, not in Eve's
 only, but in the sight of both. But it should
 rather be *in her sight* here, because it is said
 afterwards *Adam observ'd* &c.

185. *The bird of Jove, stoop'd from his aery
 tour, &c.*] *The bird of Jove*, Jovis ales,
 the eagle. *Stoop'd* is a participle here, and a

term of falconry. Such omens are not unusual
 in the poets, Virg. *Æn.* I. 393.

Aspice bis senos lætantes agmine cyncos,
 Æthereâ quos lapsa plagâ Jovis ales aperto
 Turbatat cœlo.

Twelve swans behold in beauteous order
 move,
 And stoop with closing pinions from above;
 Whom late the bird of Jove had driv'n
 along,
 And thro' the clouds pursued the scatt'ring
 throng. Dryden.

And *Æn.* XII. 247.

Namque volans rubrâ fulvus Jovis ales in
 æthra

Littoreas

Us haply too secure of our discharge
 From penalty, because from death releas'd
 Some days; how long, and what till then our life,
 Who knows, or more than this, that we are dust,
 And thither must return and be no more? 200
 Why else this double object in our sight
 Of flight pursu'd in th' air, and o'er the ground,
 One way the self-same hour? why in the east
 Darknefs ere day's mid-course, and morning light
 More orient in yon western cloud, that draws 205
 O'er the blue firmament a radiant white,
 And slow descends, with something heav'nly fraught?
 He

Littoreas agitabat aves, turbamque sonantem
 Agminis aligeri.

For sudden, in the fiery tracts above,
 Appears in pomp th' imperial bird of Jove:
 A plump of fowl he spies, that swim the
 lakes,

And o'er their heads his sounding pinions
 shakes.

Then stooping on the fairest of the train, &c.
 Dryden.

But these omens have a singular beauty here,
 as they show the change that is produc'd among
 animals, as well as the change that is going to
 be made in the condition of Adam and Eve;
 and nothing could be invented more apposite

and proper for this purpose. An eagle, pur-
 suing two beautiful birds, and a lion chasing a
 fine hart and hind; and both to the eastern
 gate of Paradise; as Adam and Eve were to
 be driven out by the Angel at the eastern gate
 of Paradise.

204. *Darknefs ere day's mid-course,*]

Et noctis faciem nebulas fecisse volucres
 Sub nitido mirata die. Ov. Met. I. 602.

Hume.

204. — *and morning light &c.*] I think it
 would not be amiss to refer the curious reader
 to Marino's description of the descent of the
 three Goddesses upon mount Ida; C. 2. St. 67.
 which is a scene of the same sort with this, and
 painted,

He err'd not, for by this the heav'nly bands
 Down from a sky of jasper lighted now
 In Paradise, and on a hill made halt, 210
 A glorious apparition, had not doubt
 And carnal fear that day dimm'd Adam's eye.
 Not that more glorious, when the Angels met
 Jacob in Mahanaim, where he saw
 The field pavilion'd with his guardians bright; 215
 Nor that which on the flaming mount appear'd
 In Dothan, cover'd with a camp of fire,
 Against the Syrian king, who to surprise
 One man, assassin like, had levied war,
 War unproclam'd. The princely Hierarch 220
 In their bright stand there left his Pow'rs to seize
 Possession of the garden; he alone,

To

painted, I think, even in livelier colors than
 this of Milton's. *Thyer.*

213. *Not that more glorious, &c.*] That
 was not a more glorious apparition of Angels,
 which appear'd to Jacob in Mahanaim. Gen.
 XXXII. 1, 2. *And Jacob went on his way,*
and the Angels of God met him: And when
Jacob saw them, he said, This is God's host;
and he called the name of that place Mahanaim.
 Nor that which appear'd on the flaming

mount in Dothan against the king of Syria,
 when he levied war against a single man not
 like a generous enemy, but like a base assa-
 sin endeavor'd to take him by surprise, name-
 ly Elisha, for having disclos'd the designs of
 the king of Syria to the king of Israel,
 2 Kings VI. 13, &c. *And it was told him,*
saying, Behold he is in Dothan. Therefore sent
he thither horses, and chariots, and a great
host: and they came by night and compassed the
city

To find where Adam shelter'd, took his way,
 Not unperceiv'd of Adam, who to Eve,
 While the great visitant approach'd, thus spake. 225

Eve, now expect great tidings, which perhaps
 Of us will soon determin, or impose
 New laws to be observ'd; for I descry
 From yonder blazing cloud that veils the hill
 One of the heav'nly host, and by his gate 230
 None of the meanest, some great Potentate
 Or of the Thrones above, such majesty
 Invests him coming; yet not terrible,
 That I should fear, nor sociably mild,
 As Raphaël, that I should much confide, 235
 But solemn and sublime, whom not to offend,
 With reverence I must meet, and thou retire.

He

city about. And when the servant of the man of God was risen early, and gone forth, behold an host compassed the city both with horses and chariots: and his servant said unto him, Alas, my master, how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw: and behold, the moun-

tain was full of horses and chariots of fire round about Elisha.

220. *War unproclam'd.*] The severe censure on this makes me fancy that Milton hinted at the war with Holland, which broke out in 1664, when we surpris'd and took the Dutch Bourdeaux fleet, before war was proclam'd, which the Whigs much exclaim'd against. Warburton.

238. — *th' Arch-*

He ended; and th' Arch-Angel soon drew nigh,
 Not in his shape celestial, but as man
 Clad to meet man; over his lucid arms 240
 A military vest of purple flow'd,
 Livelier than Melibœan, or the grain
 Of Sarra, worn by kings and heroes old
 In time of truce; Iris had dipt the woof;
 His starry helm unbuckled shew'd him prime 245
 In manhood where youth ended; by his side
 As in a glist'ring zodiac hung the sword,
 Satan's dire dread, and in his hand the spear.
 Adam bow'd low; he kingly from his state

Inclin'd

238. — *th' Arch-Angel soon drew nigh, &c.*] I need not observe how properly this author, who always suits his parts to the actors whom he introduces, has employ'd Michael in the expulsion of our first parents from Paradise. The Arch-Angel on this occasion neither appears in his proper shape, nor in that familiar manner with which Raphael the sociable Spirit entertained the father of mankind before the fall. His person, his post, and behaviour are suitable to a Spirit of the highest rank, and exquisitely described in the following passage. *Addison.*

242. *Livelier than Melibœan,*] Of a livelier color and richer dye than any made at *Melibœa*, a city of Thessaly, famous for a fish called

ostrum, there caught and used in dying the noblest purple.

— *Quam plurima circum
 Purpura Mæandro duplici Melibœa cucurrit.
 Virg. Æn. V. 251.*

Or the grain of Sarra, or the dye of Tyre, named *Sarra* of *Sar*, the Phœnician name of a fish there taken, whose blood made the purple color. *Georg. II. 506.*

Sarrano indormiat ostro. Hume.

244. — *Iris had dipt the woof;*] A most poetical expression. He had said before, that it was livelier than the Melibœan grain, or than that of Sarra; it excell'd the most precious purple:

Inclin'd not, but his coming thus declar'd. 250

Adam, Heav'n's high behest no preface needs:
Sufficient that thy pray'rs are heard, and Death,
Then due by sentence when thou didst transgress,
Defeated of his seizure many days
Giv'n thee of grace, wherein thou may'st repent, 255
And one bad act with many deeds well done
Mayst cover: well may then thy Lord appeas'd
Redeem thee quite from Death's rapacious clame;
But longer in this Paradise to dwell
Permits not; to remove thee I am come, 260
And send thee from the garden forth to till

The

purple: but now he says that *Iris* herself had given the color, the most beautiful colors being in the rainbow; nay *Iris had dipt the very woof*. He had before made use of a like expression in the *Mask*. The attendant Spirit says,

— But I must first put off
These my sky robes spun out of *Iris' woof*.

248. — *and in his hand the spear.*] The construction of this, and the former part of the period is indeed thus: *By his side hung the sword, and the spear in his hand.* The image then is, that as his sword hung loosely in his belt, he carried the spear negligently in his hand, as he advanc'd toward Adam; and per-

VOL. II.

haps this is the picture intended to be given. But the reader is at liberty to imagin the spear carried in the Angel's hand in what attitude pleases him best, or several; for 'tis common with the Ancients for the verb not to be applicable to all the members of the period. So here *hung* may be restrain'd to the sword only. There is another like instance, IV. 509. *pinés* agrees to *desire* only. Markland on Statius's Sylv. I. I. 79. gives several instances of this in the Ancients. *Richardson.*

261. *And send thee from the garden forth to till*

The ground whence thou wast taken, fitter soil.] It is after the manner of Homer, that the Angel is here made to deliver the order he had receiv'd

U u

The ground whence thou wast taken, fitter soil.

He added not, for Adam at the news
Heart-struck with chilling gripe of sorrow stood,
That all his senses bound; Eve, who unseen 265
Yet all had heard, with audible lament
Discover'd soon the place of her retire.

O unexpected stroke, worse than of Death!
Must I thus leave thee, Paradise? thus leave
Thee, native soil, these happy walks and shades, 270
Fit haunt of Gods? where I had hope to spend,
Quiet though sad, the respite of that day
That must be mortal to us both. O flowers,

That

receiv'd in the very words he had receiv'd it. Homer's exactness is so great in this kind, that sometimes I know not whether it is not rather a fault. He observes this method not only when orders are given by a superior power, but also when messages are sent between equals. Nay in the heat and hurry of a battle a man delivers a message word for word as he received it: and sometimes a thing is repeated so often that it becomes almost tedious. Jupiter delivers a commission to a Dream, the Dream delivers it exactly in the same words to Agamemnon, and Agamemnon repeats it a third time to the council, tho' it be a tautology of five or six verses together. But in the passage before us, here is all the beauty and

simplicity of Homer, without any of his faults. Here are only two lines repeated out of one speech, and a third out of another; ver. 48. and here again ver. 259.

But longer in this Paradise to dwell.

And it is a decree pronounced solemnly by the Almighty, and certainly it would not have become the Angel, who was sent to put it in execution, to deliver it in any other words than those of the Almighty. And let me add, that it was the more proper and necessary to repeat the words in this place, as the catastrophe of the poem depends so much upon them, and by them the fate of Man is determin'd, and *Paradise is lost*.

263. He

That never will in other climate grow,
 My early visitation, and my last 275
 At ev'n, which I bred up with tender hand
 From the first opening bud, and gave ye names,
 Who now shall rear ye to the sun, or rank
 Your tribes, and water from th' ambrosial fount?
 Thee lastly, nuptial bow'r, by me adorn'd 280
 With what to sight or smell was sweet, from thee
 How shall I part, and whither wander down
 Into a lower world, to this obscure
 And wild? how shall we breathe in other air
 Less pure, accustom'd to immortal fruits? 285

Whom

263. *He added not, for Adam at the news* &c.] How naturally and justly does Milton here describe the different effects of grief upon our first parents! Mr. Addison has already remark'd upon the beauty and propriety of Eve's complaint, but I think there is an additional beauty to be observ'd when one considers the fine contrast which there is betwixt that and Adam's sorrow, which was silent and thoughtful, as Eve's was loud and hasty, both consistent with the different characters of the sexes, which Milton has indeed kept up with great exactness thro' the whole poem. *Thyer.*

268. *O unexpected stroke, &c.*] Eve's complaint, upon hearing that she was to be removed from the garden of Paradise, is won-

derfully beautiful: the sentiments are not only proper to the subject, but have something in them particularly soft and womanish.

Addison.

270. — *native soil*, Natale solum, as the Latins say,

Nescio qua natale solum dulcedine tangit
 Humanos animos.

Paradise was the native place of Eve, but Adam was formed out of the dust of the ground, and was afterwards brought into Paradise.

284. — *how shall we breathe in other air*
Less pure, accustom'd to immortal fruits?]

Dr. Bentley thinks that some words were here

U u 2

dropt

Whom thus the Angel interrupted mild.
 Lament not, Eve, but patiently resign
 What justly thou hast lost; nor set thy heart,
 Thus over-fond, on that which is not thine;
 Thy going is not lonely; with thee goes 290
 Thy husband; him to follow thou art bound;
 Where he abides, think there thy native soil.

Adam by this from the cold sudden damp
 Recovering, and his scatter'd spirits return'd,
 To Michael thus his humble words address'd. 295

Celestial, whether among the Thrones, or nam'd
 Of them the high'est, for such of shape may seem
 Prince above princes, gently hast thou told
 Thy message, which might else in telling wound,
 And in performing end us; what besides 300
 Of

dropt out of the author's copy, which he supplies thus,

— how shall we breathe in *air less pure*?

What eat, accusom'd to immortal fruits?

He asks, What do the *fruits*, now to be parted with, signify to her *breathing in other air*? But this question does not include all the words necessary for understanding the passage: because those fruits were *immortal* ones, there-

fore Eve questions how she should be able to *breathe* in less pure air: To eat (for the future) fruits not immortal, and to have air less pure too, were circumstances which might well justify her solicitous inquiry about her breathing in the lower world. *Pearce.*

296. *Celestial, whether &c.*] Adam's speech abounds with thoughts, which are equally moving, but of a more masculine and elevated turn. Nothing can be conceived more sublime

Of sorrow and dejection and despair
 Our frailty can sustain, thy tidings bring,
 Departure from this happy place, our sweet
 Recess, and only consolation left
 Familiar to our eyes, all places else 305
 Inhospitable appear and desolate,
 Nor knowing us nor known: and if by prayer
 Incessant I could hope to change the will
 Of him who all things can, I would not cease
 To weary him with my assiduous cries: 310
 But pray'r against his absolute decree
 No more avails than breath against the wind,
 Blown stifling back on him that breathes it forth:
 Therefore to his great bidding I submit.
 This most afflicts me, that departing hence, 315

As

sublime and poetical than the following passage in it,

This most afflicts me, that departing hence
Ec. Addison.

There is the same propriety in these speeches of Adam and Eve, as the critics have observed in the speeches of Priam and Hecuba to dissuade Hector from fighting with Achilles in the twenty-second book of the Iliad, where the

sentiments are excellently adapted to the different characters of the father and mother. And this, says Mr. Pope, puts me in mind of a judicious stroke in Milton, with regard to the several characters of Adam and Eve. When the Angel is driving them both out of Paradise, Adam grieves that he must leave a place where he had conversed with God and his Angels; but Eve laments that she shall never more behold the fine flowers of Eden: Here
 Adam

As from his face I shall be hid, depriv'd
 His blessed count'nance; here I could frequent
 With worship place by place where he vouchsaf'd
 Presence divine, and to my sons relate,
 On this mount he appear'd, under this tree 320
 Stood visible, among these pines his voice
 I heard, here with him at this fountain talk'd:
 So many grateful altars I would rear
 Of grassy turf, and pile up every stone
 Of lustre from the brook, in memory, 325
 Or monument to ages, and thereon

Offer

Adam mourns like a man, and Eve like a woman.

320. *On this mount he appear'd, &c.*] This has been observed to be very like what our author has written in another place, due allowance being made for the difference of person and subject. "With less fervency was studied
 " what St. Paul or St. John had written, than
 " was listen'd to one that could say, *here he*
 " *taught, here he stood, this was his stature,*
 " *and thus he went habited, and O happy this*
 " *house that harbour'd him, and that cold stone*
 " *whereon he rested, this village wherein he*
 " *wrought such a miracle, and that pavement*
 " *bedew'd with the warm effusion of his last*
 " *blood, that sprouted up into eternal roses to*
 " *crown his martyrdom.*" Of Prelatical Episcopacy, p. 34. Vol. I. Edit. 1738. And both

passages very much resemble the following in Pliny's Panegyric to Trajan. XV. Veniet ergo tempus, quo posteris visere, visendum tradere minoribus suis gestient, quis sudores tuos hauserit campus, quæ refectiones tuas arbores, quæ somnum saxa prætexerint, quod denique tectum magnus hospes impleveris, &c.

325. — in memory,

Or monument to ages,] Dr. Bentley asks what difference there is between *memorial* and *monument*, that *or* must separate them. I think that by *in memory* Adam means for a memorial to himself, for marks by which he might remember the places of God's appearance: but because his sons (who had not seen God appearing there) could not be said to remember them; he therefore changes his expression and says *Or in monument to ages,* that

Offer sweet smelling gums and fruits and flowers:

In yonder nether world where shall I seek

His bright appearances, or foot-step trace?

For though I fled him angry, yet recall'd

330

To life prolong'd and promis'd race, I now

Gladly behold though but his utmost skirts

Of glory, and far off his steps adore.

To whom thus Michael with regard benign.

Adam, thou know'st Heav'n his, and all the Earth,

Not this rock only; his omnipresence fills

336

Land, sea, and air, and every kind that lives,

Fomented

that is, to warn, teach and instruct them that God formerly appear'd there to me. The Doctor, not perceiving this sense of the passage, would read

— from the *brooks* in memory,
A monument to ages. *Pearce.*

332. Gladly behold though but his utmost
skirts

Of glory,] He alludes to Exod. XXXIII. 22, 23. *And it shall come to pass while my glory passeth by — thou shalt see my back parts, but my face shall not be seen:* As in what follows he had Statius in memory. Thebaid XII. 817.

— and far off his steps adore
Sed longe sequere, et vestigia semper adora.

337. — and every kind that lives,] The con-

struction is, *his omnipresence fills every kind that lives:* Which, if true, says Dr. Bentley, was not the author's intention. But how it can be proved that it was not the author's intention, when his words so clearly express it, I am at a loss to apprehend: And if the Doctor could really question the truth of the assertion it must be said that the poet had nobler and more worthy conceptions of God's omnipresence than the Divine; for *in him we live, and move, and have our being*, Acts XVII. 28. Another poet has enlarged upon the same sentiment, with great sublimity of thought, and as great force of language. Essay on Man, l. 259, &c.

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul;
That,

Fomented by his virtual pow'r and warm'd:
 All th' earth he gave thee to possess and rule,
 No despicable gift; surmise not then 340
 His presence to these narrow bounds confin'd
 Of Paradise or Eden: this had been
 Perhaps thy capital seat, from whence had spread
 All generations, and had hither come
 From all the ends of th' earth, to celebrate 345
 And reverence thee their great progenitor.
 But this præminence thou' hast lost, brought down
 To dwell on even ground now with thy sons:
 Yet doubt not but in valley and in plaine
 God is as here, and will be found alike 350
 Present, and of his presence many a sign
 Still following thee, still compassing thee round

With

That, chang'd thro' all, and yet in all the
 same,
 Great in the earth, as in th' ethereal frame,
 Warms in the sun, refreshes in the breeze,
 Glows in the stars, and blossoms in the trees,
 Lives thro' all life, extends thro' all extent,
 Spreads undivided, operates unspent,
 Breathes in our soul, informs our mortal
 part,
 As full as perfect, in a hair, as heart,

As full, as perfect in vile man that mourns,
 As the rapt Seraph that adores and burns;
 To him, no high, no low, no great, no
 small;
 He fills, he bounds, connects, and equals
 all.
 Nay an Heathen poet has a remarkable passage
 to this purpose, to which no doubt Milton al-
 luded. Lucan. IX. 578.

Estne

With goodness and paternal love, his face
 Express, and of his steps the track divine.
 Which that thou may'st believe, and be con-
 firm'd

Ere thou from hence depart, know I am sent 356
 To show thee what shall come in future days
 To thee and to thy offspring; good with bad
 Expect to hear, supernal grace contending
 With sinfulness of men; thereby to learn 360
 True patience, and to temper joy with fear
 And pious sorrow, equally inur'd
 By moderation either state to bear,
 Prosperous or adverse: so shalt thou lead
 Safest thy life, and best prepar'd indure 365
 Thy mortal passage when it comes. Ascend

This

*Estne Dei sedes nisi terra, et pontus, et aer,
 Et cœlum, et virtus? Superos quid quæri-
 mus ultra?*

*Jupiter est quodcunque vides, quocunque
 moveris.*

344. ——— *and had hither come*] So the first
 editions, and not *thither*, which is in most of
 the later ones.

366.

——— *Ascend*

This bill;] The Angel afterwards leads

VOL. II.

Adam to the highest mount of Paradise, and
 lays before him a whole hemisphere, as a pro-
 per stage for those visions which were to be re-
 presented on it. I have before observed how
 the plan of Milton's poem is in many particu-
 lars greater than that of the *Iliad* or *Æneid*.
 Virgil's hero, in the last of these poems, is
 entertained with a sight of all those who are to
 descend from him; but though that episode is
 justly admired as one of the noblest designs in

X x

the

This hill; let Eve (for I have drench'd her eyes)
 Here sleep below, while thou to foresight wak'st;
 As once thou sleptst, while she to life was form'd.

To whom thus Adam gratefully reply'd. 370

Ascend, I follow thee, safe Guide, the path
 Thou lead'st me, and to the hand of Heav'n submit,
 However chast'ning, to the evil turn
 My obvious breast, arming to overcome
 By suffering, and earn rest from labor won, 375
 If so I may attain. So both ascend
 In the visions of God: It was a hill

Of

the whole *Æneid*, every one must allow that this of Milton is of a much higher nature. Adam's vision is not confin'd to any particular tribe of mankind, but extends to the whole species. *Addison.*

367. — let Eve (for I have drench'd her eyes)

Here sleep below,] It may be asked why Eve was not permitted to see this vision, as she had no less occasion than Adam *thereby to learn true patience*: but Milton here only continues the same decorum which he had before observed, when he made Eve retire upon Raphael's beginning his conference with Adam Book VIII. Besides the tenderness of the female mind could not be supposed able to bear the shocking scenes, which were going to be represented. *Tbyer.*

374. — to overcome
By suffering,] Virg. *Æn.* V. 710.

Quicquid erit, superanda omnis fortuna ferendo est.

377. *In the visions of God:*] A Scripture expression. Ezek. VIII. 3. *And the Spirit lift me up between the Earth and the Heaven, and brought me in the visions of God to Jerusalem.* And again, Ezek. XL. 2. *In the visions of God brought he me into the land of Israel, and set me upon a very high mountain.* And these may very properly be call'd *the visions of God* not only for discovering things future, but likewise for the extensiveness of the prospect, such as no human eye could reach. For upon the highest mountain the eye can command only a small part of the hemisphere by reason

of

Of Paradise the highest, from whose top
 The hemisphere of earth in clearest ken
 Stretch'd out to th' amplest reach of prospect lay. 380
 Not high'er that hill nor wider looking round,
 Whereon for different cause the Tempter set
 Our second Adam in the wilderness,
 To show him all earth's kingdoms and their glory.
 His eye might there command wherever stood 385
 City of old or modern fame, the seat
 Of mightiest empire, from the destin'd walls
 Of Cambalu, seat of Cathaian Can,

And

of the roundness of the earth : but here a whole hemisphere *lay stretch'd out* to view at once like a plain.

381. *Not higher that hill &c.*] That hill was not higher, whereon the devil set our Saviour (*the second man* 1 Cor. XV. 47. *the last Adam* ver. 45.) to *show him all the kingdoms of the world, and the glory of them.* Matth. IV. 8. The prospects are well compared together, and the first thought of the one might probably be taken from the other : and as the one makes part of the subject of Paradise Lost, so doth the other of Paradise Regain'd.

387. ——— *from the destin'd walls*

Of Cambalu, &c.] He first takes a view of Asia, and there of the northern parts, *the destin'd walls* not yet in being but design'd to be (which is to be understood of all the rest) of

Cambalu, seat of Cathaian Can, the principal city of Cathay, a province of Tartary, the ancient seat of the Chams, *and Samarchand by Oxus*, the chief city of Zagathian Tartary near the river Oxus, *Temir's throne*, the birth-place and royal residence of Tamerlane; and from the northern he passes to the eastern and southern parts of Asia, *to Paquin* or *Pekin* of *Sin-an kings*, the royal city of China, the country of the ancient Sinæ mention'd by Pto- lomy, *and thence to Agra and Labor* two great cities in the empire of *the great Mogul*, down to the golden *Chersonese*, that is Malacca the most southern promontory of the East Indies, so called on account of its riches to distinguish it from the other Chersoneses or peninsula's, *or where the Persian in Ecbatan sat*, Ecbatana formerly the capital city of Persia, *or since in Hispahan*,

And Samarchand by Oxus, Temir's throne,
 To Paquin of Sinæan kings, and thence 390
 To Agra and Lahor of great Mogul
 Down to the golden Chersonese, or where
 The Persian in Ecbatan sat, or since
 In Hispahan, or where the Russian Ksar
 In Mosco, or the Sultan in Bizance, 395
 Turchestan-born; nor could his eye not ken
 Th' empire of Negus to his utmost port
 Ercoco, and the less maritim kings
 Mombaza, and Quiloa, and Melind,

And

Hispahan, the capital city at present, *or where the Russian Ksar*, the Czar of Muscovy, *in Mosco*, the metropolis of all Russia, *or the Sultan in Bizance*, the Grand Signior in Constantinople formerly Byzantium, *Turchestan-born*, as the Turks came from Turchestan a province of Tartary; he reckons these to Asia, as they are adjoining, and great part of their territories lie in Asia. He passes now into Africa; *nor could his eye not ken th' empire of Negus*, the Upper Ethiopia or the land of the Abyssinians, subject to one sovræn, stiled in their own language *Negus* or king, and by the Europeans *Prestor John*, *to his utmost port Ercoco*, or Erquico on the Red Sea, the north east boundary of the Abyssinian empire, *and the less maritim kings*, the lesser kingdoms on the sea coast, *Mombaza and Quiloa, and Me-*

lind, all near the line in Zanguebar, a great region of the lower Ethiopia on the eastern or Indian sea, and subject to the Portuguese, *and Sofala thought Ophir*, another kingdom and city on the same sea mistaken by Purchas and others for Ophir, whence Solomon brought gold, *to the realm of Congo*, a kingdom in the lower Ethiopia on the western shore, as the others were on the eastern, *and Angola farthest south*, another kingdom south of Congo; *Or thence from Niger flood*, the river Niger that divides Negroland into two parts, *to Atlas mount* in the most western parts of Africa, *the kingdoms of Almanzor*, the countries over which *Almanzor* was king, namely *Fez and Sus, Marocco and Algiers, and Tremisen*, all kingdoms in Barbary. After Africa he comes to Europe, *On Europe thence, and where Rome was to sway the*

And Sofala thought Ophir, to the realm 400
 Of Congo, and Angola farthest south;
 Or thence from Niger flood to Atlas mount
 The kingdoms of Almanfor, Fez and Sus,
 Marocco and Algiers, and Tremisen;
 On Europe thence, and where Rome was to sway
 The world: in spi'rit perhaps he also saw 406
 Rich Mexico the seat of Montezume,
 And Cusco in Peru, the richer seat
 Of Atabalipa, and yet unspoil'd
 Guiana, whose great city Geryon's sons 410

Call

the world: the less is said of Europe as it is so well known. *In spirit perhaps he also saw*, he could not see it otherwise, as America was on the opposite side of the globe, *rich Mexico* in North America *the seat of Montezume*, who was subdued by the Spanish general Cortes, *and Cusco in Peru* in South America, *the richer seat of Atabalipa*, the last emperor subdued by the Spanish general Pizarro, *and yet unspoil'd Guiana*, another country of South America not then invaded and spoil'd, *whose great city*, namely Manhoa, *Geryon's sons*, the Spaniards from Geryon an ancient king of Spain, *call El Dorado* or the golden city an account of its richness and extent. And thus he surveys the four different parts of the world, but it must be confess'd, more with an ostentation of

learning, than with any additional beauty to the poem. But Mr. Thyer is of opinion, that such little sallies of the Muse agreeably enough diversify the scene, and observes that Tasso, whose Godfrey is no very imperfect model of a regular epic poem, has in his fifteenth Canto employed thirty or forty stanza's together in a description of this sort, which had no necessary connexion with his general plan.

409. ——— *and yet unspoil'd*

Guiana,] I suppose Milton alluded to the many frustrated voyages, which had been made in search of this golden country. If I remember right, this was the famous place that Sir Walter Raleigh was to have brought such treasures from. *Thyer.*

411. — *but*

Call El Dorado: but to nobler sights
 Michael from Adam's eyes the film remov'd,
 Which that false fruit that promis'd clearer sight
 Had bred; then purg'd with euphrasy and rue
 The visual nerve, for he had much to see; 415
 And from the well of life three drops instill'd.
 So deep the pow'r of these ingredients pierc'd,
 E'en to the inmost seat of mental sight,
 That Adam now enforc'd to close his eyes,
 Sunk

411. — but to nobler sights

Michael from Adam's eyes the film remov'd,]
 These which follow are *nobler sights*, being
 not only of cities and kingdoms, but of the
 principal actions of men to the final consum-
 mation of things. And to prepare Adam for
 these sights the Angel *remov'd the film from his*
eyes, as Pallas remov'd the mists from Dio-
 medes his eyes, *Iliad*. V. 127.

Αχλυν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἐλόν, ἢ περὶ
 ἐπ' ἔην,

Ὅφρ' εὖ γινώσκῃς ἡμῶν θεῶν, ἦ δ' εἰ καὶ ἀνδρῶν.

Yet more, from mortal mists I purge thy
 eyes,

And set to view the warring Deities. Pope.

And as Venus did likewise from those of Æneas,
Æn. II. 604.

Aspice, namque omnem, quæ nunc obducta
 tuenti

Mortales hebetat visus tibi, et humida cir-
 cum

Caligat, nubem eripiam.

Now cast your eyes around; while I dis-
 solve

The mists and films that mortal eyes in-
 volve,

Purge from your sight the dross, and make
 you see

The shape of each avenging Deity.

Dryden.

And as the same Angel (Michael) did also
 from those of Godfrey. Tasso, *Cant.* 18.
St. 93.

Drizza pur gli occhi à riguardar l'immenso
 Effercito immortal, ch'è in aria accolto:
 Ch' io dinanzi torrotti il nuuol denso
 Di vostra humanità, ch' intorno auuolto
 Adombrando t' appanna il mortal senso,
 Si che vedrai gli ignudi spirti in volto:

E

Sunk down, and all his spi'rits became intranc'd;
 But him the gentle Angel by the hand
 Soon rais'd, and his attention thus recall'd.

Adam, now ope thine eyes, and first behold
 Th' effects which thy original crime hath wrought
 In some to spring from thee, who never touch'd
 Th' excepted tree, nor with the snake conspir'd,
 Nor sinn'd thy sin, yet from that sin derive
 Corruption to bring forth more violent deeds.

His

*E softener per breue spatium i rai
 De l' angeliche forme anco potrai.*

Lift up thine eyes, and in the air behold
 The sacred armies, how they mustred be,
 That cloud of flesh in which for times of
 old
 All mankind wrapped is, I take from thee,
 And from thy senses their thick mist un-
 fold,
 That face to face thou mayst these Spirits see,
 And for a little space right-well sustain
 Their glorious light, and view those An-
 gels plain. Fairfax.

These passages the poet has imitated and im-
 prov'd; as in what follows of Adam's sinking
 down overpower'd, and then being rais'd again
 by the hand gently by the Angel, he has co-
 pied from Daniel X. 8, &c. *I saw this great
 vision, and there remained no strength in me —
 I was in a deep sleep on my face, and my face to-
 ward the ground. And behold a hand touched*

*me, which set me upon my knees: or from Rev.
 I. 17. And when I saw him, I fell at his feet
 as dead; and he laid his right hand upon me,
 saying unto me, Fear not.*

414. ——— *purg'd with euphrasy and rue]*
 Cleared the organs of his sight with *rue* and
euphrasy or *eye-bright*, so named of its clear-
 ing virtue. Hume.
Rue was used in exorcisms, and is therefore
 called *herb of grace*. Shakespear, Richard II.
 Act 3. Scene 7. See too Hamlet, Act 4.
 Scene 7.

427. *Nor sinn'd thy sin,]* So in Exod.
 XXXII. 30. *Ye have sinned a great sin.* 1 John
 V. 16. *If any man see his brother sin a sin.*
 And the same manner of speaking has pre-
 vail'd among the best classic authors as well as
 in Scripture. *Yet from that sin derive.* The
 word *sin* is by mistake omitted in Milton's se-
 cond edition, by which the verse becomes lame
 and defective.

429. His

His eyes he open'd, and beheld a field,
 Part arable and tilth, whereon were sheaves 430
 New reap'd, the other part sheep-walks and folds;
 I' th' midst an altar as the land-mark stood,
 Rustic, of grassy ford; thither anon
 A sweaty reaper from his tillage brought
 First fruits, the green ear, and the yellow sheaf,
 Uncull'd, as came to hand; a shepherd next 436
 More meek came with the firstlings of his flock
 Choicest and best; then sacrificing, laid
 The inwards and their fat, with incense strow'd,
 On

429. *His eyes he open'd, and beheld a field, &c.*] In this great review which Adam takes of all his sons and daughters, the first objects he is presented with exhibit to him the story of Cain and Abel, which is drawn together with much closeness and propriety of expression. That curiosity and natural horror, which arises in Adam at the sight of the first dying man, is touched with great beauty.

Addison.

433. — *of grassy ford;*] That is of turf. The proper word seems to be *swerd*, but to be corrupted into *sword* or *sord* as it is commonly pronounced in *green-sord* and *sord of bacon*, which may justify Milton in spelling it *sord*. Some think it is misprinted for *sod*, turf, of the Belgic *sode*, Italian *terra soda* of solidum or solum: and Mr. Fenton has caused it to

be printed *sod*, as Dr. Bentley has very affectedly swer'd.

434. *A sweaty reaper from his tillage brought &c.*] It may be proper to compare this account with the sacred history, to which it alludes, Gen. IV. 2. &c. *And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground, an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof.* The poet adds, that Cain took the fruits *uncull'd, as came to hand*, whereas Abel selected the *choicest and best* of his flock; and in this some interpreters have conceiv'd the guilt of Cain to consist. The poet too makes them offer both upon the same altar, for the word *brought* in Scripture (which Milton likewise retains)

On the cleft wood, and all due rites perform'd. 440
 His offering soon propitious fire from Heaven
 Consum'd with nimble glance, and grateful steam;
 The other's not, for his was not sincere;
 Whereat he inly rag'd, and as they talk'd,
 Smote him into the midriff with a stone 445
 That beat out life; he fell, and deadly pale
 Groan'd out his soul with gushing blood effus'd.
 Much at that sight was Adam in his heart
 Dismay'd, and thus in haste to th' Angel cry'd.

O Teacher, some great mischief hath befall'n 450

To

retains) is understood of their bringing their offerings to some common place of worship: and this altar he makes of turf, *of grassy sord*, as the first altars are represented to be, and describes the sacrifice somewhat in the manner of Homer. The Scripture says only that *the Lord had respect unto Abel, and to his offering; but unto Cain and to his offering he had not respect*: The poet makes this respect unto Abel's offering to be a fire from Heaven consuming it; and herein he is justified by the authority of the best commentators Jewish and Christian; and there are several instances of such acceptance in Scripture. Cain's was not so accepted, *for (says the poet) his was not sincere. And Cain was very wroth — And Cain talked with Abel his brother, and it came to pass when they were in the field, that Cain rose up*

VOL. II.

against Abel his brother, and slew him. The poet makes Cain to *smite him into the midriff* or diaphragm, a nervous muscle separating the breast from the belly, *with a stone*, supposing it the most natural and the most ready instrument at hand, and so Cowley, David I. and in his note 16: but however he makes his blood to be spill'd, as the Scripture particularly mentions *the blood of Abel*.

Groan'd out his soul with gushing blood effus'd.

Undantique animam diffundit in arma cruore. Virg. Æn. X. 908.

This is very properly made the first vision, and is so much enlarg'd upon, as it is of Adam's immediate descendents.

Y y

458. — and

To that meek man, who well had sacrific'd;
Is piety thus and pure devotion paid?

T' whom Michael thus, he also mov'd, reply'd.
These two are brethren, Adam, and to come
Out of thy loins; th'unjust the just hath slain, 455
For envy that his brother's offering found
From Heav'n acceptance; but the bloody fact
Will be aveng'd, and th'other's faith approv'd
Lose no reward, though here thou see him die,
Rolling in dust and gore. To which our sire. 460

Alas, both for the deed and for the cause!
But have I now seen Death? Is this the way
I must return to native dust? O sight
Of terror, foul and ugly to behold,
Horrid to think, how horrible to feel! 465

To

458. — *and th' other's faith approv'd*] It was, according to the author of the epistle to the Hebrews, who bears this testimony to it, XI. 4. *By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh.*

462. *But have I now seen Death? Is this the way &c.*] Our author, in making Adam so

ignorant of what death was and the way to it, seems to have forgot what he had put in the mouth of Eve in the preceding book, ver. 1001.

Let us seek Death, or he not found, supply
With our own hands his office on ourselves:
Why stand we longer shivering under fears
That show no end but death, and have the
power,

Of

To whom thus Michaël. Death thou hast seen
 In his first shape on man; but many shapes
 Of Death, and many are the ways that lead
 To his grim cave, all dismal; yet to sense
 More terrible at th' entrance than within. 470
 Some, as thou saw'st, by violent stroke shall die,
 By fire, flood, famine, by intemp'rance more
 In meats and drinks, which on the earth shall bring
 Diseases dire, of which a monstrous crew
 Before thee shall appear; that thou mayst know 475
 What misery th' inabstinence of Eve
 Shall bring on men. Immediately a place
 Before his eyes appear'd, sad, noisome, dark,
 A lazarus-house it seem'd, wherein were laid
 Numbers of all diseas'd, all maladies 480

Of

Of many ways to die the shortest choosing,
 Destruction with destruction to destroy?

Thyer.

467. ——— *but many shapes*
Of Death, and many are the ways that lead
To his grim cave,] Senec. Phœnissæ, Act I.
 151, 153.

Ubique mors est ———

—— mille ad hanc aditus patent.

477. ——— *Immediately a place &c.]* The second vision sets before him the image of death in a great variety of appearances. The Angel, to give him a general idea of those effects which his guilt had brought upon his posterity, places before him a large hospital or lazarus-house, fill'd with persons lying under all kinds of mortal diseases. How finely has the poet told us that the sick persons languish'd under lingering and incurable distempers, by

Y y 2

an

Of ghastly spasm, or racking torture, qualms
 Of heart-sick agony, all feverous kinds,
 Convulsions, epilepsies, fierce catarrhs,
 Intestin stone and ulcer, colic pangs,
 Demoniac phrenzy, moaping melancholy, 485
 And moon-struck madness, pining atrophy,
 Marasmus, and wide-wasting pestilence,
 Dropsies, and asthma's, and joint-racking rheums.
 Dire was the tossing, deep the groans; Despair
 Tended the sick busiest from couch to couch; 490
 And over them triumphant Death his dart
 Shook,

an apt and judicious use of such imaginary beings as those I mention'd in my last paper! The passion, which likewise rises in Adam on this occasion, is very natural. The discourse between the Angel and Adam which follows, abounds with noble morals. *Addison.*

487. *Marasmus,*] The word is Greek, and it signifies a kind of consumption, accompanied with a fever wasting the body by degrees; but we should observe that these verses,

Demoniac phrenzy, moaping melancholy,
 And moon-struck madness, pining atrophy,
 Marasmus, and wide-wasting pestilence,

were not in the first, but were added by the author in the second edition, to swell the horror of the description. Dr. Bentley is for

striking them out again, but Mr. Pope says they are three admirable lines.

489. *Dire was the tossing, deep the groans; Despair &c.*] This is entirely in the picturesque manner of Spenser, and seems to allude particularly to that beautiful passage, where describing the way to *Pluto's grisly reign*, he represents Pain, Strife, Revenge, &c. as so many persons assembled, and over them sad Horror soaring with grim hue, and beating his iron wings. *Faery Queen*, Book 2. Cant. 7. St. 21. to St. 24.

By that way's side there sat infernal Pain, &c.
Tbyer.

The breaks and pauses in this verse are admirable; and this beauty is improved by each period's beginning with the same letter *d*.

Dire

Shook, but delay'd to strike, though oft invok'd
 With vows, as their chief good, and final hope.
 Sight so deform what heart of rock could long
 Dry-ey'd behold? Adam could not, but wept, 495
 Though not of woman born; compassion quell'd
 His best of man, and gave him up to tears
 A space, till firmer thoughts restrain'd excess;
 And scarce recovering words his plaint renew'd.

O miserable mankind, to what fall 500
 Degraded, to what wretched state reserv'd!
 Better end here unborn. Why is life given

To

Dire was the tossing, deep the groans; De-
 spair

Substitute any other word in the room of *dire*
 or *deep*, and you will perceive the difference.
 And then follows

And over them triumphant Death his dart
 Shook, but delay'd to strike.

As the image is wonderfully fine, so it is ex-
 cellently express'd with the pause upon the
 first syllable of the verse, *shook*. One thinks
 one almost sees the dart shaking. How much
 better is this than Virgil's *Æn.* XI. 767.

— et certam quatit improbus hastam!

If the line was to be alter'd, as thus,

And o'er them Death triumphant shook his
 dart,

much of the fire and spirit would be lost.
 The reader may see other beauties of the same
 kind in the note upon IV. 351. And there
 are several examples of it in Homer, but the
 Latin language seems hardly capable of it;
 at least I cannot recollect an instance in Virgil,
 who is the great master of versification.

495.

— Adam wept,

*Though not of woman born; compassion quell'd
 His best of man, and gave him up to tears]*

This thought (as Mr. Whalley observes) is cer-
 tainly from Shakespear, whose words Milton
 has preserved at the close of the sentence.

I had not so much of man about me,
 But all my mother came into my eyes,
And gave me up to tears. Henry V. Act IV.

517. To

To be thus wrested from us? rather why
 Obtruded on us thus? who if we knew
 What we receive, would either not accept 505
 Life offer'd, or soon beg to lay it down,
 Glad to be so dismiss'd in peace. Can thus
 Th' image of God in man created once
 So goodly and erect, though faulty since,
 To such unsightly sufferings be debas'd 510
 Under inhuman pains? Why should not man,
 Retaining still divine similitude
 In part, from such deformities be free,
 And for his Maker's image sake exempt?

Their Maker's image, answer'd Michael, then 515
 Forsook them, when themselves they vilify'd
 To serve ungovern'd appetite, and took
 His image whom they serv'd, a brutish vice,
 Inductive mainly to the sin of Eve.
 Therefore so abject is their punishment, 520

Disfiguring

517. *To serve ungovern'd appetite,*] Appetite here is made a person: *and took his image whom they serv'd,* that is ungovern'd appetite's, *a brutish vice,* that was the principal oc-

casional of the sin of Eve, *inductive mainly to the sin of Eve.* How different is this image from God's image, when (as we read in IV. 291.)

Disfiguring not God's likeness, but their own,
 Or if his likeness, by themselves defac'd,
 While they pervert pure nature's healthful rules
 To loathsome sickness, worthily, since they
 God's image did not reverence in themselves. 525

I yield it just, said Adam, and submit.
 But is there yet no other way, besides
 These painful passages, how we may come
 To death, and mix with our connatural dust?

There is, said Michael, if thou well observe 530
 The rule of not too much, by temp'rance taught,
 In what thou eat'st and drink'st, seeking from
 thence

Due nourishment, not gluttonous delight,
 Till many years over thy head return:
 So may'st thou live, till like ripe fruit thou drop 535
 Into thy mother's lap, or be with ease
 Gather'd, not harshly pluck'd, for death mature:

This

— in their looks divine
 The image of their glorious Maker shone,
 Truth, wisdom, sanctitude severe and pure!
 531. *The rule of not too much,*] Ne quid nimis.

537. *Gather'd, not harshly pluck'd, for death
 mature:]* He seems to have had in mind
 this passage of Cicero De Senect. 19. Et quasi
 poma ex arboribus, cruda si sint, vi avellun-
 tur;

This is old age; but then thou must outlive
 Thy youth, thy strength, thy beauty, which will change
 To wither'd, weak, and gray; thy senses then 540
 Obtuse, all taste of pleasure must forgo,
 To what thou hast; and for the air of youth,
 Hopeful and chearful, in thy blood will reign
 A melancholy damp of cold and dry
 To weigh thy spirits down, and last consume 545
 The balm of life. To whom our ancestor.

Henceforth I fly not death, nor would prolong
 Life much, bent rather how I may be quit
 Fairest and easiest of this cumbrous charge,
 Which I must keep till my appointed day 550
 Of

tur; si matura et cocta, decidunt: sic vitam
 adolescentibus vis aufert, senibus maturitas.

538. ——— *but then thou must outlive &c.*]
 There is something very just and poetical in
 this description of the miseries of old age, so
 finely contrasted as they are with the opposit
 pleasures of youth. It is indeed short, but
 vastly expressive, and I think ought to excite
 the pity as well as the admiration of the reader;
 since the poor poet is here no doubt describ-
 ing what he felt at the time he wrote it, being
 then in the decline of life, and troubled with
 various infirmities. *Thyer.*

551. ——— *and patiently attend*
My dissolution] In the first edition it was
 thus,

Which I must keep till my appointed day
 Of rendring up. Michael to him reply'd.

But I suppose the author thought that ending
 too abrupt, and therefore added these words
 in the second edition, and omitted *to him* for
 the verse sake.

553. *Nor love thy life, nor hate;*] Martial.
 Lib. 10.

Summum nec metuas diem, nec optes.

554. — *permit to Heaven:*] Permite Divis.
 Hor. Od. I. IX. 9.

556. *He look'd, and saw a spacious plain, &c.*]
 As there is nothing more delightful in poetry
 than

Of rendring up, and patiently attend
My dissolution. Michaël reply'd.

Nor love thy life, nor hate; but what thou liv'st
Live well, how long or short permit to Heaven:
And now prepare thee for another fight. 555

He look'd, and saw a spacious plain, whereon
Were tents of various hue; by some were herds
Of cattel grazing; others, whence the sound
Of instruments that made melodious chime
Was heard, of harp and organ; and who mov'd 560
Their stops and chords was seen; his volant touch
Instinct through all proportions low and high
Fled and pursu'd transverse the resonant fugue.

In

than a contrast and opposition of incidents, the author after this melancholy prospect of death and sickness, raises up a scene of mirth, love, and jollity. The secret pleasure that steals into Adam's heart, as he is intent upon this vision, is imagin'd with great delicacy. I must not omit the description of the loose female troop, who seduced the sons of God, as they are called in Scripture.

For that fair female troop thou saw'st, &c.
Addison.

557. *Were tents of various hue; &c.*] These were the tents of the posterity of Cain, as the author himself afterwards instructs us; *by some*
VOL. II.

were herds of cattel grazing; these belong'd to Jubal, he was the father of such as dwell in tents, and of such as have cattel. Gen. IV. 20. Others, whence the sound was heard of harp and organ; these belong'd to Jubal, he was the father of all such as handle the harp and organ. Gen. IV. 21. In other part stood one at the forge, this was Tubal-cain, an instructor of every artificer in brass and iron. Gen. IV. 22.

562. *Instinct through all proportions &c.*] His nimble fingers, as if inspired, flew thro' all the various distances of sound, o'er all proportions, low or high, treble or base, and through all its parts followed the sounding symphony. A fugue (of fuga Latin, a flight) is in music
Z z the

In other part stood one who at the forge
 Lab'ring, two massy clods of iron and brass 565
 Had melted, (whether found where casual fire
 Had wasted woods on mountain or in vale,
 Down to the veins of earth, thence gliding hot
 To some cave's mouth, or whether wash'd by stream
 From underground) the liquid ore he drain'd 570
 Into fit molds prepar'd; from which he form'd
 First his own tools, then, what might else be wrought
 Fusil or grav'n in metal. After these,
 But on the hither side, a different sort

From

the correspondency of parts, answering one another in the same notes, either above or below; therefore exactly and graphically stiled *resonant*, as founding the same notes over again.

Hume.

Milton is the more particular in this description, as he was himself a lover of music, and a performer upon the organ.

565. — *two massy clods of iron and brass Had melted, (whether found where casual fire Had wasted woods on mountain or in vale, Down to the veins of earth, —]* From Lucretius, V. 1240.

Quod superest, æs atque aurum, ferrumque repertum est,

Et simul argenti pondus, plumbique potestas;

Ignis ubi ingentes silvas ardore cremarat
 Montibus in magnis.

But these verses want emendation. Plumbi potestas is nonsense. The stops should be placed thus:

Et simul argenti pondus, plumbique, potestas

Ignis ubi ingentes &c.

Argenti pondus plumbique, as in Virgil, argenti pondus et auri. Potestas ignis expresses the consuming power of fire. We have potentia solis in Virgil, and potestates herbarum.

Jortin.

573. *Fusil or grav'n]* By melting or carving. *Hume.*

573. — *After these,]* As being the descendants of the younger brother, *but on the hither*

side,

From the high neighb'ring hills, which was their seat,
 Down to the plain descended: by their guise 576
 Just men they seem'd, and all their study bent
 To worship God aright, and know his works
 Not hid, nor those things last which might preserve
 Freedom and peace to men: they on the plain 580
 Long had not walk'd, when from the tents behold
 A bevy of fair women, richly gay
 In gems and wanton drefs; to th' harp they fung
 Soft amorous ditties, and in dance came on.

The men though grave, ey'd them, and let their eyes

Rove

side, Cain having been banish'd into a more distant country, *a different sort*, the posterity of Seth wholly different from that of Cain, *from the high neighb'ring hills, which was their seat*, having their habitation in the mountains near Paradise, *down to the plain descended*, where the Cainites dwelt: *by their guise just men they seem'd, and all their study bent to worship God aright*, the Scripture itself speaks of them as the worshippers of the true God, *and know his works not hid*, and Josephus and other writers inform us that they were addicted to the study of natural philosophy, and especially of astronomy (Joseph. Antiq. Lib. 1. c. 2.) *nor those things last* (in the first edition it is *lost*, but afterwards corrected among the Errata,) *which might preserve*, nor was it their last care and study to know those things which might

preserve, freedom and peace to men. Tho' this account of the Sethites be in the general agreeable to Scripture, yet the particulars of their living in the mountains near Paradise, and of their descending thence into the plain, and there corrupting themselves in that manner with the daughters of Cain, our author seems to have taken from the oriental writers, and particularly from the Annals of Eutychius.

582. *A bevy of fair women,*] A *bevy* is a company, of the Italian *beva* (says Hume) a covey of partridges. [It is a word used by Chaucer, and by Spenser likewise of a company of women, Faery Queen, B. 2. Cant. 9. St. 34.

A lovely *bevy* of fair ladies sat.

And B. 4. Cant. 10. St. 48.

Z z 2

A

Rove without rein, till in the amorous net 586

Fast caught, they lik'd, and each his liking chose;

And now of love they treat, 'till th' evening star,

Love's harbinger, appear'd; then all in heat

They light the nuptial torch, and bid invoke 590

Hymen, then first to marriage rites invok'd:

With feast and music all the tents resound.

Such happy interview and fair event

Of love and youth not lost, songs, garlands, flowers,

And charming symphonies attach'd the heart 595

Of Adam, soon inclin'd t' admit delight,

The bent of nature; which he thus express'd.

True opener of mine eyes, prime Angel blest,

Much better seems this vision, and more hope

Of peaceful days portends, than those two past; 600

Those were of hate and death, or pain much worse,

Here nature seems fulfill'd in all her ends.

To

A bevy of fair damsels close did lie.

And B. 5. Cant. 9. St. 31.

A bevy of fair virgins clad in white.

And by Shakespear, Henry VIII. Act I.

— None here he hopes,

In all this noble *bevy*, has brought with her
One care abroad.

586. — *till in the amorous net*

Fast caught, they lik'd,] Dr. Bentley finding *first* in the later editions, says that Milton must have given it *fast*: and so he did

To whom thus Michael. Judge not what is best
 By pleasure, though to nature seeming meet,
 Created, as thou art, to nobler end 605
 Holy and pure, conformity divine.
 Those tents thou saw'st so pleasant, were the tents
 Of wickedness, wherein shall dwell his race
 Who slew his brother; studious they appear
 Of arts that polish life, inventors rare, 610
 Unmindful of their Maker, though his Spirit
 Taught them, but they his gifts acknowledg'd none.
 Yet they a beauteous offspring shall beget;
 For that fair female troop thou saw'st, that seem'd
 Of Goddeses, so blithe, so smooth, so gay, 615
 Yet empty of all good wherein consists
 Woman's domestic honor and chief praise;
 Bred only and completed to the taste
 Of lustful appetite, to sing, to dance,

To

did in both the editions publish'd in his lifetime. *Pearce.*

588. — *till th' evening star, &c.*] See the note on VIII. 519.

614. *For that fair female troop thou saw'st,*] The construction is not, as some may appre-

hend, *For that fair female troop* (which) *thou saw'st*; but *thou saw'st that fair female troop, that seem'd &c.* which is a sufficient proof of the posterity of Cain begetting a beauteous offspring.

621. To

To dress, and troll the tongue, and roll the eye. 620
 To these that sober race of men, whose lives
 Religious titled them the sons of God,
 Shall yield up all their virtue, all their fame
 Ignobly, to the trains and to the smiles
 Of these fair atheists, and now swim in joy, 625
 Erelong to swim at large; and laugh, for which
 The world erelong a world of tears must weep.

To whom thus Adam of short joy bereft.
 O pity' and shame, that they who to live well
 Enter'd so fair, should turn aside to tread 630
 Paths indirect, or in the mid way faint!
 But still I see the tenor of Man's woe

Hold's

621. *To these that sober race of men, &c.]*
 As we read in Gen. VI. 2. *The sons of God*
saw the daughters of men, that they were fair;
and they took them wives of all which they chose.
 It is now generally agreed that this passage is
 to be understood of the sons of Seth, the
 worshippers of the true God, making matches
 with the idolatrous daughters of wicked Cain;
 and Milton very rightly puts this construction
 upon it here, though elsewhere he seems to
 give into the old exploded conceit of the An-
 gels becoming enamour'd of the daughters of
 men. See III. 463. and the note there, and
 likewise V. 447. and Parad. Reg. II. 178 &c.

627. *The world erelong a world of tears must*
weep.] Dr. Bentley observes that this
world and *world* is a jingle, and that *a world*
of tears is a low expression. He would there-
 fore read *a flood of tears*: as Milton speaks in
 ver. 757. But if this verse be blameable on
 this account, yet our poet has used the same
 way of speaking in IX. 11.

That brought into this *world* a *world* of woe,
 I think that the foregoing part of this sentence
 should be pointed thus,

—— and now swim in joy,

Erelong

Holds on the same, from Woman to begin.

From Man's effeminate slackness it begins,
Said th' Angel, who should better hold his place 635
By wisdom, and superior gifts receiv'd.
But now prepare thee for another scene.

He look'd, and saw wide territory spread
Before him, towns, and rural works between,
Cities of men with lofty gates and towers, 640
Concourse in arms, fierce faces threatening war,
Giants of mighty bone, and bold emprise;
Part wield their arms, part curb the foaming steed,
Single or in array of battel rang'd
Both horse and foot, nor idly must'ring stood; 645
One

Erelong to swim at large; and laugh, for
which

The world erelong a world of tears must
weep.

For *swimming in joy* and *swimming at large* are
oppos'd to each other, as are likewise *laughing*
and *weeping a world of tears*. Pearce.

As the sense is so much improv'd by this
pointing, we cannot but prefer it to Milton's
own, which was thus:

—— and now swim in joy
(Erelong to swim at large) and laugh; for
which

The world erelong a world of tears must
weep.

638. *He look'd, and saw wide territory spread*
&c.] The next vision is of a quite contrary na-
ture, and filled with the horrors of war. Adam
at the sight of it melts into tears, and breaks
out in that passionate speech,

—— O what are these,
Death's ministers, not men &c.— *Addison*.

642. —— *emprise*;] An old word for en-
terprise. It is used in the *Mask*.

Alas! good ventrous Youth,
I love thy courage yet, and *bold emprise*.

645. —— *nor idly must'ring stood*;] One
can't perceive the pertinence of this without
supposing

One way a band select from forage drives
 A herd of beeves, fair oxen and fair kine
 From a fat meadow ground; or fleecy flock,
 Ewes and their bleating lambs over the plain,
 Their booty; scarce with life the shepherds fly, 650
 But call in aid, which makes a bloody fray;
 With cruel torneament the squadrons join;
 Where cattel pastur'd late, now scatter'd lies

With

supposing that it hinted at the circumstances of the land-army at that time. *Warburton.*

651. — *which makes a bloody fray;*] So it was alter'd for the better in the second edition; it was *tacks a bloody fray* in the first edition; which is not so plain and intelligible.

660. *In other part the scepter'd heralds call &c.*] It may be noted here once for all, that in this visionary part Milton has frequently had his eye upon his master Homer, and several of the images which are represented to Adam are copies of the descriptions on the shield of Achilles, *Iliad*. XVIII.

His eyes he open'd, and beheld a field,
 Part arable and tilth, whereon were sheaves
 New reap'd, the other part sheep-walks and folds.

Is not this Homer's description a little contracted? ver. 550 *ἔσ.*

Εν δ' ἐτίθει τέμνον βαθυλήϊον· ἐνθα δ' ἐρτοί
 Ἡμῶν, ὅξαιας δρεπανας ἐν χερσὶν ἐχόντες.
 Δραγματα δ' ἀλλὰ μετ' οἶμον ἐπηρτοῖμα
 πικρὸν ἐράζει,
 Ἀλλὰ δ' ἀμειλλοσέτηρες ἐν ἐλλεδανοῖσι δέοντο.

Another field rose high with waving grain;
 With bended sickles stand the reaper-train.
 Here stretch'd in ranks the level'd swarths
 are found,
 Sheaves heap'd on sheaves, here thicken up
 the ground. Pope.

And ver. 587 *ἔσ.*

Εν δὲ νομόν ποιήσῃ περικλυστὴν Ἀμφιγυῖαν
 Ἐν καλῇ βήσση μέγαν οἶον ἀργενναῶν,
 Σταθμούς τε, κλισίας τε, κατηρεφείας ἰδὲ σήκας.

Next this, the eye the art of Vulcan leads
 Deep thro' fair forests, and a length of
 meads;

And stalls, and folds, and scatter'd cotts
 between,

And fleecy flocks that whiten all the scene.

The vision of marriages,

They light the nuptial torch, and bid invoke
 Hymen, then first to marriage rites invoc'd:
 With feast and music all the tents resound.

Is it not a most beautiful and exact copy of
 Homer? ver. 491, *ἔσ.*

— Ἐν τῇ μὲν γὰρ γάμοι τ' ἔσαν, εἰλαπινάυτ'
 Νυμφὰς δ' ἐκ θαλαμῶν, δαΐδων ὑπολαμπο-
 μένων,

Ἡγνέον

With carcasses and arms th'infanguin'd field
 Deserted: Others to a city strong 655
 Lay siege, incamp'd; by battery, scale, and mine,
 Assaulting; others from the wall defend
 With dart and javelin, stones and sulphurous
 fire;

On each hand slaughter and gigantic deeds.
 In other part the scepter'd heralds call 660

To

Ηγινεον ανα αδυ* πολυς δ' υμιναιϑ' ορθραι.
 Κερει δ' ορχησηρες εδινεον, εν δ' αρα τοισιν
 Αυλοι, φορμιγγες τε βοην εχον' —

Here sacred pomp, and genial feast delight,
 And solemn dance, and hymenæal rite;
 Along the street the new-made brides are
 led,
 With torches flaming, to the nuptial bed:
 The youthful dancers in a circle bound
 To the soft flute, and cittern's silver sound.

And in like manner the driving away of the
 sheep and oxen from forage, and the battel
 which thereupon ensues may be compared
 with the following passage in Homer: ver.
 527 Ἑρ.

Οἱ μιν τα προΐδοντες επεδραμον, ωκα δ' ε-
 πατα

Ταμνον' αμφι βοων αγελας και πωα καλα
 Αργεννων οϊων* κλεινον δ' επι μηλοβοτηρας.
 Οἱ δ' ὡς εν επυθοντο πολυω κελαδον παρα
 βεσιν,

Ἰραων προπαροιθε καθημενοι, αυτικ' εφ' ιππων
 Βαντες αερσιποδων μετεκιαθον' αψα δ' ικοντο.

VOL. II.

Στησαμενοι δ' εμαχοντο μαχλω ποταμοιο παρ'
 οχθας.

In arms the glitt'ring squadron rising round,
 Rush sudden; hills of slaughter heap the
 ground,
 Whole flocks and herds lie bleeding on the
 plains,
 And, all amidst them, dead, the shepherd
 swains.

The bellowing oxen the besiegers hear,
 They rise, take horse, approach, and meet
 the war;
 They fight, they fall, beside the silver flood,
 The waving silver seem'd to blush with
 blood.

The representation of the city besieg'd here in
 Milton,

— Others to a city strong

Lay siege, incamp'd; Ἑρ.

the reader will find to be a very great improve-
 ment upon that in Homer, ver. 509 Ἑρ.

Τω δ' ετερω πολιν αμφι δυο στρατοι ειατο
 λαων

Τευχεσι λαμπομενοι

A a a

Another

To council in the city gates: anon
 Gray-headed men and grave, with warriors mix'd,
 Assemble, and harangues are heard, but soon
 In factious opposition, till at last
 Of middle age one rising, eminent 665
 In wise deport, spake much of right and wrong,
 Of justice, of religion, truth and peace,
 And judgment from above: him old and young
 Exploded and had feis'd with violent hands,
 Had not a cloud descending snatch'd him thence 670
 Unseen amid the throng: so violence
 Proceeded, and oppression, and sword-law

Through

Another part (a prospect differing far)
 Glow'd with refulgent arms, and horrid
 war.

Two mighty hosts a leaguer'd town em-
 brace, &c.

As the council in the one

In other part the scepter'd heralds call
 To council in the city gates: anon
 Gray-headed men and grave, with warriors
 mix'd,

Assemble, and harangues are heard, &c.

seems to be of much more importance than
 that in the other, ver. 503 &c.

Κηρυκες δ' ἀπὸ λαὸν ἐρητύον, οἳ δὲ γέροντες

Ἐἰάτ' ἐπὶ ξέστοισι λιθοῖς, ἱερῶ ἐνὶ κυκλῶ·
 Σκηπτρα δὲ κηρυκῶν ἐν χερσ' ἔχον ἡγεσθῶντων·
 Τοῖσιν ἐπατ' ἠΐονον, ἀμοιβῆσθ' οὐδ' ἐδικάζον·

Th' appointed heralds still the noisy bands,
 And form a ring, with scepters in their
 hands;

On seats of stone, within the sacred place,
 The rev'rend elders nodded o'er the case;
 Alternate, each th' attesting scepter took,
 And rising solemn, each his sentence spoke.

The description of the shield of Achilles is cer-
 tainly one of the finest pieces of poetry in the
 whole Iliad, and our author has plainly shown
 his admiration and affection for it by borrow-
 ing so many scenes and images from it: but I
 think

Through all the plain, and refuge none was found.
 Adam was all in tears, and to his guide
 Lamenting turn'd full sad; O what are these, 675
 Death's ministers, not men, who thus deal death
 Inhumanly to men, and multiply
 Ten thousandfold the sin of him who slew
 His brother: for of whom such massacre
 Make they but of their brethren, men of men? 680
 But who was that just man, whom had not Heaven
 Rescued, had in his righteousness been lost?
 To whom thus Michael. These are the product
 Of those ill mated marriages thou saw'st;

Where

think we may say that they do not like other copies fall short of the originals, but generally exceed them, and receive this additional beauty, that they are most of them made representations of real histories and matters of fact.

661. *To council in the city gates :*] For there assemblies were anciently held, and the judges used to sit, Gen. XXXIV. 20. Deut. XVI. 18. XXI. 19. Zech. VIII. 16.

665. *Of middle age one rising,*] Enoch said to be *of middle age*, because he was translated when he was but 365 years old; a middle age then. Gen. V. 23. *Richardson.*

668. *And judgment from above :*] It appears from holy Writ, that he was not only a good

man, *and walked with God*, Gen. V. 24. but that he remonstrated likewise against the wickedness of mankind, and denounc'd the heavy judgment of God upon them, Jude 14. *Behold the Lord cometh with ten thousands of his Saints, to execute judgment upon all &c :* which the poet alludes to more plainly afterwards, ver. 704.

— that God would come
 To judge them with his Saints. —

683. *To whom thus Michael. These are the product*] The accent upon the word *product* is to be varied *product* or *próduet*, according as you pronounce the word *Michael* with two or three syllables.

A a a 2

688. *Such*

Where good with bad were match'd, who of themselves
 Abhor to join; and by imprudence mix'd, 686
 Produce prodigious births of body' or mind.
 Such were these giants, men of high renown;
 For in those days might only shall be' admir'd,
 And valor and heroic virtue call'd; 690
 To overcome in battel, and subdue
 Nations, and bring home spoils with infinite
 Man-slaughter, shall be held the highest pitch
 Of human glory, and for glory done
 Of triumph, to be stil'd great conquerors, 695
 Patrons of mankind, Gods, and sons of Gods,
 Destroyers

688. *Such were these giants, men of high renown;]* Gen. VI. 4. *There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same became mighty men, which were of old, men of renown.* Some commentators understand by the word which we translate *giants*, men of large bulk and stature; others conceive them to be no more than robbers and tyrants: Our author includes both interpretations, and leaves the choice to the reader, *prodigious births of body or mind.*

691. *To overcome in battel, &c.]* This character drawn more masterly in *Parad. Reg.* III. 71.

They err who count it glorious &c.

Warburton.

694. — and for glory done

Of triumph, to be stil'd great conquerors,] Milton had said before that it *shall be held the highest pitch of glory, to subdue nations and bring home their spoils:* and here he adds (for this I take to be his sense) that it shall be held *the highest pitch of triumph for that glory obtain'd, to be stil'd great conquerors.* So that though I approve of Dr. Bentley's changing *done* into *won*, I cannot agree to his altering *Of triumph* to *Or triumph.* Pearce.

This is one of the most difficult passages. I am not satisfied with the conjectures of either of these learned men, and see no other way of under-

Destroyers rightlier call'd and plagues of men.
 Thus fame shall be achiev'd, renown on earth,
 And what most merits fame in silence hid.
 But he the sev'nth from thee, whom thou beheldst
 The only righteous in a world perverse, 701
 And therefore hated, therefore so beset
 With foes for daring single to be just,
 And utter odious truth, that God would come
 To judge them with his Saints: him the most High
 Rapt in a balmy cloud with winged steeds 706
 Did, as thou saw'st, receive, to walk with God
 High in salvation and the climes of blifs,

Exempt

understanding it but this. *To overcome, to subdue, to spoil, shall be held the highest pitch of glory, and shall be done for glory of triumph, shall be achiev'd for that end and purpose, to be stil'd great conquerors &c.*

700. *But he the sev'nth from thee,*] Jude 14.
And Enoch also the seventh from Adam &c.

707. *Did, as thou saw'st, receive,*] It is commonly apprehended from a passage in Mr. Pope's Essay on Criticism, that all auxiliary verbs are mere expletives,

While expletives their feeble aid *do* join.

But this I believe Mr. Pope never intended to advance. Milton has used them in many places, where he could have avoided if he had pleased. I will produce one,

Did, as thou saw'st, receive —

Milton might have said

Receiv'd, as thou hast seen, —

But he thought the auxiliary verb added strength to the expression, as indeed it does. I own where the auxiliary verb is brought close to its principal, and that a thin monosyllable, as in the line just now referred to, the verse is very rude and disagreeable. But to prove that the auxiliary verb may be employ'd properly, I will produce an instance in rim'd verse, as strong as that of Milton just mention'd,

Then *did* the roaring waves their rage compose,

When the great father of the flood arose.

Pitt's first *Æneid*.

Exempt from death; to show thee what reward
 Awaits the good, the rest what punishment; 710
 Which now direct thine eyes and soon behold.

He look'd, and saw the face of things quite chang'd;
 The brazen throat of war had ceas'd to roar;
 All now was turn'd to jollity and game,
 To luxury and riot, feast and dance, 715
 Marrying or prostituting, as befel,
 Rape or adultery, where passing fair
 Allur'd them; thence from cups to civil broils.
 At length a reverend fire among them came,

And

I believe it will not be disputed, but that this line is as full, as sonorous, and majestic as if the auxiliary verb had been left out, and the author had used *compos'd* instead of *did compose*. The expression is certainly more beautiful and more poetical; and the reason of it is, that it occasions suspense, which raises the attention; or in other words, the auxiliary verb gives notice of something coming, before the principal thing itself appears, which is another property of majesty. Mr. Dryden's authority might likewise be added on this occasion; even in his celebrated lines on Milton it is to be met with,

Greece, Italy, and England *did* adorn.

In his translation of the *Æneid* there are many instances of the same nature, one of which I will mention,

The queen of Heav'n *did* thus her fury vent.

The meter of this line, as the words are here rang'd, is not bad, as the ear can judge; but it would have been extremely so, if he had writ it thus,

The queen of Heav'n her fury thus *did* vent.

From whence it appears that the auxiliary verb is not to be rejected at all times; besides it is a particular idiom of the English language, and has a majesty in it superior to the Latin or Greek tongue, and I believe to any other language whatsoever. Many instances might be brought to support this assertion from great authorities. I shall produce one from Shakespeare,

— this

And of their doings great dislike declar'd, 720
 And testify'd against their ways; he oft
 Frequented their assemblies, wherefo met,
 Triumphs or festivals, and to them preach'd
 Conversion and repentance, as to souls
 In prison under judgments imminent: 725
 But all in vain: which when he saw, he ceas'd
 Contending, and remov'd his tents far off;
 Then from the mountain hewing timber tall,
 Began to build a vessel of huge bulk, 729
 Measur'd by cubit, length, and breadth, and highth,
 Smear'd

——— this to me
 In dreadful secrecy impart they *did*.

The auxiliary verb is here very properly made use of; and it would be a great loss to English poetry, if it were to be wholly laid aside. See *Letters concerning poetical translations* &c. p. 8, 9, 10.

711. *Which now direct thine eyes and soon behold.*] The syntax is remarkable. *Which* govern'd not by the verb next following, but by the last in the sentence.

712. *He look'd, and saw the face of things quite chang'd;*] Milton, to keep up an agreeable variety in his visions, after having rais'd in the mind of his reader the several ideas of terror which are conformable to the description of war, passes on to those softer images of triumphs and festivals, in that vision

of lewdness and luxury, which ushers in the flood. *Addison.*

723. ——— preach'd
Conversion and repentance, as to souls
In prison] This account of Noah's preaching is founded chiefly upon St. Peter, 2 Pet. II. 5. *Noah a preacher of righteousness,* and 1 Pet. III. 19, 20. *By which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah:* As what follows of Noah's desisting when he found his preaching ineffectual, and removing into another country, is taken from Josephus, *Antiq.* Lib. I. c. 3.

730. *Measur'd by cubit, length, and breadth, and highth,*] The dimensions of the ark are given Gen. VI. 15. *The length of the ark shall*

Smear'd round with pitch, and in the side a door
 Contriv'd, and of provisions laid in large
 For man and beast : when lo a wonder strange !
 Of every beast, and bird, and insect small

Came

shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A cubit is the measure from the elbow to the fingers ends, and is reckon'd a foot and a half, or (according to Bishop Cumberland) 21 inches 888 decimals.

731. *Smear'd round with pitch, and in the side a door &c.] Gen. VI. 14. Thou shalt pitch it within and without with pitch; and the door of the ark shalt thou set in the side thereof. ver. 16. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee and for them.*

732. ——— *and of provisions laid in large]* He uses the adjective adverbially here and elsewhere, as is common in Latin. *Magnum-que fluentem Nilum. Virg. Georg. III. 28. Sole recens orto. Georg. III. 156.*

735. *Came sev'ns, and pairs,]* *Sevens* of clean creatures, and *pairs* of unclean. For this and other particulars here mention'd, See Gen. VII.

738. *Mean while the southwind rose, &c.]* As it is visible that the poet had his eye upon Ovid's account of the universal deluge, the reader may observe with how much judgment he has avoided every thing that is redundant or puerile in the Latin poet. We do not see here the wolf swimming among the sheep, nor any of those wanton imaginations, which Seneca found fault with, as unbecoming the

great catastrophe of nature. If our poet has imitated that verse in which Ovid tells us that there was nothing but sea, and that this sea had no shore to it, he has not set the thought in such a light as to incur the censure which critics have passed upon it. The latter part of that verse in Ovid is idle and superfluous, but just and beautiful in Milton :

Jamque mare et tellus nullum discrimen habebant,
 Nil nisi pontus erat, deerant quoque littora ponto.

———— Sea cover'd sea,
 Sea without shore. ———

In Milton the former part of the description does not forestall the latter. How much more great and solemn on this occasion is that which follows in our English poet,

———— and in their palaces
 Where luxury late reign'd, sea-monsters
 whelp'd
 And stabled ———

than that in Ovid, where we are told that the sea-calves lay in those places where the goats were used to browse? The reader may find several other parallel passages in the Latin and English description of the deluge, wherein our poet has visibly the advantage. The sky's being overcharg'd with clouds, the descending of the rains, the rising of the seas, and the appearance of the rainbow, are such descriptions

as

Came sev'ns, and pairs, and enter'd in, as taught 735
 Their order: last the fire, and his three sons
 With their four wives; and God made fast the door.
 Mean while the southwind rose, and with black wings
 Wide

as every one must take notice of. The circumstance relating to Paradise is so finely imagin'd, and suitable to the opinions of many learned authors, that I cannot forbear giving it a place in this paper;

—— then shall this mount

Of Paradise by might of waves be mov'd &c.

The transition which the poet makes from the vision of the deluge, to the concern it occasion'd in Adam, is exquisitely graceful, and copied after Virgil, though the first thought it introduces is rather in the spirit of Ovid,

How didst thou grieve then, Adam, to behold &c.

I have been the more particular in my quotations out of the eleventh book of Paradise Lost, because it is not generally reckon'd among the most shining books of this poem; for which reason the reader might be apt to overlook those many passages in it which deserve our admiration. The eleventh and twelfth are indeed built upon that single circumstance of the removal of our first parents from Paradise; but tho' this is not in itself so great a subject as that in most of the foregoing books, it is extended and diversified with so many surprising incidents and pleasing episodes, that these two last books can by no means be looked upon as unequal parts of this divine poem. I must further add, that had not Milton represented our first parents as driven out of Paradise, his fall of man would

VOL. II.

not have been complete, and consequently his action would have been imperfect. *Addison.* The reader may farther compare the following passages with Milton, and he will easily see the superiority of the English poet. Ovid. Met. I. 264.

—— Madidis notus evolat alis,

Terribilem piceâ tectus caligine vultum.

Utque manu latâ pendentia nubila preffit,
 Fit fragor; hinc densi funduntur ab æthere nimbi.

Nuncia Junonis varios induta colores
 Concipit Iris aquas, alimentaue nubibus adfert. ——

Expatia ruunt per apertos flumina campos;
 Cumque fatis arbusta simul, pecudesque, virosque,

Tectaque, cumque suis rapiunt penetralia sacris.

The south he loos'd, who night and horror brings;

And fogs are shaken from his flaggy wings;
 Still as he swept along, with his clench'd fist

He squeez'd the clouds, th' imprison'd clouds resist:

The skies from pole to pole with peals resound;

And show'rs enlarg'd come pouring on the ground.

Then, clad in colors of a various dye,
 Junonian Iris breeds a new supply

B b b

To

Wide hovering, all the clouds together drove
 From under Heav'n; the hills to their supply 740
 Vapor, and exhalation dusk and moist,
 Sent up amain; and now the thicken'd sky
 Like a dark cieling stood; down rush'd the rain
 Impetuous, and continued till the earth
 No more was seen; the floating vessel swum 745
 Uplifted, and secure with beaked prow
 Rode tilting o'er the waves; all dwellings else
 Flood overwhelm'd, and them with all their pomp
 Deep under water roll'd; sea cover'd sea,
 Sea without shore; and in their palaces 750
 Where luxury late reign'd, sea-monsters whelp'd
 And stabled; of mankind, so numerous late,
 All

To feed the clouds: impetuous rain descends —

Th' expanded waters gather on the plain:
 They flote the fields, and overtop the grain;
 Then rushing onwards with a sweepy sway,
 Bear flocks and folds, and lab'ring hinds away,
 Nor safe their dwellings were, for sapt by floods,
 Their houses fell upon their household Gods.

Dryden.

Is it not juster and better to say, that the south-

wind blew all the clouds together from under Heaven, than that he squeez'd the clouds with his broad hand? and is it not a more philosophical account, that the hills sent up vapor and exhalation to their supply, than that the rainbow supplied them with nourishment? and is there not more majesty in this short and full description, that the floods overwhelm'd all dwellings, and them with all their pomp deep under water roll'd, than in mentioning so particularly and minutely the floods sweeping away corn, and trees, and cattel, and men, and houses, with their

All left, in one small bottom swum imbark'd.
 How didst thou grieve then, Adam, to behold
 The end of all thy offspring, end so sad, 755
 Depopulation? thee another flood,
 Of tears and sorrow' a flood thee also drown'd,
 And sunk thee as thy sons; till gently rear'd
 By th' Angel, on thy feet thou stood'st at last,
 Though comfortless, as when a father mourns 760
 His children, all in view destroy'd at once;
 And scarce to th' Angel utter'dst thus thy plaint.

O visions ill foreseen! better had I
 Liv'd ignorant of future, so had borne
 My part of evil only, each day's lot 765
 Enough to bear; those now, that were dispens'd
 The

their household Gods? and yet these are none of the least shining passages in the Latin poet.

743. *Like a dark cieling stood;*] Cieling may be thought too mean a word in poetry, but Milton had a view to its derivation from Cœlum (Latin) Cielo (Italian) Heaven.

Richardson.

752. — *of mankind, so numerous late,*
All left, in one small bottom swum imbark'd.]
 See Vida's *Christ. L. I.*

Omnibus hic pauci extinctis mortalibus
 ibant

Inclusi ligno summas impune per undas.

Thyer.

765. — *each day's lot*

Enough to bear;] Matth. VI. 34. *Sufficient unto the day is the evil thereof.*

766. — *dispens'd*

The burd'n of many ages,] Distributed, dealt out in parcels, to be a sufficient burden, the load of many ages. *Dispensare* from *penso* to weigh; thence comes the word *pensum*, the quantity of wool that was weigh'd out to the maids to spin, thence it means a task in general,

B b b 2

The burd'n of many ages, on me light
 At once, by my foreknowledge gaining birth
 Abortive, to torment me ere their being,
 With thought that they must be. Let no man seek
 Henceforth to be foretold what shall befall 771
 Him or his children; evil he may be sure,
 Which neither his foreknowing can prevent,
 And he the future evil shall no less
 In apprehension than in substance feel 775
 Grievous to bear: but that care now is past,
 Man is not whom to warn: those few escap'd
 Famine and anguish will at last consume
 Wand'ring that watry desert: I had hope
 When violence was ceas'd, and war on earth, 780
 All would have then gone well, peace would have
 crown'd

With

neral, and to dispense is to distribute these
 tasks to every one. The word is used with
 great propriety, and in the true antique sense.
 See also III. 579. *Richardson.*

770. *Let no man seek &c.*] This monition
 was not impertinent at a time when the folly
 of casting nativities was still in use.

Warburton.

773. *Which neither his foreknowing can pre-*
vent,] Dr. Bentley says that nothing
 follows as sequel to *neither*, and supposes he
 gave it,

Which *never* his foreknowing can prevent.

But *neither* is not always follow'd by *nor*, but
 sometimes by *and*; and I wonder the Doctor
 should

With length of happy days the race of man;

But I was far deceiv'd; for now I see

Peace to corrupt no less than war to waste.

How comes it thus? unfold, celestial Guide, 785

And whether here the race of man will end.

To whom thus Michael. Those whom last thou saw'st
In triumph and luxurious wealth, are they

First seen in acts of prowess eminent

And great exploits, but of true virtue void; 790

Who having spilt much blood, and done much waste

Subduing nations, and achiev'd thereby

Fame in the world, high titles, and rich prey,

Shall change their course to pleasure, ease, and sloth,

Surfeit, and lust, till wantonness and pride 795

Raise out of friendship hostile deeds in peace.

The conquer'd also, and enslav'd by war

Shall

should object to this manner of speaking,
when it is so frequent and so elegant in Latin.
Vide quid agas, ne neque illi prodis, et tu pe-
reas. Terence. Eun. Homo neque meo judi-
cio stultus, et suo valde sapiens. Cicero De
Oratore.

777.

— those few escap'd
Famine and anguish will at last consume]

Maxima pars undâ rapitur; quibus undâ
pepercit,

Illos longa domant inopi jejunia victu.

Ovid. Met. I. 311.

The most of mortals perish in the flood,

The small remainder dies for want of food.

Dryden.

798. Shall

Shall with their freedom lost all virtue lose
 And fear of God, from whom their piety feign'd
 In sharp contest of battel found no aid 800
 Against invaders; therefore cool'd in zeal
 Thenceforth shall practice how to live secure,
 Worldly or dissolute, on what their lords
 Shall leave them to enjoy; for th' earth shall bear
 More than enough, that temp'rance may be try'd:
 So all shall turn degenerate, all deprav'd, 806
 Justice and temp'rance, truth and faith forgot;
 One man except, the only son of light
 In a dark age, against example good,
 Against allurement, custom, and a world 810
 Offended; fearless of reproach and scorn,
 Or violence, he of their wicked ways
 Shall

798. *Shall with their freedom lost all virtue lose*] Milton every where shows his love of liberty, and here he observes very rightly that the loss of liberty is soon follow'd by the loss of all virtue and religion. There are such sentiments in several parts of his prose-works, as well as in Aristotle and other masters of politics.

821. *A world devote to universal wrack.*] *Devote* is used here and elsewhere as *devoted*:

And in Milton's own editions it is *universal rack*, but we have printed it *wrack* to distinguish it from *rack* the instrument of torture; and we have Milton's authority for so doing, for he has printed it so himself in VI. 670, in both his editions:

— and now all Heav'n
 Had gone to *wrack* &c.

It is probable that both words were originally of

Shall them admonish, and before them set
 The paths of righteousness, how much more safe,
 And full of peace, denouncing wrath to come 815
 On their impenitence; and shall return
 Of them derided, but of God observ'd
 The one just man alive; by his command
 Shall build a wondrous ark, as thou beheldst,
 To save himself and household from amidst 820
 A world devote to universal wrack.
 No sooner he with them of man and beast
 Select for life shall in the ark be lodg'd,
 And shelter'd round, but all the cataracts
 Of Heav'n set open on the earth shall pour 825
 Rain day and night; all fountains of the deep
 Broke up, shall heave the ocean to usurp

Beyond

of the same extraction; but as the different senses have been so long distinguish'd by different spelling, it is proper to preserve this distinction in order to avoid ambiguity and confusion. And for the same reason we spelt differently *wracking* in II. 182. and *racking* in XI. 481.

824.

—— all the cataracts

Of Heav'n set open on the earth shall pour

Rain day and night; all fountains of the deep

Broke up,] Gen. VII. 11. *The same day were all the fountains of the great deep broken up, and the windows of Heaven were open'd.* The windows of Heaven are translated the *cataracts* in the Syriac and Arabic versions, and in the Septuagint and Vulgar Latin, which Milton here follows; and what they are, those will best understand who have seen the fallings of waters, called *spouts*, in hot countries, when the clouds do not break into drops, but fall with terrible

Beyond all bounds, till inundation rise
 Above the highest hills: then shall this mount
 Of Paradise by might of waves be mov'd 830
 Out of his place, push'd by the horned flood,
 With all his verdure spoil'd, and trees adrift,
 Down the great river to the opening gulf,
 And there take root an iland salt and bare,
 The

terrible violence in a torrent: and *the great deep* is the vast abyfs of waters contain'd within the bowels of the earth, and in the sea.

829. — *then shall this mount*

Of Paradise &c.] It is the opinion of many learned men, that Paradise was destroy'd by the deluge, and our author describes it in a very poetical manner. *Push'd by the horned flood*, so that it was before the flood became universal, and while it pour'd along like a vast river; for rivers when they meet with any thing to obstruct their passage, divide themselves and become *horned* as it were, and hence the ancients have compared them to bulls.

Sic tauriformis volvitur Aufidus.

Hor. Od. IV. XIV. 25.

Et gemina auratus taurino cornua vultu

Eridanus. Virg. Georg. IV. 371.

Corniger Hesperidum fluvius regnator aquarum. Æn. VIII. 77.

Down the great river to the opening gulf, down the river Tigris or Euphrates to the Persian gulf: they were both rivers of Eden, and Eu-

phrates particularly is called in Scripture *the great river*, *the river Euphrates*, Gen. XV. 18. It is very probable that our author took the first thought of pushing Paradise by the force of floods into the sea from Homer, who describes the destruction of the Grecian wall by an inundation very much in the same poetical manner, Iliad. XII. 24.

Τῶν πάντων ὁμοσε σωματ' ἐτραπέ Φοῖβος Ἀ-
 πολλῶν,
 Εὐνημαρ δ' ἐς τεῖχος ἰεῖ ῥοον· ὕε δ' ἀργα Ζεὺς
 Σωεχέες, ὄφρα καὶ θαλάσσης ἀλιπλοῦς τεῖχεα
 θείη. κ. τ. λ.

Those turn'd by Phœbus from their wonted ways,

Delug'd the rampire nine continual days;
 The weight of waters saps the yielding wall,
 And to the sea the floating bulwarks fall:
 Incessant cataracts the thund'rer pours,
 And half the skies descend in sluicy show'rs,
 &c. Pope.

835. — *and orcs,*] Orca est genus marinæ belluæ maximum. Fest. The word occurs frequently in Ariosto. Heylin.

835. — *and sea-mews clang:*] So also in VII.

The haunt of seals, and orcs, and sea-mews clang:
 To teach thee that God attributes to place 836
 No sanctity, if none be thither brought
 By men who there frequent, or therein dwell.
 And now what further shall ensue, behold.

He look'd, and saw the ark hull on the flood, 840
 Which now abated; for the clouds were fled,

Driv'n

VII. 422. *with clang despis'd the ground*, adopting the clangor of the Latins, which is a word that they almost constantly use to express the noise made by the flight of large flocks of birds. *Thyer.*

836. *To teach thee that God attributes to place*

No sanctity, &c.] Milton omits no opportunity of lashing what he thought superstitious. These lines may serve as one instance, and I think he plainly here alludes to the manner of consecrating churches used by Archbishop Laud, which was prodigiously clamor'd against by people of our author's way of thinking, as superstitious and popish. *Thyer.*

840. — *the ark hull on the flood,*] A ship is said to *hull* when all her sails are taken down, and she flotes to and fro. *Richardson.*

841. *Which now abated; for the clouds were fled,*

Driv'n by a keen north-wind,] The Scripture says only that *God made a wind to pass over the earth*; it is most probable that it was a north-wind, as that is such a drying wind: but our poet follows Ovid in this as well as several other particulars, Met. I. 328.

VOL. II.

Nubila disjecit; nimisque Aquilone remotis,

Et cœlo terras ostendit, et æthera terris. —
 Jam mare littus habet; plenos capit alveus amnes;

Flumina subsidunt; colles exire videntur;
 Surgit humus; crescunt loca decrescentibus undis.

He loos'd the northern wind; fierce Boreas flies

To puff away the clouds, and purge the skies:

Serenely, while he blows, the vapors driv'n,
 Discover Heav'n to earth, and earth to Heav'n. —

A thin circumference of land appears;
 And earth, but not at once, her visage rears,

And peeps upon the seas from upper grounds;

The streams, but just contain'd within their bounds,

By slow degrees into their channels crawl;
 And earth increases as the waters fall.

Dryden.

C c c

843. *Wrinkled*

Driv'n by a keen north-wind, that blowing dry
 Wrinkled the face of deluge, as decay'd;
 And the clear sun on his wide watry glaſs
 Gaz'd hot, and of the freſh wave largely drew, 845
 As after thirſt, which made their flowing ſhrink
 From ſtanding lake to tripping ebb, that ſtole
 With ſoft foot tow'ards the deep, who now had ſtopt
 His ſluces, as the Heav'n his windows ſhut.
 The ark no more now flotes, but ſeems on ground
 Faſt on the top of ſome high mountain fix'd. 851
 And now the tops of hills as rocks appear;
 With clamor thence the rapid currents drive

Tow'ards

843. *Wrinkled the face of deluge, as decay'd;*] This alluſive comparison of the ſurface of the decreaſing waters, wrinkled by the wind, to the wrinkles of a decaying old age is very far fetch'd and extremely boyiſh; but the author makes us ample amends in the remaining part of this deſcription of the abating of the flood. The circumſtances of it are few, but ſeleſted with great judgment, and expreſs'd with no leſs ſpirit and beauty. In this reſpect, it muſt be own'd, Milton greatly excels the Italians, who are generally too prolix in their deſcriptions, and think they have never ſaid enough whiſt any thing remains unſaid. When once enough is ſaid to excite in the reader's mind a proper idea of what the poet is repre-

ſenting, whatever is added, however beautiful, ſerves only to teize the fancy inſtead of pleaſing it, and rather cools than improves that glow of pleaſure, which ariſes in the mind upon its firſt contemplation of any ſurpriſing ſcene of nature well painted out. Of this Milton was very ſenſible, and throughout his whole poem has ſcarcely ever been hurried by his imagination into any thing inconfiſtent with it. *Thyer.*

846. — *which made their flowing ſhrink*] *Their* I ſuppoſe refers to *wave* before mention'd, as a noun of multitude, of the plural number. It is not eaſy to account for the ſyntax otherwiſe.

147. *From*

Tow'ards the retreating sea their furious tide.
 Forthwith from out the ark a raven flies, 855
 And after him, the surer messenger,
 A dove sent forth once and again to spy
 Green tree or ground whereon his foot may light;
 The second time returning, in his bill
 An olive leaf he brings, pacific sign: 860
 Anon dry ground appears, and from his ark
 The ancient fire descends with all his train;
 Then with uplifted hands, and eyes devout,
 Grateful to Heav'n, over his head beholds
 A dewy cloud, and in the cloud a bow 865

Conspicuous

847. *From standing lake to tripping ebb,*]
Tripping from *tripudiare*, to dance, to step
 lightly upon the toes, a natural description of
soft-ebbing, as VII. 300. and so it follows,
that stole with soft foot, this bold personizing
 is perpetually us'd by the Greek, and conse-
 quently the Latin poets, who always imitate
 them, Hor. Epod. XVI. 47.

—— montibus altis
 Levis crepante lympa defilit pede.

Richardson.

848. —— *the deep, who now had stopt*
His sluces, as the Heav'n his windows shut.]
 Gen. VIII. 2. *The fountains also of the deep,*
and the windows of Heaven were stopped. For
 this and other particulars of the ark resting

upon the mountains of Ararat, and of the
 raven, and of the dove &c, see the same
 chapter.

850. —— *flotes,*] This is the right way of
 spelling the word, as it comes from the French
floter.

860. *An olive leaf he brings, pacific sign:*]
 Sign of peace, of God's mercy to mankind;
 the olive was sacred to Pallas, and borne by
 those that sued for peace, as being the emblem
 of it and plenty:

—— placitam paci nutritor olivam.

Virg. Georg. II. 425. Hume.

Add this likewise,

Paciferæque manu ramum prætendit olivæ.

Æn. VIII. 116.

C c c 2

866. Con-

Conspicuous with three list'd colors gay,
 Betokening peace from God, and covenant new.
 Whereat the heart of Adam erst so sad
 Greatly rejoic'd, and thus his joy broke forth.

O thou who future things canst represent 870
 As present, heav'nly Instructor, I revive
 At this last sight, assur'd that man shall live
 With all the creatures, and their seed preserve.
 Far less I now lament for one whole world
 Of wicked sons destroy'd, than I rejoice 875
 For one man found so perfect and so just,
 That God vouchsafes to raise another world
 From him, and all his anger to forget.

But

866. *Conspicuous with three list'd colors gay,*]
 He afterwards calls it the *triple-color'd bow*,
 ver. 897. and he means probably the three
 principal colors, red, yellow, and blue, of
 which the others are compounded.

884. *To whom th' Arch-Angel. &c.*] The
 reader will easily observe how much of this
 speech is built upon Scripture.

Though late repenting him of man deprav'd,
 Griev'd at his heart, ——

*And it repented the Lord that he had made man
 on the earth, and it grieved him at his heart,*
 Gen. VI. 6.

—— when looking down he saw

The whole earth fill'd with violence, and
 all flesh

Corrupting each their way; ——

*The earth also was corrupt before God, and the
 earth was filled with violence. And God looked
 upon the earth, and behold it was corrupt; for
 all flesh had corrupted his way upon the earth,*
 ver. 11. 12.

Such grace shall one just man find in his
 sight,

But Noah found grace in the eyes of the Lord,
 ver. 8.

And makes a covenant never to destroy
 The earth again by flood, ——

And

But say, what mean those color'd streaks in Heaven
 Distended as the brow of God appeas'd, 880
 Or serve they as a flow'ry verge to bind
 The fluid skirts of that same watry cloud,
 Lest it again dissolve and show'r the earth?

To whom th' Arch-Angel. Dextrously thou aim'st;
 So willingly doth God remit his ire, 885
 Though late repenting him of man deprav'd,
 Griev'd at his heart, when looking down he saw
 The whole earth fill'd with violence, and all flesh
 Corrupting each their way; yet those remov'd,
 Such grace shall one just man find in his sight, 890
 That he relents, not to blot out mankind,
 And

And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth. Gen. IX. 11.

—— but when he brings
 Over the earth a cloud, will therein set
 His triple-color'd bow, whereon to look,
 And call to mind his covenant:——

And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth, ver. 14, 16.

—— day and night,
 Seed-time and harvest, heat and hoary frost
 Shall hold their course, ——

While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease, Gen. VIII. 22.

—— till fire purge all things new,
 Both Heav'n and Earth, wherein the just
 shall dwell.

The Heavens being on fire shall be dissolved, and the elements shall melt with fervent heat: nevertheless we, according to his promise, look for new Heavens and a new Earth, wherein dwelleth righteousness, 2 Pet. III. 12, 13.

895. With

And makes a covenant never to destroy
 The earth again by flood, nor let the sea
 Surpass his bounds, nor rain to drown the world
 With man therein or beast; but when he brings 895
 Over the earth a cloud, will therein set
 His triple-color'd bow, whereon to look,
 And call to mind his covenant: day and night,
 Seed-time and harvest, heat and hoary frost 899
 Shall hold their course, till fire purge all things new,
 Both Heav'n and Earth, wherein the just shall dwell.

895. *With man therein or beast*;] Dr. Bentley reads *With man or beast or fowl*; because (as he says) the birds are here forgot, and yet they were in the ark as well as the beasts, and were included in the covenant too. But in the Scripture phrase *man and beast* comprehend the

birds too: see Psal. XXXVI. 6. Jerem. XXI. 6. and XXXII. 43. And our poet has twice before (ver. 733, 822.) spoken of all the inhabitants of the ark under this very title of *man and beast*. Pearce.

The end of the Eleventh Book.



Hayman Delin.

Ravenet Sculp.

THE
T W E L F T H B O O K
O F
P A R A D I S E L O S T.

THE ARGUMENT.

The Angel Michael continues from the flood to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain, who that Seed of the Woman shall be, which was promised Adam and Eve in the fall; his incarnation, death, resurrection, and ascension; the state of the church till his second coming. Adam greatly satisfied and recomfited by these relations and promises descends the hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.

P A R A D I S E L O S T.

B O O K XII.

AS one who in his journey bates at noon,
 Though bent on speed; so here the Arch-Angel
 paus'd

Betwixt the world destroy'd and world restor'd,
 If Adam ought perhaps might interpose;
 Then with transition sweet new speech resumes. 5

Thus thou hast seen one world begin and end;
 And man as from a second stock proceed.
 Much thou hast yet to see, but I perceive
 Thy mortal sight to fail; objects divine
 Must needs impair and weary human sense: 10
 Henceforth what is to come I will relate,

Thou

1. *As one &c.*] In the first edition, before the last book was divided into two, the narration went on without any interruption; but upon that division in the second edition, these first five lines were inserted. This addition begins the book very gracefully, and is indeed (to apply the author's own words) *a sweet transition*.

VOL. II.

11. *Henceforth what is to come I will relate,*] Milton, after having represented in vision the history of mankind to the first great period of nature, dispatches the remaining part of it in narration. He has devised a very handsome reason for the Angel's proceeding with Adam after this manner; though doubtless the true reason was the difficulty which the poet would have

Thou therefore give due audience, and attend.
 This second source of men, while yet but few,
 And while the dread of judgment past remains
 Fresh in their minds, fearing the Deity,
 With some regard to what is just and right
 Shall lead their lives, and multiply apace,
 Lab'ring the soil, and reaping plenteous crop,

15

Corn

have found to have shadowed out so mixed and complicated a story in visible objects. I could wish, however, that the author had done it, whatever pains it might have cost him. To give my opinion freely, I think that the exhibiting part of the history of mankind in vision, and part in narrative, is as if an history-painter should put in colors one half of his subject, and write down the remaining part of it. If Milton's poem flags any where, it is in this narration, where in some places the author has been so attentive to his divinity, that he has neglected his poetry. The narration however rises very happily on several occasions, where the subject is capable of poetical ornaments, as particularly in the confusion which he describes among the builders of Babel, and in his short sketch of the plagues of Egypt.

Addison.

Mr. Addison observes, that *if Milton's poem flags any where, it is in this narration*; and to be sure, if we have an eye only to poetic decoration, his remark is just: but if we view it in another light, and consider in how short a compass he has compris'd, and with what strength and clearness he has express'd the various actings of God towards mankind, and the most sub-

lime and deep truths both of the Jewish and Christian theology, it must excite no less admiration in the mind of an attentive reader, than the more spritely scenes of love and innocence in Eden, or the more turbulent ones of angelic war in Heaven. This contrivance of Milton's to introduce into his poem so many things posterior to the time of action fix'd in his first plan, by a visionary prophetic relation of them, is, it must be allow'd, common with our author to Virgil and most epic poets since his time; but there is one thing to be observ'd singular in our English poet, which is, that whereas they have all done it principally, if not wholly, to have an opportunity of complimenting their own country and friends, he has not the least mention of, or friendly allusion to his. The Reformation of our Church from the errors and tyranny of popery, which corruptions he so well describes and pathetically laments, afforded him occasion fair enough, and no doubt his not doing it must be imputed to his mind's being so unhappily imbitter'd, at the time of his writing, against our government both in church and state; so that to the many other mischiefs flowing from the grand rebellion we may add
 this.

Corn wine and oil; and from the herd or flock,
 Oft sacrificing bullock, lamb, or kid, 20
 With large wine-offerings pour'd, and sacred feast,
 Shall spend their days in joy unblam'd, and dwell
 Long time in peace by families and tribes
 Under paternal rule: till one shall rise
 Of proud ambitious heart, who not content 25
 With

this of its depriving Britain of the best panegyric it is ever likely to have. *Tbyer.*

16. *With some regard to what is just and right*] This answers to the silver age of the poets, the Paradisiacal state is the golden one. That of iron begins soon, ver. 24.

Richardson.

24. — *till one shall rise &c.*] It is generally agreed that the first governments in the world were patriarchal, *by families and tribes*, and that Nimrod was the first who laid the foundations of kingly government among mankind. Our author therefore (who was no friend to kingly government at the best) represents him in a very bad light as a most wicked and insolent tyrant, but he has great authorities, both Jewish and Christian, to justify him for so doing. The Scripture says of Nimrod, Gen. X. 9. that *he was a mighty hunter before the Lord*: And this our author understands in the worst sense, of hunting men and not beasts — *and men not beasts shall be his game*. But several commentators understand it in the same manner, and the Scripture applies the word to hunting of men by persecution, oppression, and tyranny. Jer. XVI. 16. Lam. IV. 18. Ezek. XIII. 18, 20. And

so the Jerusalem Targum here expounds it of *a sinful hunting of the sons of men*. The phrase *before the Lord* seems to be perfectly indifferent in itself, and made use of only by way of exaggeration: but in this place the greatest number of interpreters take it in a bad sense, in the same manner as when it is said of the men of Sodom that they were *sinners before the Lord*, Gen. XIII. 13. as also of Er the eldest son of Judah that he was *wicked in the sight of the Lord*, Gen. XXXVIII. 7. And St. Austin in particular would have it translated not *before the Lord* but *against the Lord*. Our author, in conformity to this opinion, says

Before the Lord, as in despite of Heaven,

but then takes in the other interpretation of Vatablus and others, that *before the Lord* is the same as *under the Lord*, usurping all authority to himself next under God, and claiming it *Jure divino*, as was done in Milton's own time;

Or from Heav'n claiming second sovereignty;

claiming, so Milton spells the word in this place, and so he spells *reclame* in VI. 791. and so all of that family should be spelt, *declame, ex-clame,*

D d d 2

With fair equality, fraternal state,
 Will arrogate dominion undeserv'd
 Over his brethren, and quite dispossess
 Concord and law of nature from the earth,
 Hunting (and men not beasts shall be his game) 30
 With war and hostile snare such as refuse
 Subjection to his empire tyrannous:
 A mighty hunter thence he shall be stil'd
 Before the Lord, as in despite of Heaven,
 Or from Heav'n claiming second sovereignty; 35
 And from rebellion shall derive his name,
 Though of rebellion others he accuse.
 He with a crew, whom like ambition joins

With

clame, proclame, &c. being derived from the Latin *clamo* and the French *clamer*.

And from rebellion shall derive his name,
 for the name Nimrod, tho' more favorable etymologies are given, yet commonly is derived from the Hebrew word *marad* which signifies to *rebel*; and this probably was the principal occasion of those injurious reports which have prevailed in the world concerning him.

Though of rebellion others be accuse.
 This was added by our author probably not

without a view to his own time, when himself and those of his own party were stigmatiz'd as the worst of rebels.

40. *Marching from Eden towards the west, &c.] Gen. XI. 2 &c. And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar — And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto Heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth.* The Hebrew *chemar* which we translate *slime* is what the Greeks call *asphaltus* and the

With him or under him to tyrannize,
 Marching from Eden towards the west, shall find 40
 The plain, wherein a black bituminous gurge
 Boils out from under ground, the mouth of Hell:
 Of brick, and of that stuff they cast to build
 A city' and tow'r, whose top may reach to Heaven;
 And get themselves a name, lest far dispers'd 45
 In foreign lands their memory be lost,
 Regardless whether good or evil fame.
 But God who oft descends to visit men
 Unseen, and through their habitations walks
 To mark their doings, them beholding soon, 50
 Comes down to see their city, ere the tower

Obstruct

the Latins *bitumen*, a kind of pitch; and that it abounded very much in the plain near Babylon, that it swam upon the waters, that there was a cave and fountain continually emitting it, and that this famous tower at this time, and the no less famous walls of Babylon afterwards were built with this kind of cement, is confirm'd by the testimony of several profane authors. This *black bituminous gurge*, this pitchy pool the poet calls *the mouth of Hell*, not strictly speaking, but by the same sort of figure by which the ancient poets call Tænarus or Avernus the jaws and gate of Hell,

Tænarias etiam fauces, alta ostia Ditis.

Virg. Georg. IV. 467.

51: *Comes down to see their city, &c.*]
 Gen. XI. 5 &c. *And the Lord came down to see the city and the tower, which the children of men builded &c.* The Scripture speaketh here after the manner of men: And thus the Heathen Gods are often represented as coming down to observe the actions of men, as in the stories of Lycaon, Baucis and Philemon &c.

Obstruct Heav'n-tow'rs, and in derision sets
 Upon their tongues a various spi'rit to raise
 Quite out their native language, and instead
 To sow a jangling noise of words unknown: 55
 Forthwith a hideous gabble rises loud
 Among the builders; each to other calls
 Not understood, till hoarse, and all in rage,
 As mock'd they storm; great laughter was in Heaven
 And looking down, to see the hubbub strange 60
 And hear the din; thus was the building left
 Ridiculous, and the work Confusion nam'd.

Whereto

53. — *a various spirit*] 2 Chron. XVIII.
 22. 'Tis said the Lord had put *a lying spirit*
 in the mouth of the prophets; here he puts *a*
various spirit in the mouth of these builders,
 a spirit varying the sounds by which they
 would express their thoughts one to another,
 and bringing consequently *confusion*, whence
 the work is so call'd. *Richardson.*

59. — *great laughter was in Heaven &c.*
 Dr. Bentley has made some alterations here,
 and the context consider'd I know not whether
 they are not for the better;

— great laughter *is* in Heaven

All looking down —

— thus *is* the building left:

but afterwards I find the author varying the
 tense in several places, and speaking of things

future as past, future with regard to the time
 when the Angel is speaking, but past with
 regard to the time which he is speaking of.
Great laughter was in Heaven &c. And thus
 Homer represents the Gods as laughing at the
 awkward limping carriage of Vulcan in wait-
 ing, Iliad. I 599.

Ασχεστὸν δ' ἀρ' ἐνὸρτο γέλωσ μαχαρῶσι θε-
 οῖσιν,

ὣς ἰδὼν Ἡφαιστον διὰ δώματα πομπυνοῖα.

Vulcan with awkward grace his office plies,
 And unextinguish'd laughter shakes the
 skies. Pope.

But as Mr. Thyer adds, it is rather too comic
 for the grave character of Milton's Gods to
 be represented peeping down and laughing
 like a parcel of mere mortals, to see the
 workmen

Whereto thus Adam fatherly displeas'd.
 O execrable son so to aspire
 Above his brethren, to himself assuming
 Authority usurp'd, from God not given:
 He gave us only over beast, fish, fowl
 Dominion absolute; that right we hold
 By his donation; but man over men
 He made not lord; such title to himself
 Reserving, human left from human free.
 But this usurper his encroachment proud
 Stays not on man; to God his to'wr intends

Siege

workmen puzzled and squabbling about their work: tho' there are such expressions even in Scripture, Psal. II. 4. *He that sitteth in the Heavens shall laugh; the Lord shall have them in derision.* See too Psal. XXXVII. 13. LIX. 8. Prov. I. 26. *I also will laugh at your calamity, I will mock when your fear cometh.*

62. — and the work Confusion nam'd.] For *Babel* in Hebrew signifies *Confusion*. Therefore is the name of it called *Babel*, because the Lord did there confound the language of all the earth. Gen. XI. 9. As the poet represents this confusion among the builders as an object of ridicule, so he makes use of some ridiculous words, such as are not very usual in poetry, to heighten that ridicule, as *jangling noise*, *bideous gabble*, *strange bubbub*.

71. — human left from human free.] Every

reader must be pleased with the spirit of liberty, that breathes in this speech of our first ancestor: And it is not improbable that the author had in mind a passage of St. Austin, as I find it quoted by Mr. Hume. *Rationalem factum ad imaginem suam, noluit nisi irrationalibus dominari, non hominem homini, sed hominem pecori.* Aug. c. 15. l. 19. de Civit. Dei. For Milton, tho' he speaks contemptibly of the Fathers, yet sometimes makes use of their sentiments.

73. — to God his tow'r intends &c.] This being not asserted in Scripture, but only suppos'd by some writers, is better put into the mouth of Adam, than of the Angel. I wish the poet had taken the same care in ver. 51.

— ere the tower
 Obstruct Heav'n-tow'rs. —

81. Such b

Siege and defiance: Wretched man! what food
 Will he convey up thither to sustain 75
 Himself and his rash army, where thin air
 Above the clouds will pine his entrails gross,
 And famish him of breath, if not of bread?

To whom thus Michael. Justly thou abhorr'st
 That son, who on the quiet state of men 80
 Such trouble brought, affecting to subdue
 Rational liberty; yet know withal,
 Since thy original lapse, true liberty
 Is lost, which always with right reason dwells
 Twinn'd, and from her hath no dividual being: 85
 Reason in man obscur'd, or not obey'd,
 Immediately inordinate desires
 And upstart passions catch the government

From

81. *Such trouble brought,*] Dr. Bentley reads *brings*, because this is not (he says) told here as a thing past. But Michael is not telling any thing here: he is only making a reflection upon what he had been telling Adam just before in ver. 27. and it having been already told, the reflection made upon it may justly speak of it as a thing past. *Pearce.*

83. *Since thy original lapse,*] Thus it is in Milton's own editions; in Dr. Bentley's,

Mr. Fenton's, and other editions it is *Since by* original lapse, which makes hardly sense or syntax.

84. ——— *which always with right reason dwells*

Twinn'd,] Some editions read *twin'd*, and Mr. Hume explains it *twisted together with upright reason*; but in Milton's own editions it is printed *twinn'd*, and I presume he means *twinn'd* at a birth with right reason. Liberty and

From reason, and to servitude reduce
 Man till then free. Therefore since he permits 90
 Within himself unworthy pow'rs to reign
 Over free reason, God in judgment just
 Subjects him from without to violent lords;
 Who oft as undeservedly inthrall
 His outward freedom: tyranny must be, 95
 Though to the tyrant thereby no excuse.
 Yet sometimes nations will decline so low
 From virtue, which is reason, that no wrong,
 But justice, and some fatal curse annex'd
 Deprives them of their outward liberty, 100
 Their inward lost: Witness th' irreverent son
 Of him who built the ark, who for the shame
 Done to his father, heard this heavy curse,

Servant

and virtue (*which is reason*, ver. 98.) are twin-sisters, and the one hath no being divided from the other.

101. — *Witness th' irreverent son
 Of him who built the ark, &c.*] Witness Cham, the father of Canaan, and shameful son of Noah, who for the reproach done to his father, *by discovering his nakedness*, heard this heavy curse pronounced by him on his wicked posterity the Canaanites; *Cursed be*

VOL. II.

Canaan; a servant of servants shall he be unto his brethren, Gen. IX. 22, 25. *Hume.*

Does not Milton here forget, that the Angel had not before mention'd the story of Ham's uncovering his father's nakedness? The urging it by way of example seems to infer its being known to Adam, which yet it could not be.

Thyer.
This heavy curse, so it is in Milton's own editions, but in others *his heavy curse*.

E e e

109. — *resolving*

Servant of servants, on his vicious race.
 Thus will this latter, as the former world, 105
 Still tend from bad to worse, till God at last
 Wearied with their iniquities, withdraw
 His presence from among them, and avert
 His holy eyes; resolving from thenceforth
 To leave them to their own polluted ways; 110
 And one peculiar nation to select
 From all the rest, of whom to be invoc'd,
 A nation from one faithful man to spring:
 Him on this side Euphrates yet residing,
 Bred up in idol-worship; O that men 115
 (Canst thou believe?) should be so stupid grown,
 While

109. ——— *resolving from thenceforth*
To leave them &c.] And the Angel leaves
 them in like manner, and confines his narra-
 tion henceforward to the *one peculiar nation* of
 the race of Abraham, from whence the Mes-
 siah was to descend.

114. *Him on this side Euphrates yet residing,*
 That is Not yet, when Michael was speaking;
 but yet when God resolv'd to *select one peculiar*
nation from all the rest, ver. 111. No need
 therefore for Dr. Bentley's word *then*, instead
 of *yet*. Pearce.

115. *Bred up in idol-worship;*] We read in
 Joshua XXIV. 2. *Your fathers dwelt on the*

other side of the flood in old time, even Terah the
father of Abraham, and the father of Nachor,
and they served other Gods. Now as Terah
 Abraham's father was an idolater, I think we
 may be certain that Abraham was bred up in
 the religion of his father, though he renounc'd
 it afterwards, and in all probability converted
 his father likewise, for Terah removed with
 Abraham to Haran, and there died. See Gen.
 XI. 31, 32.

117. *While yet the patriarch liv'd, who scap'd*
the flood,] It appears from the compu-
 tations given by Moses, Gen. XI. that Terah
 the father of Abraham was born 222 years
 after

While yet the patriarch liv'd, who scap'd the flood,
 As to forsake the living God, and fall
 To worship their own work in wood and stone
 For Gods! yet him God the most High vouchsafes
 To call by vision from his father's house, 121
 His kindred and false Gods, into a land
 Which he will show him, and from him will raise
 A mighty nation, and upon him shower
 His benediction so, that in his seed 125
 All nations shall be blest; he strait obeys,
 Not knowing to what land, yet firm believes:
 I see him, but thou canst not, with what faith
 He leaves his Gods, his friends, and native soil

Ur

after the flood, but *Noah lived after the flood* 350 years. Gen. IX. 28. and we have proved from Joshua, that Terah and the ancestors of Abraham served other Gods; and from the Jewish traditions we learn farther that Terah, and Nachor his father, and Serug his grandfather were statuaries and carvers of idols: and therefore idolatry was set up in the world, while yet the patriarch liv'd, who scap'd the flood.

120. — Yet him God the most High &c.] The same him repeated as in ver. 114. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed, Gen. XII. 1, 2, 3.

126. — he strait obeys,

Not knowing to what land, yet firm believes:] According to the author of the Epistle to the Hebrews, XI. 8. By faith Abraham; when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

128. I see him, but thou canst not, &c.] As the

E e e 2

Ur of Chaldæa, passing now the ford
To Haran, after him a cumbrous train
Of herds and flocks, and numerous servitude;
Not wand'ring poor, but trusting all his wealth
With God, who call'd him, in a land unknown.

Canaan

the principal design of this episode was to give Adam an idea of the holy Person who was to reinstate human nature in that happiness and perfection from which it had fallen, the poet confines himself to the line of Abraham, from whence the Messiah was to descend. The Angel is described as seeing the patriarch actually traveling towards *the land of promise*, which gives a particular liveliness to this part of the narration.

Addison.

Our poet, sensible that this long historical description might grow irksome, has varied the manner of representing it as much as possible, beginning first with supposing Adam to have a prospect of it before his eyes, next by making the Angel the relator of it, and lastly by uniting the two former methods, and making Michael see it as in vision, and give a rapturous inliven'd account of it to Adam. This gives great ease to the languishing attention of the reader.

Tbayer.

130. *Ur of Chaldæa,*] Gen. XI. 31. *And they went forth from Ur of the Chaldees, to go into the land of Canaan.* Chaldæa, a province of Asia, lying east of the Euphrates and west of the Tigris. Ur, a city of Chaldæa, the country of Terah and Abraham. The word Ur in Hebrew signifies *light* or *fire*; and this name was given to the city, because the sun

and its symbol, fire, was worshipped therein. *Passing now the ford*, passing over the river Euphrates where it was fordable, *to Haran*; by this it should seem, that our author conceiv'd Haran to lie west of the river Euphrates; and I find M. Basnage in his Antiquities of the Jews maintains, that Haran was a town, at present unknown, out of the limits of Mesopotamia, in Syria of Shobah, in the way towards the land of Canaan.

132. — *and numerous servitude*;] Many servants; the abstract for the concrete.

133. *Not wand'ring poor, but trusting all his wealth*] For Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gather'd, and the souls that they had gotten in Haran: and they went forth to go into the land of Canaan, and into the land of Canaan they came. Gen. XII. 5.

135. — *I see his tents*
Pitch'd about Sechem, and the neighb'ring plain

Of Moreh; —] Gen. XII. 6. *And Abram passed through the land unto the place of Sichem, unto the plain of Moreh.* Sichem or Sechem or Sychar (for it had all these names) was a town of the province of Samaria. *there by promise he receives &c.* as it follows immediately in Genesis XII. 7. *And the Lord appeared unto*

Canaan he now attains; I see his tents
Pitch'd about Sechem, and the neighb'ring plain
Of Moreh; there by promise he receives
Gift to his progeny of all that land,
From Hamath northward to the desert south,

(Things

unto Abram, and said, *Unto thy seed will I give this land*: So exactly does the poet copy the sacred historian.

139. *From Hamath northward &c.*] As so much is said of the promis'd land, the poet very properly gives us the bounds of it. *Hamath* was a city of Syria, and *the entering into Hamath*, so frequently mention'd in Scripture, is the narrow pass leading from the land of Canaan to Syria, through the valley which lies between Libanus and Antilibanus. This is set down as the northern boundary of the land: Numb. XXXIV. 7, 8. *To the desert south*, the desert of Arabia, or *the wilderness of Zin* as it is call'd Numb. XXXIV. 3. *Your south-quarter shall be from the wilderness of Zin. From Hermon east*, a mountain beyond Jordan, on the north-east, *to the great western sea*, the Mediterranean. Numb. XXXIV. 6. *And as for the western border, you shall even have the great sea for a border; this shall be your west-border. On the shore mount Carmel*, a mountain famous in Scripture upon the coast of the Mediterranean. *Here the double-founted stream Jordan*, as it is commonly said to arise from two sources at the foot of mount Libanus, the one called *Jor*, and the other *Dan*, as *Thamisis* from the *Thame* and *Isis*; *true limit eastward* according to Numb. XXXIV. 10, 12. *And ye shall point*

out your east-border from Hazar-enan, a village at the fountain of Jordan, — *and the border shall go down to Jordan &c.* For the name of Canaan, tho' sometimes it includes the whole land possessed by the twelve tribes, yet peculiarly belongs to no more than the country westward of the river Jordan: and the Jews themselves make a distinction between the land promis'd to their fathers, and the lands of Sihon and Og which were to the eastward of the river. Moses plainly does the same in this expression, Deut. II. 29. *Until I shall pass over Jordan into the land which the Lord our God giveth us.* And the land on this side Jordan was esteemed more holy than the land on the other. The one was barely called *the land of your possession*, the other *the land of the possession of the Lord*, Joshua XXII. 19. See Universal History, Vol. I. p. 566, 567. This river was the *true limit eastward*, but his sons were to extend themselves farther, *shall dwell to Senir, that long ridge of hills.* This *Senir* or *Sbenir* is the same as *mount Hermon*, mention'd as the eastern border before ver. 141. as appears from Deut. III. 9. *Which Hermon the Sidonians call Sirion, and the Amorites call it Sbenir.* And a more exact account of the boundaries of the promis'd land we shall hardly find in any prose-author, than our poet has given us here in verse.

140. Things

(Things by their names I call, though yet unnam'd)
 From Hermon east to the great western sea ; 141
 Mount Hermon, yonder sea, each place behold
 In prospect, as I point them ; on the shore
 Mount Carmel ; here the double-founted stream
 Jordan, true limit eastward ; but his sons 145
 Shall dwell to Senir, that long ridge of hills.
 This ponder, that all nations of the earth
 Shall in his seed be blessed ; by that seed
 Is meant thy great deliverer, who shall bruise
 The Serpent's head ; whereof to thee anon 150
 Plainlier shall be reveal'd. This patriarch blest,
 Whom faithful Abraham due time shall call,
 A son, and of his son a grand-child leaves,
 Like him in faith, in wisdom, and renown ;

The

140. *Things by their names I call, though yet unnam'd*] As Virgil's vision in the sixth Æneid probably gave Milton the hint of this whole episode, this line is a translation of that verse, wherein Anchises mentions the names of places, which they were to bear hereafter, ver. 776.

Hæc tum nomina erunt, nunc sunt sine nomine terræ. Addison.

147. *This ponder,*] As if he had said, I

mention other things for your information, but this you should particularly remember, and meditate upon.

152. *Whom faithful Abraham due time shall call,*] Dr. Bentley observes that every where else Milton makes but two syllables of *Abraham* ; and therefore to do the same here, he reads *future* instead of *due*. But I believe that Milton intended to make the name *Abraham* here consist of three syllables, in allusion to

The grand-child with twelve sons increas'd departs
 From Canaan, to a land hereafter call'd 156
 Egypt, divided by the river Nile;
 See where it flows, disgorging at sev'n mouths
 Into the sea: to sojourn in that land
 He comes invited by a younger son 160
 In time of dearth, a son whose worthy deeds
 Raise him to be the second in that realm
 Of Pharaoh: there he dies, and leaves his race
 Growing into a nation, and now grown
 Suspected to a sequent king, who seeks 165
 To stop their overgrowth, as inmate guests
 Too numerous; whence of guests he makes them slaves
 Inhospitably, and kills their infant males:
 Till by two brethren (those two brethren call

Moses

to God's adding a syllable to it, as we find in Gen. XVII. 5. *Neither shall thy name any more be called Abram, but thy name shall be Abraham.*

Pearce.

Abram signifies a great father, but *Abraham* is of larger extent, and signifies a father of many nations.

155. — *with twelve sons increas'd*] A Latinism; as Plaut. *Trucul.* II. 6. 34. *Cumque*

es aucta liberis. See also Tacit. *Agric.* c. 6. *Richardson.*

158. *See where it flows, disgorging at sev'n mouths*] This pointing to the river adds a liveliness to the narration, and the ancient poets seldom mention the river Nile without taking notice of its *seven mouths*.

Et septem gemini turbant trepida ostia Nili.
Virg. Æn. VI. 800.

Sic

Moses and Aaron) sent from God to clame 170
 His people from inthralment, they return
 With glory' and spoil back to their promis'd land.
 But first the lawless tyrant, who denies
 To know their God, or message to regard,
 Must be compell'd by signs and judgments dire; 175
 To blood unshed the rivers must be turn'd;
 Frogs, lice, and flies must all his palace fill
 With loath'd intrusion, and fill all the land;
 His cattel must of rot and murren die;
 Botches and blains must all his flesh imboss, 180
 And all his people; thunder mix'd with hail,
 Hail mix'd with fire must rend th' Egyptian sky,
 And

Sic ubi deseruit madidos septemfluus agros
 Nilus ——— Ovid. Met. I. 422.

——— Ostia septem
 Pulverulenta vacant septem sine flumine
 valles. Met. II. 256.

176. *To blood unshed &c.*] The history of
 this part of the poem is so well known as to
 need little comment or explanation. We
 shall only just observe the poet's exactness in
 copying of holy Writ, and particularly in
 recounting the plagues of Egypt in the same
 method and order as the divine historian.
 Besides this we will only note his spelling

murren after the modern Latin word *murrena*.

181. ——— *thunder mix'd with hail, &c.*] The storm of hail and fire, with the darkness that overspread the land for three days, are described with great strength. The beautiful passage which follows, is raised upon noble hints in Scripture:

——— Thus with ten wounds
 The river-dragon tam'd at length submits
 &c.

The *river-dragon* is an allusion to the crocodile, which inhabits the Nile, from whence Egypt derives her plenty. This allusion is taken

And wheel on th'earth, devouring where it rolls;
 What it devours not, herb, or fruit, or grain,
 A darksome cloud of locusts swarming down 185
 Must eat, and on the ground leave nothing green;
 Darknefs must overshadow all his bounds,
 Palpable darknefs, and blot out three days;
 Last with one midnight stroke all the first-born
 Of Egypt must lie dead. Thus with ten wounds 190
 The river-dragon tam'd at length submits
 To let his sojourners depart, and oft
 Humbles his stubborn heart, but still as ice
 More harden'd after thaw, till in his rage
 Pursuing whom he late dismiss'd, the sea 195

Swallows

taken from that sublime passage in Ezekiel (XXIX. 3.) *Thus saith the Lord God, Behold I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.* Milton hath given us another very noble and poetical image in the same description, which is copied almost word for word out of the history of Moses.

All night he will pursue, &c. *Addison.*

188. *Palpable darknefs,*] *Darknefs that may be felt,* says our translation. In the vulgar Latin it is *tam densæ ut palpari queant*, from

VOL. II.

whence our author seems to have fetch'd the word *palpable*.

191. *The river-dragon tam'd*] The first edition has *This river-dragon*; but in the second it is alter'd to *The*, whether by the poet's direction, or by a mistake of the printer, we cannot tell. *Pearce.*

193. ——— *as ice*

More harden'd after thaw,] For ice warm'd gently into a thaw, is made more receptive of those saline and nitrous particles, which fill the freezing air, and insinuating themselves into the water already weaken'd, are the cause of a harder concretion.

F f f

Stiriaque

Swallows him with his host, but them lets pass
 As on dry land between two crystal walls,
 Aw'd by the rod of Moses so to stand
 Divided, till his rescued gain their shore:
 Such wondrous pow'r God to his saint will lend, 200
 Though present in his Angel, who shall go
 Before them in a cloud, and pill'ar of fire,
 By day a cloud, by night a pill'ar of fire,
 To guide them in their journey, and remove
 Behind them, while th' obdurate king pursues: 205
 All night he will pursue, but his approach

Darkness

Stiriaque impexis induruit horrida barbis.
 Virg. Georg. III. 366.

Ificles freeze, as they drop, into a wonderful
 hardness. Hume.

206. — but his approach

Darkness defends between till morning watch;
 To defend here has the signification of to for-
 bid, to hinder, to keep off; as the Latin *defendo*
 is sometimes used, and the French *defendre*.
 There is *hostem defendere* in Ennius, *solstitium*
pecori defendite in Virgil, *defendere frigus* in
 Horace. *Darkness between defends*, forbids and
 hinders, *his approach till the morning watch*,
 alluding to Exod. XIV. 19, 20. *And the Angel*
of God, which went before the camp of Israel,
removed and went behind them; and the pillar of
the cloud went from before their face, and stood

behind them: And it came between the camp of
the Egyptians and the camp of Israel, and it
was a cloud and darkness to them, but it gave
light by night to these, so that the one came not
near the other all the night. And Milton him-
 self has used *defended* in the same manner, XI.
 86. *that defended fruit.* See the note there.
 And again in *Parad. Reg. II. 369.*

— no interdict

Defends the touching of these viands pure.

And so Spenser uses it, *Faery Queen, B. 4.*
Cant. 3. St. 32.

Himself to save, and danger to defend.

And so polite a writer as Sir William Temple,
 in the conclusion of his Essay upon the cure
 of the gout by Moxa, speaking of wine says,
 that

Darkness defends between till morning watch;
 Then through the fiery pillar and the cloud
 God looking forth will trouble all his host,
 And craze their chariot wheels: when by command
 Moses once more his potent rod extends 211
 Over the sea; the sea his rod obeys;
 On their imbattel'd ranks the waves return,
 And overwhelm their war: the race elect
 Safe towards Canaan from the shore advance 215
 Through the wild desert, not the readiest way,
 Lest entring on the Canaanite alarm'd

• War

that "the use of it pure was in some places
 "defended by customs or laws."

210. *And craze their chariot wheels:*] Bruise
 or break them in pieces. *Craze* from the
 French *ecrafer* to bruise or break. So l. 311.
 the chariot wheels are said to have been *broken*,
 though Exod. XIV. 25. 'tis only said they
 were *taken off*, so that the chariots were *driven*
heavily. Milton who perfectly understood the
 original has therefore expounded this *taking*
off to be *breaking*; tho' that may mean no
 more, than what we do when we say such a
 one is *crazy*, broken with age and disabled.

Richardson.

The pot was crased is in Chaucer. See Lye's
 Junius upon the word *crasie*.

216. — *not the readiest way, &c.*] It is

remarkable, that here Milton omits the moral
 cause (tho' he gives the political) of the Israe-
 lites wand'ring forty years in the wilderness,
 and this was their poltron mutiny on the re-
 turn of the spies. He omitted this with judg-
 ment, for this last speech of the Angel was to
 give such a representation of things, as might
 convey comfort to Adam: otherwise the story
 of the brazen serpent would have afforded
 noble imagery. Warburton.

216. — *not the readiest way,*] For Exod.
 XIII. 17, 18. *It came to pass when Pharaoh*
had let the people go, that God led them not
through the way of the land of the Philistines,
although that was near. That was the nearest
 way from Egypt to Canaan, and was a jour-
 ney of not above three days, as Philo says;
 others say of ten. But certainly it was no

F f f 2

great

War terrify them inexperienced, and fear
 Return them back to Egypt, choosing rather
 Inglorious life with servitude; for life
 To noble and ignoble is more sweet
 Untrain'd in arms, where rashness leads not on.
 This also shall they gain by their delay
 In the wide wilderness, there they shall find
 Their government, and their great senate choose 225
 Through the twelve tribes, to rule by laws ordain'd:
 God from the mount of Sinai, whose gray top
 Shall tremble, he descending, will himself
 In thunder, lightning, and loud trumpets sound,
 Ordain them laws; part such as appertain 230
 To

great way, for the sons of Jacob went it often
 to and fro. See Bishop Patrick. *For God
 said, Lest peradventure the people repent, when
 they see war, and they return to Egypt. But
 God led the people about, through the way of the
 wilderness of the Red Sea.*

227. ——— *whose gray top*] An usual epithet
 of mountains, because the snow lies longer
 there than in the valleys, and upon some of
 their lofty brows all the year long.

——— *Gelidus canis cum montibus humor
 Liquitur.*

*Virg. Georg. I. 43.
 Hume.*

But this epithet was more proper and peculiar
 to Sinai at that time, as it was cover'd with
 clouds and smoke. See Exod. XIX.

230. &c 245 &c.] By these passages Milton
 seems to have understood no more of the Jew-
 ish institution than he saw in the small presby-
 terian systems; otherwise the true idea of the
 theocracy would have afforded some noble ob-
 servations.

Warburton.

Milton speaks of the civil and the ritual, that
 is the judicial and the ceremonial precepts de-
 livered to the Jews; but why did he omit the
 moral law contained in the ten commandments?
 Possibly his reason might be, because this was
 supposed

To civil justice, part religious rites
 Of sacrifice, informing them, by types
 And shadows, of that destin'd Seed to bruise
 The Serpent, by what means he shall achieve
 Mankind's deliverance. But the voice of God 235
 To mortal ear is dreadful; they beseech
 That Moses might report to them his will,
 And terror cease; he grants what they besought
 Instructed that to God is no access
 Without mediator, whose high office now 240
 Moses in figure bears, to introduce
 One greater, of whose day he shall foretel,
 And all the prophets in their age the times
 Of

supposed to be written originally in the heart of Man, and therefore Adam must have been perfectly acquainted with it: but however I think, this should have been particularly mentioned, as it was published at this time in the most solemn manner by God from mount Sinai; and as it was thought worthy to be written with his own finger upon two tables of stone, when the rest were conveyed to the people by the writing and preaching of Moses, as a mediator between God and them.

Greenwood.

237. *That Moses might report*] Dr. Bentley would read *may report*.

238. — *he grants what they besought*] In the first edition it was thus, *he grants them their desire*, but in the second it was alter'd to this, *he grants what they besought*; I suppose that the construction might be plainer in what follows, *Instructed that to God &c.*

242. — *of whose day he shall foretel, And all the prophets &c.*] Acts III. 22, 24. *For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me — yea and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.*

255. *Sev'n*

Of great Messiah shall sing. Thus laws and rites
 Establish'd, such delight hath God in men 245
 Obedient to his will, that he vouchsafes
 Among them to set up his tabernacle,
 The holy One with mortal men to dwell:
 By his prescript a sanctuary is fram'd
 Of cedar, overlaid with gold, therein 250
 An ark, and in the ark his testimony,
 The records of his covenant, over these
 A mercy-seat of gold between the wings
 Of two bright Cherubim; before him burn
 Sev'n lamps as in a zodiac representing 255
 The heav'nly fires; over the tent a cloud
 Shall rest by day, a fiery gleam by night,

Save

255. *Sev'n lamps as in a zodiac representing
 The heav'nly fires;*] That the seven lamps
 signified the seven planets, and that therefore
 the lamps stood slopewise, as it were to ex-
 press the obliquity of the zodiac, is the gloss
 of Josephus, from whom probably our au-
 thor borrow'd it. Joseph. Antiq. Lib. 3.
 c. 6 & 7. and De Bel. Jud. Lib. 5. c. 5. See
 likewise Mede's Discourse 10th. upon the se-
 ven Arch-Angels. Mr. Hume quotes like-
 wise the Latin of Philo to the same purpose:
Mythicè candelabrum hoc septifidum imago

*erat sphaeræ septilustris, five septem planeta-
 rum. Tabernaculum typus mundi. Sanctum
 sanctorum, typus coeli empyrei beatorum. See
 Cornelius a Lapide upon Exod. XXV. 31.*

258. *Save when they journey,]* *Then a cloud
 covered the tent of the congregation, and the
 glory of the Lord filled the tabernacle. And
 Moses was not able to enter into the tent of the
 congregation because the cloud abode thereon, and
 the glory of the Lord filled the tabernacle. And
 when the cloud was taken up from over the ta-
 bernacle, the children of Israel went onward in
 all*

Save when they journey, and at length they come,
 Conducted by his Angel to the land
 Promis'd to Abraham and his seed: the rest 260
 Were long to tell, how many battels fought,
 How many kings destroy'd, and kingdoms won,
 Or how the sun shall in mid Heav'n stand still
 A day entire, and night's due course adjourn,
 Man's voice commanding, Sun in Gibeon stand, 265
 And thou moon in the vale of Aialon,
 Till Israel overcome; so call the third
 From Abraham, son of Isaac, and from him
 His whole descent, who thus shall Canaan win.

Here Adam interpos'd. O sent from Heaven, 270
 Inlightner of my darkness, gracious things

Thou

all their journeys. But if the cloud were not taken up, then they journeyed not, till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys, Exod. XL. 34 &c. Thus it was in all places wherever they came: and this is what Milton says in short, the cloud was over the tent by day, and the fire (call'd here *a fiery gleam*) by night, when they journey'd not. He takes no notice how it was when they did, which this text (for the

infinite beauty of it we have given it at length) explains: The cloud was then taken up; How then? *the Lord went before them by day in a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light, to go by day and night, chap. XIII. 21.* Other armies pitch their ensigns when they incamp, and lift them up when they march. So does the Lord of hosts leading forth his people. But what ensigns! how sublime! Milton seems too concise here. *Richardson.*

270. *Here Adam interpos'd.*] These interpositions

Thou hast reveal'd, those chiefly which concern
 Just Abraham and his seed: now first I find
 Mine eyes true opening, and my heart much eas'd,
 Erewhile perplex'd with thoughts what would become
 Of me and all mankind; but now I see 276
 His day, in whom all nations shall be blest,
 Favor unmerited by me, who sought
 Forbidden knowledge by forbidden means.
 This yet I apprehend not, why to those 280
 Among whom God will deign to dwell on earth
 So many and so various laws are given;

So

positions of Adam have a very good effect, for otherwise the continued narration of the Angel would appear too long and tedious.

274. *Mine eyes true opening,*] For that was a false promise which the Serpent had made, Gen. III. 5. *Your eyes shall be open'd &c.*

277. *His day,*] An allusion to that of our Saviour, John VIII. 56. *Your father Abraham rejoiced to see my day; and he saw it, and was glad.*

283. *So many laws argue so many sins*] This scruple of our first father, and the reply of the Angel are grounded upon St. Paul's Epistles, and particularly those to the Romans, Galatians and Hebrews, as the reader, who is at all conversant with these sacred writings, will easily perceive. It would be too minute and tedious to quote chapter and verse for

every expression: but the reader may peruse the following texts, and compare them with our author. *Wherefore then serveth the law? it was added because of transgressions.* Gal. III. 19. *I had not known sin but by the law: But sin taking occasion by the commandment wrought in me all manner of concupiscence.* Rom. VII. 7, 8. *By the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin.* Rom. III. 20. *If the blood of bulls and of goats sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works?* Heb. IX. 13, 14. *It is not possible that the blood of bulls and of goats should take away sins; Wherefore when he cometh into the world, he saith, Sacrifice*

So many laws argue so many sins
Among them; how can God with such reside?

To whom thus Michael. Doubt not but that sin
Will reign among them, as of thee begot; 286
And therefore was law giv'n them to evince
Their natural pravity, by stirring up
Sin against law to fight: that when they see
Law can discover sin, but not remove, 290
Save by those shadowy expiations weak,
The blood of bulls and goats, they may conclude
Some blood more precious must be paid for man,

Just

fiat and offering thou wouldest not, but a body hast thou prepared me. Heb. X. 4. 5. It was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. Rom. IV. 22, 23, 24. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. V. 1. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof; For the law made nothing perfect, but the bringing in of a better hope did. Heb. VII. 18, 19. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices make the comers thereunto perfect. Heb. X. 1. That no man is justi-

VOL. II.

fied by the law in the sight of God it is evident; for the just shall live by faith: And the law is not of faith; but the man that doeth them shall live in them — But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed. Gal. III. 11, 12, 23. Wherefore thou art no more a servant, but a son. Gal. IV. 7. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father. Rom. VIII. 15. How admirably hath our author here in a few verses summ'd up the sense and argument of these and more texts of scripture? It is really wonderful, how he could comprise so much divinity in so few words, and at the same time express it with such strength and perspicuity.

G g g

307. And

Just for unjust, that in such righteousness
 To them by faith imputed, they may find 295
 Justification towards God, and peace
 Of conscience, which the law by ceremonies
 Cannot appease, nor man the moral part
 Perform, and not performing cannot live.
 So law appears imperfect, and but given 300
 With purpose to resign them in full time
 Up to a better covenant, disciplin'd
 From shadowy types to truth, from flesh to spirit,
 From imposition of strict laws to free
 Acceptance of large grace, from servile fear 305
 To filial, works of law to works of faith.
 And therefore shall not Moses, though of God
 Highly belov'd, being but the minister
 Of

307. *And therefore shall not Moses, &c.*]
 Moses died in mount Nebo, in the land of
 Moab, from whence he had the prospect of
 the promis'd land, but not the honor of lead-
 ing the Israelites in to possess it, which was
 reserved for Joshua. Deut. XXXIV. Josh. I.
 Commentators on the death of Aaron in
 mount Hor, Numb. XX. 28, remark that
 neither Miriam that is the prophets, nor Aaron
 that is the priests, nor Moses the deliverer of

the law, but Joshua that is Jesus Christ, was
 able to lead God's people into the promis'd
 land, to Heaven and everlasting bliss. St. Je-
 rom. Theod. Rabanus &c. Hume.

311. *His name and office bearing,*] Joshua
 was in many things a type of Jesus; and the
 names are the same, Joshua according to the
 Hebrew, and Jesus in Greek. The Seventy
 always render Joshua by Jesus, and there are
 two passages in the New Testament where
 Jesus

Of law, his people into Canaan lead ;
 But Joshua whom the Gentiles Jesus call, 310
 His name and office bearing, who shall quell
 The adversary Serpent, and bring back
 Through the world's wilderness long wander'd man
 Safe to eternal Paradise of rest.
 Mean while they in their earthly Canaan plac'd 315
 Long time shall dwell and prosper, but when sins
 National interrupt their public peace,
 Provoking God to raise them enemies ;
 From whom as oft he saves them penitent
 By judges first, then under kings; of whom 320
 The second, both for piety renown'd
 And puissant deeds, a promise shall receive
 Irrevocable, that his regal throne

For

Jesus is used for Joshua, once by St. Stephen, Acts VII. 45. *The tabernacle which our fathers brought in with Jesus*, that is with Joshua, into the possession of the Gentiles; and again by St. Paul, Heb. IV. 8. *If Jesus*, that is if Joshua, had given them rest, then would he not afterward have spoken of another day. And the name Joshua or Jesus signifies a Saviour.

322. — *a promise shall receive &c.*] The poet alludes here to the following prophecies: *And*

thine house, and thy kingdom, shall be established for ever before thee; thy throne shall be established for ever, 2 Sam. VII. 16. And this promise is called *irrevocable*, for says God Psal. LXXXIX. 34, 35, 36. *My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall indure for ever, and his throne as the sun before me.* The poet goes on, *the like shall*

G g g 2

sing

For ever shall indure; the like shall sing
 All prophecy, that of the royal stock 325
 Of David (so I name this king) shall rise
 A son, the woman's seed to thee foretold,
 Foretold to Abraham, as in whom shall trust
 All nations, and to kings foretold, of kings
 The last, for of his reign shall be no end. 330
 But first a long succession must ensue,
 And his next son, for wealth and wisdom fam'd,
 The clouded ark of God, till then in tents
 Wand'ring, shall in a glorious temple' inshrine.
 Such follow him as shall be register'd 335
 Part good, part bad, of bad the longer scroll,
 Whose foul idolatries, and other faults
 Heap'd to the popular sum, will so incense
God,

sing all prophecy, all the prophets shall foretel the same, that of the royal stock of David shall rise a son, inasmuch that when the Pharisees were asked Whose son is Christ, they all readily answer The son of David. Matth. XXII. 42. foretold to thee as the woman's seed, Gen. III. 15. foretold to Abraham as a person in whom all nations shall trust, Gen. XXII. 18. And in thy seed shall all the nations of the earth be blessed, and in him shall the Gentiles trust,

Rom. XV. 12. and to kings foretold, as the last of kings, for of his reign shall be no end, according to the declaration of the Angel, Luke I. 32, 33. The Lord God shall give unto him the throne of his father David; And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. So thoroughly has our author studied all the parts of holy Scripture, and digested them into this work.

342. — whose

God, as to leave them, and expose their land,
 Their city', his temple, and his holy ark 340
 With all his sacred things, a scorn and prey
 To that proud city, whose high walls thou saw'st
 Left in confusion, Babylon thence call'd.
 There in captivity he lets them dwell
 The space of sev'nty years, then brings them back,
 Remembering mercy, and his covenant sworn 346
 To David, stablish'd as the days of Heaven.
 Return'd from Babylon by leave of kings
 Their lords, whom God dispos'd, the house of God
 They first re-edify, and for a while 350
 In mean estate live moderate, till grown
 In wealth and multitude, factious they grow;
 But first among the priests dissension springs,

Men

342. — *whose high walls thou saw'st &c.*]
 I know not whether the poet has not here forgotten himself a little; for it is not strictly true, that Adam *saw* the walls left in confusion; it was no part of Adam's vision; it is only a part of the Angel's narration in this book. I was thinking then that perhaps Adam might see places, tho' he could not see persons; as he sees the Nile, ver. 158, and mount Hermon and the Mediterranean, ver.

142, tho' he could not see Abraham, ver. 128: but the Mediterranean, and Hermon, and the Nile, seas, and mountains, and rivers, are such places as existed at that very time, whereas the walls of Babel or Babylon were not built till several years afterwards, and Adam seems now to have lost his prospect of things future; as the Angel says, *I perceive thy mortal sight to fail*, ver. 9. We must not therefore understand the expression literally; for
 verbs

Men who attend the altar, and should most
 Endeavor peace: their strife pollution brings 355
 Upon the temple' itself: at last they seize
 The scepter, and regard not David's sons,
 Then lose it to a stranger, that the true
 Anointed king Messiah might be born
 Barr'd of his right; yet at his birth a star 360
 Unseen before in Heav'n proclames him come,
 And guides the eastern sages, who inquire
 His place, to offer incense, myrrh, and gold;
 His place of birth a solemn Angel tells
 To simple shepherds, keeping watch by night; 365
 They gladly thither haste, and by a quire
 Of squadron'd Angels hear his carol sung,
 A virgin is his mother, but his sire
 The pow'r of the most High; he shall ascend
 The throne hereditary, and bound his reign 370

With

verbs of *seeing* are often extended beyond the bare act, and are applied to other senses and other faculties of the mind.

355. ——— *their strife pollution brings Upon the temple itself: &c.*] For it was chiefly through the contests between Jason and

Menelaus, high-priests of the Jews, that the temple was polluted by Antiochus Epiphanes. See 2 Maccab. V. and Prideaux. *At last they seize the scepter*, Aristobulus eldest son of Hyrcanus, high-priest of the Jews, was the first who assumed the title of king after the Babylonish

With earth's wide bounds, his glory with the Heavens.

He ceas'd, discerning Adam with such joy
Surcharg'd, as had like grief been dew'd in tears,
Without the vent of words, which these he breath'd.

O prophet of glad tidings, finisher 375

Of utmost hope! now clear I understand

What oft my steddier thoughts have search'd in vain;

Why our great expectation should be call'd

The seed of Woman: Virgin Mother, hail,

High in the love of Heav'n, yet from my loins 380

Thou shalt proceed, and from thy womb the Son

Of God most High; so God with Man unites.

Needs must the Serpent now his capital bruise

Expect with mortal pain: say where and when 384

Their fight, what stroke shall bruise the victor's heel.

To whom thus Michael. Dream not of their fight,

As of a duel, or the local wounds

Of

Ionish captivity; before Christ 107. *And regard not David's sons*, none of that family having had the government since Zerubbabel. *Then lose it to a stranger*, to Herod who was an Idumean, in whose reign Christ was born. See Josephus and Prideaux.

370. — and bound his reign
*With earth's wide bounds, his glory with the
Heavens.*]

Imperium oceano, famam qui terminet
astris. Virg. Æn. I. 287.

394. — his

Of head or heel: not therefore joins the Son
 Manhood to God-head, with more strength to foil
 Thy enemy; nor so is overcome 390
 Satan, whose fall from Heav'n, a deadlier bruise,
 Disabled not to give thee thy death's wound:
 Which he, who comes thy Saviour, shall recure,
 Not by destroying Satan, but his works
 In thee and in thy seed: nor can this be, 395
 But by fulfilling that which thou didst want,
 Obedience to the law of God, impos'd
 On penalty of death, and suffering death,
 The penalty to thy transgression due,
 And due to theirs which out of thine will grow: 400
 So only can high justice rest appaid.

The

394. ——— *his works*

In thee and in thy seed:] 1 John III. 8. For this purpose the Son of God was manifested, that he might destroy the works of the Devil.

400. *And due to theirs which out of thine will grow:] Punishment is due to men's actual transgressions, tho' the original depravity, the transgression of Adam, was the root of them. Richardson.*

403.

——— *though love*

Alone fulfil the law;] Rom. XIII. 10. Love is the fulfilling of the law.

409.

——— *his merits*

*To save them, &c.] Dr. Bentley says that the construction demands *Do save them*, and so he supposes that Milton gave it. But I cannot see with what propriety, when Milton is speaking of things to come, and using the future tense before and after this sentence, he can here jump at once into the present tense *do*, and represent Christ's merits as then actually saving them. And yet tho' I dislike the Doctor's alteration, I confess that there is a difficulty in the common reading. The only sense*

The law of God exact he shall fulfil
 Both by obedience and by love, though love
 Alone fulfil the law; thy punishment
 He shall indure by coming in the flesh 405
 To a reproachful life and cursed death,
 Proclaiming life to all who shall believe
 In his redemption, and that his obedience
 Imputed becomes theirs by faith, his merits
 To save them, not their own, though legal works.
 For this he shall live hated, be blasphem'd, 411
 Seis'd on by force, judg'd, and to death condemn'd
 A shameful and accurs'd, nail'd to the cross
 By his own nation, slain for bringing life;
 But to the cross he nails thy enemies, 415

The

sense that I can make of it is this, Which redemption and obedience are his merits to save them, and not their own works, tho' legal ones and strictly conformable to the law.

Pearce.

I rather understand the passage thus. I apprehend that the verb *believe* governs the rest of the sentence, *Proclaiming life to all who shall believe in his redemption, and shall believe that his obedience imputed becomes theirs by faith, and shall believe his merits to save them, not their own, though legal works.*

VOL. II.

413. *As shameful and accurs'd,*] For it is written, *Cursed is every one that hangeth on a tree.* Gal. III. 13. Deut. XXI. 23.

415. *But to the cross he nails thy enemies,*] The enemies of Adam were the law that was against him and the sins of all mankind as springing originally from him, and therefore in some sense chargeable upon him. The author in this passage alludes to Col. II. 14. *Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.*

H h h

424. Thy

The law that is against thee, and the fins
 Of all mankind, with him there crucify'd,
 Never to hurt them more who rightly trust
 In this his satisfaction; so he dies,
 But soon revives; death over him no power 420
 Shall long usurp; ere the third dawning light
 Return, the stars of morn shall see him rise
 Out of his grave, fresh as the dawning light,
 Thy ransom paid, which man from death redeems,
 His death for man, as many as offer'd life 425
 Neglect not, and the benefit embrace
 By faith not void of works: this God-like act
 Annuls thy doom, the death thou shouldst have dy'd,
 In sin for ever lost from life; this act
 Shall bruise the head of Satan, crush his strength, 430
 Defeating sin and death, his two main arms,
 And

424. *Thy ransom paid,*] The two first editions have *Thy* (the later ones *The*): and Milton's word may be defended, if we suppose that Adam is here spoken of not as a single person, but as one in whose loins all mankind was contain'd, or as one who was representative of the whole human species. And so the poet speaks again in ver. 427.

— this God-like act
 Annuls *thy* doom, &c. Pearce.
 432. *And fix far deeper in his head their stings*
Than temp'ral death shall bruise the victor's heel,] Before we come to a conclusion, it may be proper to remark here once for all, that Milton makes no distinction between *then* and
 and

And fix far deeper in his head their stings
 Than temp'ral death shall bruise the victor's heel,
 Or theirs whom he redeems, a death like sleep,
 A gentle wafting to immortal life. 435
 Nor after resurrection shall he stay
 Longer on earth than certain times to' appear
 To his disciples, men who in his life
 Still follow'd him; to them shall leave in charge
 To teach all nations what of him they learn'd 440
 And his salvation, them who shall believe
 Baptizing in the profluent stream, the sign
 Of washing them from guilt of sin to life
 Pure, and in mind prepar'd, if so befall,
 For death, like that which the Redeemer dy'd. 445
 All nations they shall teach; for from that day
 Not only to the sons of Abraham's loins

Salvation

and *than*, but spells both alike *then*, which must necessarily occasion some obscurity and confusion. *Their* too he commonly writes *thir*, but this greatly offends the eye, we are so much habituated to the other; and at the same time he frequently uses *theirs*, and there seems to be no reason why the one should be written differently from the other. It is hoped

therefore that these things have been alter'd for the better.

445. *For death, like that which the Redeemer dy'd:*] Dr. Bentley says (and it is not improbable) that the author gave it,

— which *their* Redeemer dy'd.

Salvation shall be preach'd, but to the sons
 Of Abraham's faith wherever through the world;
 So in his seed all nations shall be blest. 450
 Then to the Heav'n of Heav'ns he shall ascend
 With victory, triumphing through the air
 Over his foes and thine; there shall surprise
 The Serpent, prince of air, and drag in chains
 Through all his realm, and there confounded leave;
 Then enter into glory, and resume 456
 His seat at God's right hand, exalted high
 Above all names in Heav'n; and thence shall come,
 When this world's dissolution shall be ripe,
 With glory' and pow'r to judge both quick and dead,
 To

457. ——— *exalted high*
Above all names in Heav'n;] Philip. II. 9.
Wherefore God also hath highly exalted him,
and given him a name which is above every
name. Or as it is express'd. Eph. I. 20, 21.
Hath set him at his own right hand in the hea-
venly places, above every name that is named,
not only in this world, but also in that which is
to come.

459. *When this world's dissolution shall be*
ripe,] In the later editions we have
the world's : but I prefer this, which is found
in the two first; because this reading ad-

mits the ictus on the second syllable of the
 verse (where it ought to be) whereas the
 other reading throws it off upon the third.

Pearce.

469. *O Goodness infinite, Goodness immense!*
 &c.] The poet has very finely represented
 the joy and gladness of heart, which rises in
 Adam upon his discovery of the Messiah. As
 he sees his day at a distance through types and
 shadows, he rejoices in it; but when he finds
 the redemption of man completed, and Para-
 dise again renew'd, he breaks forth in rapture
 and transport. I have hinted before, that an
 heroic

To judge th' unfaithful dead, but to reward 461
 His faithful, and receive them into blifs,
 Whether in Heav'n or Earth, for then the Earth
 Shall all be Paradise, far happier place
 Than this of Eden, and far happier days. 465

So spake th' Arch-Angel Michaël, then paus'd,
 As at the world's great period; and our fire
 Replete with joy and wonder thus reply'd.

O Goodness infinite, Goodness immense!
 That all this good of evil shall produce, 470
 And evil turn to good; more wonderful
 Than that which by creation first brought forth
 Light out of darkness! full of doubt I stand,

Whether

heroic poem according to the opinion of the best critics, ought to end happily, and leave the mind of the reader, after having conducted it through many doubts and fears, sorrows and inquietudes, in a state of tranquillity and satisfaction. Milton's fable, which had so many other qualifications to recommend it, was deficient in this particular. It is here therefore, that the poet has shown a most exquisite judgment, as well as the finest invention, by finding out a method to supply this natural defect in his subject. Accordingly he leaves the Adversary of mankind, in the last

view which he gives us of him, under the lowest state of mortification and disappointment. We see him chewing ashes, groveling in the dust, and loaden with supernumerary pains and torments. On the contrary our two first parents are comforted by dreams and visions, cheered with promises of salvation, and in a manner raised to a greater happiness, than that which they had forfeited: In short, Satan is represented miserable in the highth of his triumphs, and Adam triumphant in the highth of misery.

Addison.

475. — or

Whether I should repent me now of sin
 By me done and occasion'd, or rejoice 475
 Much more, that much more good thereof shall spring,
 To God more glory, more good will to men
 From God, and over wrath grace shall abound.
 But say, if our Deliverer up to Heaven
 Must reascend, what will betide the few 480
 His faithful, left among th' unfaithful herd,
 The enemies of truth? who then shall guide
 His people, who defend? will they not deal
 Worse with his followers than with him they dealt? A

Be sure they will, said th' Angel; but from Heaven
 He to his own a Comforter will send, 486
 The promise of the Father, who shall dwell
 His Spirit within them, and the law of faith
 Working through love, upon their hearts shall write,

To

475. — or rejoice
*Much more, that much more good thereof shall
 spring,*] He seems to have remember'd
 that rant of one of the Fathers. O felix cul-
 pa, quæ talem ac tantum meruit habere re-
 demptorem! O happy fault, which deserved
 to have such and so great a redeemer! As in
 what follows, *To God more glory, &c.* he al-

ludes to the heavenly hymn, *Glory to God in
 the highest &c.*

487. *The promise of the Father,*] Luke
 XXIV. 49. *And behold I send the promise of my
 Father upon you.*

490. *To guide them in all truth,*] John XVI.
 13. *When the Spirit of truth is come, he will
 guide you into all truth.*

490. — and

To guide them in all truth, and also arm 490
 With spiritual armour, able to resist
 Satan's assaults, and quench his fiery darts,
 What man can do against them, not afraid,
 Though to the death, against such cruelties
 With inward consolations recompens'd, 495
 And oft supported so as shall amaze
 Their proudest persecutors: for the Spirit
 Pour'd first on his Apostles, whom he sends
 To evangelize the nations, then on all
 Baptiz'd, shall them with wondrous gifts indue 500
 To speak all tongues, and do all miracles,
 As did their Lord before them. Thus they win
 Great numbers of each nation to receive
 With joy the tidings brought from Heav'n: at length
 Their ministry perform'd, and race well run, 505
 Their

490. — and also arm
 With spiritual armour, able to resist
 Satan's assaults, and quench his fiery darts,]
 Alluding to Eph. VI. 11, &c. Put on the
 whole armour of God, that ye may be able to
 stand against the wiles of the Devil — where-
 with ye shall be able to quench all the fiery darts
 of the wicked.

493. What man can do against them, not
 afraid,
 Though to the death,] So this passage is
 pointed in Milton's own editions, and I sup-
 pose the construction to be, Not afraid of
 what man can do against them though to the
 death, though it be persecution to death
 itself; and it is an allusion to Psal. LVI.

Their doctrine and their story written left,
 They die; but in their room, as they forewarn,
 Wolves shall succeed for teachers, grievous wolves,
 Who all the sacred mysteries of Heaven
 To their own vile advantages shall turn 510
 Of lucre and ambition, and the truth
 With superstitions and traditions taint,
 Left only in those written records pure,
 Though not but by the Spirit understood.
 Then shall they seek to avail themselves of names,
 Places, and titles, and with these to join 516
 Secular pow'r, though feigning still to act
 By spiritual, to themselves appropriating
 The Spirit of God, promis'd alike and given
 To

11. *I will not be afraid what man can do unto me.*

507. — *but in their room, as they forewarn, Wolves shall succeed &c.*] So St. Paul had forewarn'd the elders of the church at Miletus, to which the author here alludes, Acts XX. 29. *For I know this that after my departure shall grievous wolves enter in among you, not sparing the flock. See too his Considerations touching the likeliest means to remove hirelings out of the Christian church. Vol. I. p. 563. Edit.*

1738. Not long after as the Apostle foretold, hirelings like wolves came in by herds &c.

514. *Though not but by the Spirit understood.*] I don't think Milton in all his writings ever gave a stronger proof of his enthusiastical spirit than in this line. Warburton.

I suppose he alluded to 1 Cor. II. 14. *The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither*

To all believers; and from that pretence, 520
 Spiritual laws by carnal pow'r shall force
 On every conscience; laws which none shall find
 Left them inroll'd, or what the Spi'rit within
 Shall on the heart ingrave. What will they then
 But force the Spi'rit of grace itself, and bind 525
 His confort liberty? what, but unbuild
 His living temples, built by faith to stand,
 Their own faith not another's? for on earth
 Who against faith and conscience can be heard
 Infallible? yet many will presume: 530
 Whence heavy persecution shall arise
 On all who in the worship persevere
 Of spi'rit and truth; the rest, far greater part,
 Will

*ther can be know them, because they are spiri-
 ritually discern'd: understanding it as some
 enthusiastic Sectarists have understood it.*

522. ——— *laws which none shall find &c.]*
 Laws neither agreeable to reveal'd or natural
 religion, neither to be found in holy Scrip-
 ture, or written on their hearts by the Spirit
 of God, according to that divine promise,
 Jer. XXXI. 33. *I will put my law in their in-
 ward parts, and write it in their hearts.*

526. *His confort liberty?] For where the*
 VOL. II.

*Spirit of the Lord is, there is liberty, 2 Cor.
 III. 17.*

527. *His living temples,] Christians are call'd
 the temples of God, 1 Cor. III. 16, 17. and
 VI. 19.*

532. *On all who in the worship persevere
 Of spirit and truth;] He alludes to John
 IV. 23. The true worshippers shall worship the
 Father in spirit and in truth.*

Will deem in outward rites and specious forms
 Religion satisfy'd; truth shall retire 535
 Bestuck with slanderous darts, and works of faith
 Rarely be found: so shall the world go on,
 To good malignant, to bad men benign,
 Under her own weight groaning, till the day
 Appear of respiration to the just, 540
 And vengeance to the wicked, at return
 Of him so lately promis'd to thy aid
 The Woman's Seed, obscurely then foretold,
 Now amplier known thy Saviour and thy Lord,
 Last in the clouds from Heav'n to be reveal'd 545
 In glory of the Father, to dissolve
 Satan with his perverted world, then raise
 From the conflagrant mass, purg'd and refin'd,
 New Heav'ns, new Earth, ages of endless date
 Founded

534. *Will deem*] This is the genuin reading of the first edition; in the second it was printed by mistake *Well deem*, but absurd as this reading is, it has been follow'd in all the editions which I have seen, till Mr. Fenton's and Dr. Bentley's.

540. — *the day of respiration*] This is what the Scripture calls *the times of refreshing*, Acts III. 19.

546. — *to dissolve*
Satan with his perverted world,] An expression of the same import, as when the light is said to *dissolve* the darkness,

Extulit os sacrum coelo, tenebrasque resolvit. Virg. Æn. VIII. 591.

Our author probably borrow'd the phrase from Scripture,

Founded in righteousness and peace and love, 550
To bring forth fruits, joy and eternal bliss.

He ended; and thus Adam last reply'd.
How soon hath thy prediction, Seer blest,
Measur'd this transient world, the race of time,
Till time stand fix'd? beyond is all abyss, 555
Eternity, whose end no eye can reach.
Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge, what this vessel can contain;
Beyond which was my folly to aspire. 560
Henceforth I learn, that to obey is best,
And love with fear the only God, to walk
As in his presence, ever to observe
His providence, and on him sole depend,
Merciful over all his works, with good 565
Still

Scripture, 2 Pet. III. 11, 12. *Seeing then that all these things shall be dissolved &c. the Heavens being on fire shall be dissolved.* And he had mention'd before, ver. 459. *this world's dissolution.*

549. *New Heav'ns, new Earth,*] The very words of St. Peter, 2 Pet. III. 13. *Nevertheless we, according to his promise, look for new*

Heavens and a new Earth, wherein dwelleth righteousness. This notion, of the Heavens and Earth being renew'd after the conflagration, and made the habitation of Angels and just men made perfect, was very pleasing to our author, as it was to Dr. Burnet, and must be to every one of a fine and exalted imagination; and Milton has enlarged upon it in fe-

Still overcoming evil, and by small
 Accomplishing great things, by things deem'd weak
 Subverting worldly strong, and worldly wise
 By simply meek; that suffering for truth's sake
 Is fortitude to highest victory, 570
 And to the faithful death the gate of life;
 Taught this by his example whom I now
 Acknowledge my Redeemer ever blest.

To whom thus also th' Angel last reply'd.
 This having learn'd, thou hast attain'd the sum 575
 Of wisdom; hope no high'er, though all the stars
 Thou knew'st by name, and all th' ethereal pow'rs,
 All secrets of the deep, all Nature's works,
 Or works of God in Heav'n, air, earth, or sea,

And

veral parts of his works, and particularly in this poem, III. 333, &c. X. 638. XI. 65, 900. XII. 462.

[568. Subverting worldly strong, &c.] 1 Cor. I. 27. God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And so in the rest there is the sense of Scripture, if not the very words. As to obey is best, 1 Sam. XV. 22. Behold to obey is better than sacrifice. And on him sole depend, 1 Pet. V. 7. Casting all your

care upon him, for he careth for you. And merciful over all his works, Psal. CXLV. 9. His mercies are over all his works. &c.

574. To whom thus also th' Angel last reply'd.] This is the last speech of the Angel, as the foregoing one was the last speech of Adam; and they are both introduc'd in the same manner. It was said before,

— thus Adam last reply'd: and here it is said again,

— thus also th' Angel last reply'd. 882

This

And all the riches of this world enjoy'dst, 580
 And all the rule, one empire; only add
 Deeds to thy knowledge answerable, add faith;
 Add virtue, patience, temperance, add love,
 By name to come call'd charity, the soul
 Of all the rest: then wilt thou not be loath 585
 To leave this Paradise, but shalt possess
 A Paradise within thee, happier far.
 Let us descend now therefore from this top
 Of speculation; for the hour precise
 Exacts our parting hence; and see the guards, 590
 By me incamp'd on yonder hill, expect
 Their motion, at whose front a flaming sword,
 In signal of remove, waves fiercely round;

We

This repetition is not below our notice.
 581. ——— only add &c.] See the 2d of
 Pet. I. 5, &c. *And besides this, giving all dili-
 gence, add to your faith, virtue; and to virtue,
 knowlege; and to knowlege, temperance; and to
 temperance, patience; and to patience, godliness;
 and to godliness, brotherly kindness; and to bro-
 therly kindness, charity.* A text that the rea-
 der may have the pleasure of seeing excellent-
 ly explain'd and illustrated in a most ingenious
 discourse by Mr. Warburton.

588. ——— from this top

Of speculation;] From this visionary highth,
 from this hill of prophecy and prediction. *Spe-
 culation*, a watching on a tower or high place,
 thence a discovery, therefore applied to the
 prophets in the sacred page, who are called
seers and watchmen, speculatores of specula La-
 tin, a watch-tower; *Son of Man, I have made
 thee a watchman unto the house of Israel.* Ezek.
 III. 17. more exactly described chap. XXXIII.
 3, 4, 5, 6, 7. *Hume.*
 So Parad. Reg. IV. 236. *This specular mount.*

Richardson.

608. — but

We may no longer stay: go, waken Eve;
 Her also I with gentle dreams have calm'd 595
 Portending good, and all her spi'rits compos'd
 To meek submission: thou at season fit
 Let her with thee partake what thou hast heard,
 Chiefly what may concern her faith to know,
 The great deliverance by her seed to come 600
 (For by the Woman's seed) on all mankind:
 That ye may live, which will be many days,
 Both in one faith unanimous though sad,
 With cause for evils past, yet much more chear'd
 With meditation on the happy end. 605

He ended, and they both descend the hill;
 Descended, Adam to the bow'r where Eve

Lay

608. ——— *but found her wak'd;*] There is some inconsistency between this and what is said in the argument to this book, which was written afterwards. There it is said that Adam *wakens Eve*, but here that he *found her wak'd*.

609. *And thus with words not sad she him receiv'd.*] Milton's poem ends very nobly. The last speeches of Adam and the Arch-Angel are full of moral and instructive sentiments. The sleep that fell upon Eve, and the effects it had in quieting the disorders

of her mind, produce the same kind of consolation in the reader, who cannot peruse the last beautiful speech, which is ascribed to the mother of mankind, without a secret pleasure and satisfaction. The following lines, which conclude the poem, rise in a most glorious blaze of poetical images and expressions.

Addison.

611. *For God is also in sleep, and dreams advise,*] Is also in sleep, and admonishes by dreams as well as by visions, according to Numb. XII. 6. *If there be a prophet among you,*

Lay sleeping ran before, but found her wak'd;
And thus with words not sad she him receiv'd.

Whence thou return'ft, and whither went'ft, I know;
For God is also' in sleep, and dreams advise, 611
Which he hath sent propitious, some great good
Presaging, since with sorrow' and heart's distress
Wearied I fell asleep: but now lead on;
In me is no delay; with thee to go, 615
Is to stay here; without thee here to stay,
Is to go hence unwilling; thou to me
Art all things under Heav'n, all places thou,
Who for my wilful crime art banish'd hence.
This further consolation yet secure 620
I carry hence; though all by me is lost,

Such

you, I the Lord will make myself known unto him in a vision, and I will speak unto him in a dream. And thus Homer, Iliad. I. 63. *Καὶ γὰρ τ' οὐρανὸν ἐκ Διὸς ἐστὶν.* Nam et somnium quoque ab Jove est. And the application is very elegant in this place, as Adam's was a vision, and Eve's a dream, and God was in the one as well as in the other.

615. *In me is no delay;*] In me mora non erit ulla. Virg. Ecl. III. 52.

616. *Is to stay here;* &c.] She is now come to that temper of mind, as to think it Para-

dise, wherever her husband is, as the Angel had taught her before, XI. 290.

Thy going is not lonely; with thee goes
Thy husband; him to follow thou art
bound;

Where he abides, think there thy native
foil.

So that the author makes Woman's Paradise to be in company with her husband, but Man's to be in himself, ver. 587.

A Paradise within thee, happier far.

625. — *for*

Such favor I unworthy am vouchsaf'd,
By me the promis'd Seed shall all restore.

So spake our mother Eve, and Adam heard
Well pleas'd, but answer'd not; for now too nigh 625
Th' Arch-Angel stood, and from the other hill
To their fix'd station, all in bright array
The Cherubim descended; on the ground
Gliding meteorous, as evening mist
Ris'n from a river o'er the marish glides, 630
And gathers ground fast at the lab'rer's heel
Homeward returning. High in front advanc'd

The

625. — for now too nigh

Th' Arch-Angel stood,] Our poet observes the *το ὀρεπρον*, the decorum to the last degree, making our first parents such perfect patterns of modesty, as to forbear their indearments, though but in words, at the Angel's approach.

Hume.

629. *Gliding meteorous*,] Heliodorus in his *Ethiopics* acquaints us, that the motion of the Gods differs from that of mortals, as the former do not stir their feet, nor proceed step by step, but slide o'er the surface of the earth by an uniform swimming of the whole body. The reader may observe with how poetical a description Milton has attributed the same kind of motion to the Angels who were to take possession of Paradise. Addison.

630. — *marish*] An old word for marsh,

of the French *marais*, and of the Latin *mariscus*, rushes commonly growing there. The word occurs in 1 Maccab. IX. 42. *they turned again to the marish of Jordan*, and again, ver. 45. *the marish likewise and wood*. We meet with it too in Shakespear, 1 Henry VI. Act. I. as Mr. Pope and Mr. Warburton rightly read the passage,

Our ile be made a *marish* of salt tears.

And throughout the course of our remarks we have been the more willing to explain and illustrate our author by similar expressions and sentiments in Shakespear, not only because Milton was a great reader and admirer of his works, but also because we conceive Shakespear and Milton to be two of the most extraordinary geniuses and greatest poets, whom

The brandish'd sword of God before them blaz'd
 Fierce as a comet; which with torrid heat,
 And vapor as the Libyan air adust, 635
 Began to parch that temp'rate clime; whereat
 In either hand the hast'ning Angel caught
 Our ling'ring parents, and to th' eastern gate
 Led them direct, and down the cliff as fast
 To the subjected plain; then disappear'd. 640
 They looking back, all th' eastern side beheld
 Of Paradise, so late their happy seat,
 Wav'd over by that flaming brand, the gate

With

whom any country or any time has produced.

635. *And vapor*] Hor. Epod. III. 15.

*Nec tantus unquam siderum infedit vapor
 Siticulosæ Apuliæ.*

637. *In either hand &c.*] The author helped his invention in the following passage, by reflecting on the behaviour of the Angel, who in holy Writ has the conduct of Lot and his family. The circumstances drawn from that relation are very gracefully made use of on this occasion. *Addison.*

641. *They looking back, &c.*] The scene which our first parents are surpris'd with, upon their looking back on Paradise, wonderfully strikes the reader's imagination, as no-
 VOL. II.

thing can be more natural than the tears they shed on that occasion. *Addison.*

643. *Wav'd over by that flaming brand,*] Milton had call'd it a *sword* before, XI. 120.

— and of a *sword* the flame,
 and XII. 633.

The brandish'd *sword* of God before them blaz'd:

and *brand* here does not signify what we commonly mean by it, but a *sword*, as it is used in Spenser, Faery Queen, B. 1. Cant. 3. St. 3.

With thrilling point of deadly iron *brand*:
 And again, B. 5. Cant. 1. St. 9.

Which steely *brand* — Chrysaor it was
 hight,
 Chrysaor, that all other swords excell'd:

K k k

And

With dreadful faces throng'd and fiery arms: 644
 Some natural tears they dropt, but wip'd them soon;
 The world was all before them, where to choose

And again, B. 5. Cant. 9. St. 30.

But at her feet her sword was likewise laid,
 Whose long rest rusted the bright steely
brand.

And so Fairfax likewise uses the word in his
 translation of Tasso, Cant. VII. St. 72.

Then from his side he took his noble *brand*,
 And giving it to Raimond, thus he spake;
 This is the sword &c :

and in several other places. And we meet
 also with the word in so late a performance as
 Mr. Pope's translation of the Iliad, B. 5. ver.
 105.

On his broad shoulder fell the forceful
brand,
 Thence glancing downward lopt his holy
 hand,
 Which stain'd with sacred blood the blush-
 ing sand.

Brando in Italian too signifies a sword. And
 the reason of this denomination Junius derives
 from hence, because men fought with burnt
 stakes and firebrands, before arms were in-
 vented.

Direxere acies : non jam certamine agresti,
 Stipitibus duris agitur, fudibusve præustis ;
 Sed ferro ancipiti decernitur.

Virg. Æn. VII. 523.

648. *They hand in hand, with wand'ring
 steps and slow,*

Through Eden took their solitary way.] If I
 might presume to offer at the smallest altera-
 tion in this divine work, I should think the
 poem would end better with the foregoing
 passage, than with the two verses here quoted.

These two verses, though they have their
 beauty, fall very much below the foregoing
 passage, and renew in the mind of the reader
 that anguish which was pretty well laid by that
 consideration.

The world was all before them, where to
 choose

Their place of rest, and Providence their
 guide. *Addison.*

If I might presume, says an ingenious and ce-
 lebrated writer, to offer at the smallest alteration
 in this divine work. If to make one small al-
 teration appear'd to be so presumptuous ; what
 censure must I expect to incur, who have pre-
 sum'd to make so many ? But *facta est alea*,
 and *Non injussa cecini* :

— Παρ' εμοιγε και αλλοι

Οι κε με τιμησασι, μαλιστα δε μητιετα Ζευσ.

The gentleman would eject these two last
 lines of the book, and close it with the verse
 before. He seems to have been induc'd to this
 by a mistake of the printer, *They hand in
 band* ; which reading does indeed make the
 last distich seem loose, unconnected, and ab-
 scinded from the rest. But the author gave it
Then hand in band : which continues the prior
 sentence,

Some natural tears they dropt, but wip'd
 them soon ;

Then hand in hand.

Nor can these two verses possibly be spar'd
 from the work ; for without them Adam and
 Eve would be left in the territory and subur-
 bane of Paradise, in the very view of the dread-
 ful faces.

Apparent

Their place of rest, and Providence their guide:
 They hand in hand, with wand'ring steps and slow,
 Through Eden took their solitary way.

Apparent diræ facies, inimicaque Trojæ
 Numina magna Deûm.

They must therefore be dismiss'd out of Eden, to live thenceforward in some other part of the world. And yet this distich, as the gentleman well judges, *falls very much below the foregoing passage*. It contradicts the poet's own scheme; nor is the diction unexceptionable. He tells us before, That Adam, upon hearing Michael's predictions, was even *surcharg'd with joy*, ver. 372; was *replete with joy and wonder*, ver. 468; was in doubt, whether he should *repent of* or *rejoice in his fall*, ver. 475; was *in great peace of thought*, ver. 558; and Eve herself *not sad*, but *full of consolation*, ver. 620. Why then does this distich dismiss our first parents in anguish, and the reader in melancholy? And how can the expression be justified, *with wand'ring steps and slow*? Why *wand'ring*? Erratic steps? Very improper: when in the line before, they were *guided by Providence*. And why *slow*? when even Eve profess'd her readiness and alacrity for the journey, ver. 614;

— but now lead on;
 In me is no delay.

And why *their solitary way*? All words to represent a sorrowful parting? when even their former walks in Paradise were as solitary, as their way now: there being no body besides them two both here and there. Shall I therefore, after so many prior presumptions, presume at last to offer a distich, as close as may be to the author's words, and entirely agreeable to his scheme?

Then hand in hand with *social* steps their way

Through Eden took, *with heav'nly comfort*
cheer'd. Bentley.

As the poem closes with these two verses, so Dr. Bentley finishes his labor with remarks upon them. He observes that Mr. Addison declar'd for ejecting them both out of the poem; and supposes him to have been induc'd to this by a mistake of the printer, *They hand in hand*: which reading (the Doctor thinks) makes the last distich seem loose, unconnected and absconded from the rest. But Mr. Addison was too good a judge of Milton's way of writing, to eject them upon that account only. He gave us another reason for his readiness to part with them, and said that they renew in the mind of the reader that anguish, which was pretty well laid by the consideration of the two foregoing verses. But it has been said more justly by another gentleman (who seems well qualified to give a judgment in the case) that *considering the moral and chief design of this poem, Terror is the last passion to be left upon the mind of the reader*. Essay on Pope's Odyssey, Part 2. p. 89. However this be, the Doctor's reason for keeping these two verses is extraordinary: he says that, unless they are kept, Adam and Eve would be left in the territory and suburbane of Paradise, in the very view of the *dreadful faces*: and he adds that they must therefore be dismiss'd *out of Eden*, to live thenceforward in some other part of the world. And yet both in the common reading and in the Doctor's too, they are left *in Eden*, only taking their way *through* it. But
 K k k 2 this

this by the by. Let us see how the Doctor would mend the matter; and then I will give my objections to his reading, and afterwards answer his objections to Milton's. He proposes to read thus,

*Then hand in hand with social steps their
way
Through Eden took, with heav'nly comfort
cheer'd.*

To this reading we may object, that the verb wants the word *they* before it; for it is too far to fetch it from ver. 645, when two verses of a quite different construction, are inserted between. Again, *cheer'd with comfort* seems tautologous, for *comfort* is imply'd in *cheer'd*, without its being mention'd. Lastly, if they went *hand in hand*, there is no need to tell us, that their steps were *social*; they could not be otherwise. So much for the Doctor's reading. We are now to consider the objections which the Doctor makes to the present reading. It contradicts (says he) the poet's own scheme, and the diction is not unexceptionable. With regard to the diction, he asks, Why were the steps *wand'ring* ones, when *Providence was their guide*? But it might be their *guide*, without pointing out to them which way they should take at every step: The words *Providence their guide* signify that now since Michael, who had hitherto conducted them by the hand, was departed from them, they had no guide to their steps, only the general guidance of Providence to keep them safe and unhurt. Eve (it is plain) expected that her steps would be *wand'ring* ones, when upon being told that she was to leave Paradise, she breaks out into these words, XI. 282.

How shall I part? and whither wander
down
Into a lower world?

Again the Doctor asks, Why *slow* steps;

when Eve profess'd her readiness and alacrity for the journey, ver. 614? But that readiness was not an absolute one, it was a choosing rather to go than to stay behind there without Adam, ver. 615 &c. In that view she was ready to go: but in the view of leaving the delights of Paradise, they were both backward and even *linger'd*, ver. 638. Their steps therefore were *slow*. And why (says the Doctor) is their way call'd *solitary*, when their walks in Paradise were as solitary as their way now, there being no body besides them two both here and there? It may be answer'd, that their way was *solitary*, not in regard to any companions whom they had met with elsewhere; but because they were here to meet with no objects of any kind that they were acquainted with: Nothing here was *familiar to their eyes*, and (as Adam, then in Paradise, well expresses it in XI. 305.)

—— all places else

Inhospitable appear, and *desolate*,
Nor knowing us, nor known.

[And may we not by *solitary* understand farther their being now left by the Angel?] The last, but the main, objection which the Doctor makes, is that this distich contradicts the poet's own scheme. To support this charge, he has referr'd us to half a dozen places of this twelfth book, where Adam and Eve are spoken of, as having *joy, peace, and consolation* &c; and from thence he concludes that this distich ought not to dismiss our first parents in anguish, and the reader in melancholy. But the *joy, peace, and consolation* spoken of in those passages are represented always as arising in our first parents from a view of some future good, chiefly of the Messiah. The thought of leaving Paradise (notwithstanding any other comfort that they had) was all along a *sorrowful* one to them. Upon this account Eve fell asleep *wearied with sorrow and distress of heart*, ver. 613. Both Adam and Eve
linger'd

linger'd at their quitting Paradise, ver. 638, and they *dropt some natural tears* on that occasion, ver. 645. In this view the Arch-Angel, ver. 603, recommends to our first parents that they should live *unanimous, tho' sad with cause for evils past*. And for a plainer proof that the scheme of the poem was to dismiss them not without *sorrow*, the poet in XI. 117. puts these words into God's mouth, as his instruction to Michael,

So fend them forth, though *sorrowing*, yet
in peace. *Pearce.*

These two last verses have occasion'd much trouble to the critics, some being for rejecting, others for altering, and others again for transposing them: but the propriety of the two lines, and the design of the author are fully explain'd and vindicated in the excellent note of Dr. Pearce. And certainly there is no more necessity that an epic poem should conclude happily, than there is that a tragedy should conclude unhappily. There are instances of several tragedies ending happily; and with as good reason an epic poem may terminate fortunately or unfortunately, as the nature of the subject requires: and the subject of *Paradise Lost* plainly requires something of a sorrowful parting, and was intended no doubt for terror as well as pity, to inspire us with the fear of God as well as with commiseration of Man. All therefore that we shall add is to desire the reader to observe the beauty of the numbers, the heavy dragging of the first line, which cannot be pronounced but slowly, and with several pauses,

They | hand in hand, | with wand'ring
steps | and slow, |
and then the quicker flow of the last verse with only the usual pause in the middle,

Through Eden took their solitary way;
as if our parents had moved heavily at first,
being loath to leave their delightful Para-

dise, and afterwards mended their pace, when they were at a little distance. At least this is the idea that the numbers convey: and as many volumes might be compos'd upon the structure of Milton's verses, and the collocation of his words, as Erythræus and other critics have written upon Virgil. We have taken notice of several beauties of this kind in the course of these remarks, and particularly of the varying of the pauses, which is the life and soul of all versification in all languages. It is this chiefly which makes Virgil's verse better than Ovid's, and Milton's superior to any other English poet's: and it is for want of this chiefly that the French heroic verse has never, and can never come up to the English. There is no variety of numbers, but the same pause is preserved exactly in the same place in every line for ten or ten thousand lines together: and such a perpetual repetition of the same pause, such an eternal sameness of verse must make any poetry tedious, and either offend the ear of the reader, or lull him asleep: and this in the opinion of several French writers themselves. There can be no good poetry without musick, and there can be no music without variety.

The number of books in *Paradise Lost* is equal to those of the *Æneid*. Our author in his first edition had divided his poem into ten books, but afterwards broke the seventh and the tenth each of them into two different books, by the help of some small additions. This second division was made with great judgment, as any one may see, who will be at the pains of examining it. It was not done for the sake of such a chimerical beauty as that of resembling Virgil in this particular, but for the more just and regular disposition of this great work. Those who have read Bossu, and many of the critics who have written since his time, will not pardon me if I do not find out the particular

cular moral which is inculcated in *Paradise Lost*. Though I can by no means think, with the last mention'd French author, that an epic writer first of all pitches upon a certain moral, as the ground-work and foundation of his poem, and afterwards finds out a story to it: I am however of opinion, that no just heroic poem ever was or can be made, from whence one great moral may not be deduced. That which reigns in Milton, is the most universal and most useful that can be imagin'd; it is in short this, *That obedience to the will of God makes men happy, and that disobedience makes them miserable*. This is visibly the moral of the principal fable, which turns upon Adam and Eve, who continued in Paradise, while they kept the command that was given them, and were driven out of it as soon as they had transgressed. This is likewise the moral of the principal episode, which shows us how an innumerable multitude of Angels fell from their state of bliss, and were cast into Hell upon their disobedience. Besides this great moral, which may be looked upon as the soul of the fable, there are an infinity of under morals, which are to be drawn from the several parts of the poem, and which make this work more useful and instructive than any other poem in any language. Those who have criticized on the *Odysey*, the *Iliad*, and *Æneid*, have taken a great deal of pains to fix the number of months and days contained in the action of each of those poems. If any one thinks it worth his while to examin this particular in Milton, he will find that from Adam's first appearance in the fourth book, to his expulsion from Paradise in the twelfth, the author reckons ten days. As for that part of the action which is described in the three first books, as it does not pass within the regions of nature, I have before observed that it is not subject to any calculations of time. I have now finished my observations on a work, which does an honor to the English nation. I have taken a ge-

neral view of it under these four heads, the fable, the characters, the sentiments, and the language, and made each of them the subject of a particular paper. I have in the next place spoken of the censures which our author may incur under each of these heads, which I have confined to two papers, though I might have enlarged the number, if I had been disposed to dwell on so ungrateful a subject. I believe however that the severest reader will not find any little fault in heroic poetry, which this author has fallen into, that does not come under one of those heads, among which I have distributed his several blemishes. After having thus treated at large of *Paradise Lost*, I could not think it sufficient to have celebrated this poem in the whole, without descending to particulars. I have therefore bestowed a paper upon each book, and endeavored not only to prove that the poem is beautiful in general, but to point out its particular beauties, and to determine wherein they consist. I have endeavored to show how some passages are beautiful by being sublime, others by being soft, others by being natural; which of them are recommended by the passion, which by the moral, which by the sentiment, and which by the expression. I have likewise endeavored to show how the genius of the poet shines by a happy invention, a distant allusion, or a judicious imitation; how he has copied or improved Homer or Virgil, and raised his own imaginations by the use which he has made of several poetical passages in Scripture. I might have inserted also several passages of Tasso, which our author has imitated; but as I do not look upon Tasso to be a sufficient voucher, I would not perplex my reader with such quotations, as might do more honor to the Italian than the English poet. In short I have endeavored to particularize those innumerable kinds of beauty, which it would be tedious to recapitulate, but which are essential to poetry, and which may be met with in the works of this great author. Had I thought,

at

at my first engaging in this design, that it would have led me to so great a length, I believe I should never have enter'd upon it; but the kind reception which it has met with among those whose judgments I have a value for, as well as the uncommon demands which my bookseller tells me have been made for these particular discourses, give me no reason to repent of the pains I have been at in composing them.

Addison.

And thus have we finish'd our collections and remarks on this divine poem. The reader probably may have observed that these two last books fall short of the sublimity and majesty of the rest: and so likewise do the two last books of the Iliad, and for the same reason, because the subject is of a different kind from that of the foregoing ones. The subject of these two last books of the Paradise Lost is history rather than poetry. However we may still discover the same great genius, and there are intermix'd as many ornaments and graces of poetry, as the nature of the subject, and the author's fidelity and strict attachment to the truth of Scripture history, and the reduction of so many and such various events into so

narrow a compass, would admit. It is the same ocean, but not at its highest tide; it is now ebbing and retreating. It is the same sun, but not in its full blaze of meridian glory; it now shines with a gentler ray as it is setting. Throughout the whole the author appears to have been a most critical reader and a most passionate admirer of holy Scripture. He is indebted to Scripture infinitely more than to Homer and Virgil and all other books whatever. Not only his principal fable, but all his episodes are founded upon Scripture. The Scripture hath not only furnish'd him with the noblest hints, rais'd his thoughts and fir'd his imagination; but hath also very much enrich'd his language, given a certain solemnity and majesty to his diction, and supplied him with many of his choicest happiest expressions. Let men therefore learn from this instance to reverence those sacred Writings. If any man can pretend to deride or despise them, it must be said of him at least, that he has a taste and genius the most different from Milton's that can be imagin'd. Whoever has any true taste and genius, we are confident, will esteem this poem the best of modern productions, and the Scriptures the best of all ancient ones.

T H E E N D.

A VERY extraordinary attempt having been lately made to undermine and destroy the reputation of Milton as a poet, it may be proper for the sake of truth, and for the sake of a favorite author, to give a short history of it, here in the conclusion of this work. Soon after I had published my proposals for printing a new edition of the Paradise Lost with notes of various authors, Mr. William Lauder, a Scotchman, came to me, exclaiming horribly of John Milton, and inveighing most bitterly against him for the worst and greatest of all plagiaries; he could prove that he had borrowed the substance of whole books together, and there was scarcely a single thought or sentiment in his poem which he had not stolen from some author or other, notwithstanding his vain pretence to *things unattempted yet in prose or rhyme*. And then in confirmation of his charge he recited a long roll of Scotch, German, and Dutch poets, and affirmed that he had brought the books along with him which were his vouchers, and appealed particularly to Ramsay a Scotch Divine, and to Masenius a German Jesuit: but upon producing his authors he could not find Masenius, he had dropt the book some where or other in the way, and expressed much surprise and concern for the loss of it; Ramsay he left with me, and my opinion of Milton's imitations of that author I have given in a note on IX. 513. I knew very well that Milton was an universal scholar, as famous for his great reading as for the extent of his genius; and I thought it not improbable, that Mr. Lauder, having the good fortune to meet with these German and Dutch poems, might have traced out there some of his imitations and allusions, which had escaped the researches of others: and it was my advice to him then, and as often as I had opportunities of seeing him afterwards, that if he had really made such notable discoveries as he boasted, he would do well to communicate them to the public; an ingenious countryman of his had published an *Essay upon Milton's imitations of the Ancients*, and he would equally deserve the thanks of the learned world by writing an *Essay upon Milton's*

imitations of the Moderns: but at the same time I recommended to him a little more modesty and decency, and urged all the arguments I could to persuade him to treat Milton's name with more respect, and not to *write* of him with the same acrimony and rancor with which he *spoke* of him; it would weaken his cause instead of strengthening it, and would hurt himself more than Milton in the opinion of all candid readers. He began with publishing some specimens of his work in a monthly pamphlet intitled *the Gentleman's Magazine*: and I was sorry to find that he had no better regarded my advice in his manner of writing; for his papers were much in the same strain and spirit as his conversation, his assertions strong, and his proofs weak. However to do him justice, several of the quotations which he had made from *Adamus Exul*, a tragedy of the famous Hugo Grotius, I thought so exactly parallel to several passages in the *Paradise Lost*, that I readily adopted them, and inserted them without scruple in my notes, esteeming it no reproach to Milton, but rather a commendation of his taste and judgment, to have gather'd so many of the choicest flowers in the gardens of others, and to have transplanted them with improvements into his own. At length, after I had published my first edition of the *Paradise Lost*, came forth Mr. Lauder's *Essay on Milton's use and imitation of the Moderns*: but except the quotations from Grotius, which I had already inserted in my first edition, I found in Mr. Lauder's authors not above half a dozen passages, which I thought worth transferring into my second edition; not but he had produced more passages somewhat resembling others in Milton; but when a similitude of thought or expression, of sentiment or description, occurs in Scripture and we will say in Staphorstius, in Virgil and perhaps in Alexander Ross, in Ariosto and perhaps in Taubmannus, I should rather conclude that Milton had borrowed from the former whom he is certainly known to have read, than from the latter whom it is very uncertain whether he had ever read or not. We know that he had often drawn and delighted to draw from the pure fountain; and why then should we believe that he chose rather to drink of the stream after

after it was polluted by the trash and filth of others? We know that he had thoroughly studied, and was perfectly acquainted with the graces and beauties of the great originals; and why then should we think that he was only the servile copyer of perhaps a bad copy, which perhaps he had never seen? This was all the use that I could possibly make of Mr. Lauder's *Essay*; and the most favorable opinion that I could entertain of him and his performance, admitting all that he had alleged to be true and genuin, was that the *malice* of his *charge* was much greater than the *validity* of his *proofs*: but what now if he should be found to have suborned false evidence in support of his accusation, and instead of convicting Milton of *plagiarism*, to have fixed an eternal brand of *forgery* upon himself? It was certainly very artful in Mr. Lauder to derive so many of his authorities from books, which are so little known, and copies of which are so very scarce, that the principal of them cannot be found in the best and greatest libraries: and this stratagem had a double use, for at the same time that it served to display his uncommon reading, it was also the means of his eluding the search of the most curious of his readers. I should myself have examined his authorities, if I could have procured the books; but for want of them I took it for granted, and thought I might safely take it for granted, that the passages which he had quoted from such and such authors were really in those authors; and could not have harboured a suspicion, that a man of any learning and ingenuity, for the sake of *defaming the venerable dead*, could have been guilty of such monstrous forgeries, as have since been proved upon him, and as he himself indeed has confessed. For a learned and ingenious Gentleman being at Oxford the last summer had the curiosity to search in the Bodleian library for some of these German and Dutch poets, who according to Mr. Lauder held out the lighted torch to Milton: and after searching in vain for Masenius and the Adamus Exul of Grotius, he was so fortunate as to find the same edition, as Mr. Lauder had quoted, of Staphorstius's Latin poem intituled *Triumphus pacis* on the conclusion of the peace between the States of Holland

and the Commonwealth of England in 1655. It appears to be a prolix as well as a wretched dull composition, and such as could not possibly have afforded any assistance to Milton: and it being one of Mr. Lauder's artifices in his quotations never to refer to particular places or pages for the better direction of his readers, the Gentleman had the trouble of turning over the whole poem, and of examining page after page, before he could find the passages which Mr. Lauder had quoted: and upon comparing his quotations with the printed copy he discovered to his surprise that Mr. Lauder had taken the liberty of omitting and inserting lines at pleasure, to make out a likeness; and particularly that the eight lines on marriage have no existence in Staphorstius, but were interpolated by Mr. Lauder; and well indeed might they bear a strong resemblance to Milton, Mr. Lauder having had the assurance to transcribe them word for word from the Latin translation of the Paradise Lost by Hog or Hogæus printed in 1690. This discovery incited the Gentleman to make farther researches, and farther researches produced more discoveries, which the Gentleman has fairly laid before the world in an excellent pamphlet lately published and intitled *Milton vindicated from the charge of plagiarism brought against him by Mr. Lauder, and Lauder himself convicted of several forgeries and gross impositions on the public. In a letter humbly addressed to the Right Honorable the Earl of Bath. By John Douglas M. A. Rector of Eton Constantine, Salop. Printed for A. Millar in the Strand.* Such a vindication of Milton must be pleasing to every Briton, who hath any love for poetry, or any regard for the honor of his country: and if Scotland suffers the mortification of seeing *one* of her sons guilty of bringing an injurious slander upon our country, she enjoys the satisfaction likewise of seeing *another* deserving of the highest commendation for refuting the calumny and wiping the stain away: and there cannot be a better recommendation of the vindication, nor a stronger proof of its being well written, than its having brought the Offender himself to a proper sense and acknowledgement of his various frauds and impositions upon the public. For Mr. Lauder, looking upon me, I suppose,

suppose, as a person peculiarly interested in the fame and reputation of Milton, has been with me to plead guilty to the charge which Mr. Douglas has brought against him, and to beg pardon of me and of the public. And in the sorrow and sincerity of his heart he has made some farther confessions to me. For I told him plainly, that his forgeries had been detected in so many instances, that one could not help suspecting him in all the rest, and particularly in Masenius and Grotius, whose books for ought that appeared no body in England had seen besides himself: I thought that the merit of his *Essay* consisted chiefly in his quotations from the *Adamus Exul* of Grotius, which were more for his purpose than any others; but he had said himself (*Essay*. p. 49.) that he could not procure a printed copy of that tragedy either in Britain or Holland, and had only a transcript of it from Abraham Gronovius, keeper of the public library at Leyden: and I could assure him, that an extract of those passages was sent over to a gentleman in Holland, who was employed to inquire of Gronovius whether they were genuine or not; and therefore he might as well confess the truth himself, which would be known in a little time without his confession. He acknowledged that he had himself composed several verses, which he had quoted as from Grotius. I inquired particularly after those verses so nearly resembling that passage in Milton,

Better to reign in Hell, than serve in Heaven:

and he confessed that he had made those very verses, and indeed all which had any particular likeness to any thing in Milton. I expressed my suspicions likewise about Masenius, especially as he had lost the book so long ago, and as Mr. Douglas had proved that one of his quotations from Masenius, consisting of eight lines, was taken literally from the Latin translation of the *Paradise Lost* by Hogæus; and it was not probable that the same eight lines should be in Hogæus, and in Masenius too. He owned honestly that they were not, nor several things which he had ascribed to Masenius. I asked particularly whether the word

Pandæ-

Pandæmonium was in Masenius, for I had all along suspected that it was not, *Concilium inferorum sive Pandæmonium*: and he acknowledged that it was an interpolation of his own. I questioned whether Masenius had enumerated the four blind poets,

Tiresias, Phineus, Thamyrisque, et magnus Homerus:

and he answered that there was some foundation for that; Masenius had reckoned up *three* of them, and he had inserted the *fourth*: and commonly I found, that when he had caused any thing to be printed in capital letters or Italic characters, as worthy of the peculiar notice and observation of his readers, that was interpolated and forged by himself. Well might Mr. Lauder select this verse for the motto to his book,

Things unattempted yet in prose or rhyme;

for tho' there have been frequent forgeries in the literary world, yet such as these I believe not only were never practiced before, but were never attempted: but

----- aliter non fit, Avite, liber;

he had recourse to these artifices, as he himself confesses, because he plainly perceived that he could not otherwise have proved his point to the satisfaction of any body. But I forbear to aggravate matters. I would not inflame the reader's indignation. The man has already been sufficiently exposed, and expresses sorrow for his offense, and promises to make a public recantation acknowledging his crimes, and begging pardon of the world: and tho' he has entirely ruined his character, as a man of probity; yet it must be said for him, that he has given some proofs of his abilities, as a man of learning.

THOMAS NEWTON.

December 5.

1750.

N. B. Mr. Lauder has since publicly confessed the following forgeries and interpolations among others of lesser consequence.

I.

The word *Pandæmonium* interpolated in Masenius.

II.

Infernique canes populantur cuncta creata,

a line interpolated in Masenius, to answer this of Milton, X. 616.

See with what heat these dogs of Hell advance
To waste and havoc yonder world.

III.

Quadrupedi pugnat quadrupes, volucrique volucris;
Et piscis cum pisce ferox hostilibus armis
Prælia sæva gerit: jam pristina pabula spernunt,
Jam tondere piget viridantes gramine campos:
Alterum et alterius vivunt animalia letho:
Prisca nec in gentem humanam reverentia durat;
Sed fugiunt, vel si steterant fera bella minantur
Fronte truci, torvosque oculos jaculantur in illam.

quoted as from Masenius, but really taken from Hog's translation of
Parad. Lost. X. 710 &c.

IV.

Vatibus antiquis numerantur lumine cassis,
Tiresias, Phineus, Thamyrisque, et magnus Homerus.

Blind Thamyris and blind Mæonides,
And Tiresias and Phineus prophets old.

III. 35.

The

The above passage stands thus in Masenius, in one line.

Tiresias cæcus, Thamyrisque, et Daphnis, Homerus.

V.

Perfimilis turri præcelsæ, aut montibus altis
Antiquæ cedro, nudatæ frondis honore :

interpolated in Masenius, to answer these passages in Milton.

Stood like a tow'r. I. 591. and 612.

----- as when Heaven's fire
Hath scath'd the forest oaks, or mountain pines.

VI.

----- Orcus et pedibus tremit

interpolated in Grotius to answer Milton's

----- Hell trembled as he strode. II. 676.

VII.

Grotius interpolated

----- Nam, me iudice,
Regnare dignum est ambitu, etsi in Tartaro :
Alto præesse Tartaro siquidem juvat,
Cœlis quam in ipsis servi obire munia.

Milton I. 261. ----- and in my choice
To reign is worth ambition though in Hell :
Better to reign in Hell, than serve in Heaven.

VIII.

VIII.

An interpolation in Grotius

Innominata quæque nominibus suis,
Libet vocare propriis vocabulis.

Things by their names I call, though yet unnam'd. XII. 140.

IX.

Another interpolation in Grotius

Cæli folique soboles !

Ofspring of Heav'n and Earth! IX. 273.

X.

Carbunculorum luce certantes rubra :

interpolated in Grotius, to answer

-----carbuncle his eyes. IX. 500.

XI.

Grotius interpolated

Rationis etenim omnino paritas exigit,
Ego bruta quando bestia evasi loquens ;
Ex homine qualis ante, te fieri Deam.

Milton IX. 710.

That ye shall be as Gods, since I as Man,
Internal Man, is but proportion meet ;
I of brute human, ye of human Gods.

XII.

Grotius interpolated

Tibi nam relicta, quo petam, aut ævum exigam?

Milton X. 921. ----- forlorn of thee,

Whither shall I betake me, where subsist?

XIII.

Interpolation in Grotius

Tu namque soli numini contrarius,
Minus es nocivus; ast ego nocentior,
(Adeoque misera magis, quippe miseriæ comes
Origoque scelus est, lurida mater mali!)
Deumque læsi scelere, teque, Vir, simul.

Milton X. 927. --- On me exercise not &c.

XIV.

Another,

Quod comedo, poto, gigno, diris subjacet.

Milton X. 728.

All that I eat or drink, or shall beget,
Is propagated curse.

XV.

Auspice te, fugiens alieni subcuba lecti
Dira libido hominum tota de gente repulsa est:
Ac tantum gregibus pecudum ratione carentum
Imperat, et sine lege tori furibunda vagatur.
Auspice te, quam jura probant, rectumque piumque,

Filius

Filius atque pater, fraterque innotuit; et quot
Vincula vicini sociarunt sanguinis, a te
Nominibus didicere suam distinguere gentem.

This pretended to be a quotation from Staphorstius, but really taken from Hog's translation of Parad. Lost, IV. 753.

By thee adult'rous lust &c.

XVI.

Interpolation in Staphorstius

Te primum, et medium, et summum, sed fine carentem.

Milton V. 165.

Him first, him last, him midst, and without end.

XVII.

----- Tu, Psychephone!

Hypocrisis esto; hoc sub Francisci pallio,

Quo tutò tecti sese credunt emori.

The last line interpolated in Fox, to beget some resemblance to Milton III. 478.

And they who to be sure of Paradise
Dying put on the weeds of Dominic,
Or in Franciscan think to pass disguis'd.

XVIII.

Interpolation in Fletcher,

In promptu causa est: superest invicta voluntas,
Immortale odium, vindictæ et sæva cupido.

Milton

Milton I. 105. --- What though the field be lost?

All is not lost; th' unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield.

XIX.

This line in Milton,

Thrones, Dominations, Princedoms, Virtues, Pow'rs,

is said to be taken from the title-page of Heywood's Hierarchy of Angels, Throni, Dominationes, Principatus, Virtutes, Potestates. But the words in Heywood's title are thus, Seraphim, Cherubim, Throni, Potestates, Angeli, Archangeli, Principatus, Dominationes.

INDEX.

I N D E X.

A.		Book	Line		Book	Line
A	Aron and Moses, their mission to Egypt	xii.	170	Repentance	x.	1098
	Abdiel (a Seraph) opposes Satan promoting the Angels revolt, &c.	v.	803	Expulsion from Paradise	xii.	625
	Reply to his answer	v.	877	Vide Similes.		
	His fidelity, &c. celebrated	v.	896	Adam, his discourse with Eve on the prohibition of the tree of knowledge	iv.	411
	Retreat from Satan's party	vi.	1	To her at night	iv.	610
	Soliloquy on view of him at their head	vi.	114	Answer to her question about the nightly luminaries	iv.	660
	Speech to him thereon	vi.	130	Viewing her sleeping	v.	8
	Reply to his answer	vi.	171	Answer to her relating her dream (the subject of Satan's first illusive temptation)	v.	94
	Encounters him in the battle	vi.	189	To her weeping	v.	129
	Vanquishes Ariel, Arioc and Ramiel (fallen Angels)	vi.	369	Invites the Angel Raphael to his bower, &c.	v.	361
	Abel and Cain, their story related	xi.	429	Discourse with him	v.	460
	Abraham's and the Patriarchs	xii.	113	Continued on various subjects	viii.	651
	All nations his sons by faith	xii.	446	Vide Raphael.		
	Acheron, a river of hell	ii.	570	His creation and dominion, &c. over the creatures	ix.	524
	Adam and Eve described generally	iv.	288	Prohibited the tree of knowledge	vii.	542
	particularly	iv.	295	Account of himself, and objects about him, &c. on his creation	viii.	332
	Their state of innocence	iv.	312	Of his first view of the Divine Presence, instation in Paradise, &c.	viii.	253
		iv.	492	Speech to God thereon, and on his solitude there	viii.	311
		iv.	738	Reply to God's answer	viii.	357
		v.	211	Sleep on the formation of Eve describ'd	viii.	379
	Vide Innocence.			His first view of her	viii.	451
	Night orison	iv.	720	Passion for her	viii.	481
	Morning orison	v.	153	Valediction to Raphael	viii.	521
	Preparations to entertain the Angel Raphael	v.	313	Discourse with Eve preceding the temptation (on Satan's subtlety, and the means to resist it, &c.)	ix.	644
	The table and entertainment describ'd	v.	391	Care, and fears for her in absence	ix.	from 205 to 384
	Their nuptial bed	iv.	708	Meets her returning with the forbidden fruit	ix.	838
	Nuptials celebrated	viii.	510	Soliloquy lamenting her transgression	ix.	847
	Parting preceding the temptation	ix.	385	Resolves to die with her	ix.	896
	Behaviour after their fall	ix.	1004	* A a a. Speech		
	Find themselves naked	ix.	1051			
	Make themselves breeches of fig-leaves	ix.	1099			
	Recriminate on, and reproach each other	ix.	1187			
	Hide themselves from God (the Son)	x.	97			
	Appearance before him	x	109			

I N D E X.

	Book	Line		Book	Line
Speech to her thereon	ix.	921	Allusions	Vide Similes.	
Eats the forbidden fruit	ix.	996	Amarant, a flower transplanted from	iii.	352
Incites her to carnal fruition (the first effect of it)	ix.	1011	Paradise to Heaven	ii.	482
The place, &c. described	ix.	1037	Ambition censured	iv.	86
After-speech to her on their fall and nakedness	ix.	1067	A cause of Satan's fall	v.	535
Another, charging her as the aggressor	ix.	1132	Angels (celestial) obey God of choice, not necessity	vi.	15
Reply to her answer (recriminates her affected self-sufficiency, &c.)	ix.	1162	Imbattel'd against Satan and the fall'n Angels	v.	56
Answer to God (the Son) calling him to judgment	x.	115	Their signal, and march	vi.	202
Reply to him (accuses Eve)	x.	124	Signal to engage, and engagement	vi.	386
The sentence pronounced on him	x.	197	Prevail	vi.	524
Soliloquy thereon	x.	720	Disposition to re-engage	vi.	597
continued	x.	854	Retreat	vi.	634
Wishes for his dissolution	x.	746	Rally again, and renew the fight	vii.	180
Reflections on the immortality of the soul, &c.	x.	771	The song on the creation	vii.	252
Repulsory speech to Eve attempting to console him	x.	782	On its dissolution and renovation	vii.	557
Relents towards her	x.	866	Guardians of Paradise, their parade, watches, &c.	vii.	602
Reply to her (accusing herself as the first in transgression)	x.	937		x.	641
Answer (to her reply advising to die by their own hands)	x.	947		iv.	778
Resolves the contrary, (submission to God's will and repentance)	x.	1013		iv.	782
Speech to Eve (on the efficacy of prayer, &c.)	xi.	140		iv.	861
Hails her the mother of mankind	xi.	158		iv.	977
Speech to her on the omens preceding their expulsion from Paradise	xi.	193		v.	287
On the view of Michael approaching	xi.	226	Reascent to Heaven on Adam's fall	xi.	17
Behaviour on receiving the message	xi.	263	Appointed to expel Adam, &c. from Paradise	xi.	127
Speech to Michael thereon	xi.	295	Descent there	vii.	208
Resignation	xi.	370	Post assign'd	viii.	220
Discourse with Michael, discovering to him in vision what should happen in the world 'till the flood	xi.	from 450 to 867	March possessing it, and expelling him, &c.	xii.	626
Discourse with him, relating what should happen to the general resurrection	xii.	from 61 to 551	Vide God the Father and Son.	Vide Similes.	
General reply to him, (resolutions of future obedience, dependence on God's providence, &c.)	xii.	552	Guardians of Mankind	ix.	152
Vide Eve. Vide Michael. Vide Raphael.			Angels, fallen, their after-state	i.	50
Adonis, a river in Syria	i.	450	Numbers	i.	339
Adramalec and Asmadai, fall'n Angels, wounded, and put to flight	vi.	365	Names	i.	331
Air first clouded on Adam's fall	xi.	182	Various pursuits, &c.	v.	743
			Loss supply'd by man's creation	i.	374
			Imbattelled against the Angels celestial	ii.	528
			Engagement	iii.	677
			Defeat	vi.	79
			Disposition to re-engage	vi.	202
			Their artillery,—cannon, &c.	vi.	386
			Prevail	vi.	507
			Entire defeat, and expulsion from Heaven	vi.	572
			Transformed to Serpents	vi.	597
			Further punished with an illusion of the forbidden fruit	vi.	from 831 to 877
			Both annually continued	x.	519
			Vide Satan. Vide Similes.		
			Apostles, their mission, &c.	x.	547
				xii.	575
					439
					Gift

I N D E X.

Dagon

I N D E X.

D

	Book	Line		Book	Line
Dagon (a fall'n Angel)	i.	457	Its praises	ix.	99
Damn'd, the vicissitudes of their torments describ'd	ii.	596	The center of the creation	ix.	107
David, his throne why eternal	xii.	320	Destruction by Noah's flood describ'd	xi.	743
Day and night in Heaven, describ'd	vi.	4	Restitution after it	xii.	852
Death, and Sin, their station at Hell-gates before Adam's fall	ii.	648	An universal Paradise at the Messiah's coming to judgment	xii.	463
Their union	x.	249	Vide World.		
Make a bridge from thence over Chaos to the world, after it	x.	282	Eden, the country bounded	iv.	210
Meet Satan in his return to Hell from thence	x.	326	Eden, the garden of it	Vide Paradise.	
Their journey thither, and influences describ'd	x.	410	Egypt, the plagues of it, describ'd	xii.	173
Arrival at Paradise	x.	585	Election asserted	iii.	183
After-conduct in the world	x.	610	Elements, &c. subsist on each other	xi.	415
Vide Similes.			Enoch, his story and translation	xi.	664
Death describ'd	ii.	666	Eve and Adam	Vide Adam and Eve.	700
Answer to Satan at Hell-gates	ii.	688	Vide Innocence.		
The son of Satan and Sin	ii.	727	Vide Similes.		
Its birth	ii.	777		iv.	712
Answer to Sin on Adam's fall	x.	264		v.	379
To Sin's speech in Paradise	x.	596		viii.	470
Vide Similes.				viii.	482
Death natural, the causes, and variety of it described	xi.	from 466 to 493		viii.	546
More terrible in view than reality	xi.	469		viii.	596
Of the faithful, a sleep to immortality	xii.	from 425 to 434	Eve particularly describ'd, characteriz'd, &c.	ix.	386
The gate of life	xii.	571		ix.	431
Death eternal considered	x.	808		ix.	457
Deluge universal	Vide Noah.			ix.	489
Despair, the degrees and colours of it	iv.	108		ix.	538
Devils, why eternally excluded from grace	iii.	129		ix.	603
Discord censured	ii.	496		ix.	896
Daughter of sin, &c.	x.	707	Answer to Adam's discourse on the prohibition of the tree of knowledge	iv.	440
Dominion absolute in man, over men, in usurpation	xii.	64	Recounts her first view of the creation, Adam, &c.	iv.	449
Dreams illusive, &c. their source	iv.	799	Answer to him at night	iv.	635
Natural	v.	110	To him waking her (relates her dream the subject of Satan's first illusive temptation)	v.	27
Divine	xii.	611	Weeping describ'd	v.	129
			Attending the entertainment of Raphael	v.	443
			Her formation from Adam	viii.	460
			Behaviour on view of him, &c.	viii.	500
			Discourse with him preceding the temptation (she prevailing on her own sufficiency, and his fondness)	ix.	from 205 to 384
			Answer to Satan (in the serpent)	ix.	552
			The discourse (Satan tempting her to eat the forbidden fruit) continued	ix.	732
			Soliloquy before her eating it	ix.	745
			Plucks and eats	ix.	780
			Soliloquy after it	ix.	795
			Resolution to tempt Adam	ix.	830
			Speech to him thereon	ix.	856

E

Eagle, a bird of prey, an effect of Adam's fall	xi.	185			
Earth and Heaven					
Vide Heav'n and Earth.					
Earth, its general creation describ'd	iii.	715			
The shadow of Heaven	v.	574			
Separated from the waters, part of the third day's creation, describ'd	vii.	276			
The fruits of it, &c.	vii.	313			
Its motion, or of the Heavens, speculations thereon censur'd	viii.	70			

Reply

I N D E X.

	Book	Line		Book	Line
Reply to his answer resolving to die with her	ix.	960		iii.	95
Behaviour thereon	ix.	990		v.	235
Gives him the fruit	ix.	995	Free-will asserted	v.	520
Repeats the transgression with him	ix.	1005		viii.	635
Is incited by him to carnal fruition (the first effect of it)	ix.	1014		ix.	350
The place, &c. described	ix.	1037	Reason, the same	x.	43
Answer to him (accusing her as the aggressor) imputes it to his indul- gence	ix.	1142	The image of God	iii.	108
Answer to God (the Son) calling her to judgment (accuses the serpent)	x.	159	Fruition carnal; the passion of it censur'd	ix.	350
The sentence pronounced on her	x.	192		viii.	440
Behaviour, and speech to Adam's repulse of her, and her offers of consolation (accuses herself)	x.	909		viii.	579
After-behaviour thereon	x.	937			
Reply to his answer (advises to die by their own hands)	x.	966	G		
To him, hailing her the mother of mankind	xi.	162	Gabriel, (the Arch-Angel) chief of the guardian Angels of Paradise, his station, &c. describ'd	iv.	443
Soliloquy, lamenting the threatned expulsion from Paradise	xi.	268	Inform'd by Uriel of Satan's de- scend there	iv.	561
Speech to him on quitting it (affec- tion, conjugal resolution, and consolation on the promise of the Messiah)	xii.	610	Undertakes to detect him	iv.	576
			His charge to Uzziel, Ithuriel, and Zephon (three other of the guar- dian Angels) thereon	iv.	782
Vide Adam.			Speech to them, &c. on their tak- ing, and return with him	iv.	866
Vide Similes.			To Satan thereon	iv.	877
Evening describ'd	iv.	598	Reply to his answer	iv.	902
Evil—in thought unapproved,—blameless	v.	117	To another	iv.	946
Experience—a guide to wisdom	ix.	807	To another	iv.	1006
			Appointed one of the chiefs of the celestial army against the revolt- ed Angels	vi.	45
F			His Prowess, &c. in the Battel	vi.	354
Faith, unnecessary endeavours to ap- prove it, suspicious	ix.	1139	Glory (or fame) the common notion of it censur'd	xi.	688
Faith in Christ, with works, eternal life	xii.	420	GOD the FATHER contem- plating his works, &c.	iii.	56
Laws to force it censur'd	xii.	515	Speech to God the Son, on Satan's design on the creation, man, &c.	iii.	80
No infallibility against it	xii.	529	Reply to his answer	iii.	168
Fancy (a faculty of the soul) its office	v.	100	Proposes the manner, &c. of fall'n man's redemption	iii.	203
The eye of the soul	viii.	460	Answer to the Son undertaking it	iii.	274
Fame (or glory) the common notion of it censur'd	xi.	688	Decrees his bodily resurrection as God and man	iii.	303
Fate, the will of God	vii.	170	His the Father's attributes, &c.	iii.	372
Fig-tree, of which Adam, Eve, &c. made Aprons, describ'd	ix.	1101	Visibly seen in the Son	iii.	383
Firmament the second day's creation, describ'd	vii.	261	Charge to Raphael to warn Adam against his fall	vi.	680
Fish, part of the fifth day's creation, describ'd	vii.	391	Speech to the whole celestial hier- archy, conven'd at the inaugu- ration of God the Son	v.	224
Flaming sword in Paradise on Adam's &c. expulsion thence, describ'd	xii.	632	To the Son on Satan's, &c. revolt thereon	v.	600
			Army against the revolters describ'd	v.	719
Flood universal			Speech to Abdiel on his quitting their party	vi.	15
Freedom, with the loss of it, virtue, &c. degenerates	ix.	797	Appoints Michael and Gabriel chiefs of the celestial army	vi.	29
Free grace asserted	iii.	173	Battel, &c. between them and the revolters, describ'd	vi.	44
Defin'd	iii.	227		vi.	from 202 to 607
VOL. II.			* B b b		Appoints

I N D E X.

	Book	Line		Book	Line
Appoints God the Son to end it	vi.	680	His armour, equipage, &c. describ'd	vi.	760
Chariot (the Father's) describ'd	vi.	749	Speech to the celestial army	vi.	800
Speech to the Son, resolving the } creation of the world	vii.	139	Solely attacks the revolvers	vi.	824
Commits the work to him	vii.	163	Intirely defeats them	vi.	838
His (the Father's) omnipresence	vii.	168	The action and defeat describ'd	vi.	from 631
Goodness, free	vii.	588			to 877
Will, fate	vii.	170	Returns in triumph	vi.	878
Institution of the sabbath (by God } the Father and Son) the seventh	vii.	581	His person, equipage, &c. in the } work of the creation describ'd	vii.	192
after the six days of the creation	vii.	594	Re-ascent to heaven after it	vii.	550
The solemnity of it describ'd	vii.	594	Institution of the sabbath (by God } the Father and Son) the seventh	vii.	581
Speech (the Father's) on the guar- } dian Angels return from Para- } dise upon Adam's, &c. fall	x.	34	after the six days creation	vii.	594
Appoints the Son judge of it	x.	55	The solemnity of it describ'd	vii.	594
Speech to the celestials on Sin } and Death's entrance into the } world thereby	x.	614	Answer (the Son's) to Adam, on } his solitude in Paradise	viii.	369
Promise of their dissolution, and } renovation of heaven and earth	x.	633	To his reply	viii.	398
Charge to the Angels, touching } the changes in the creation on } the fall	x.	649	To another (promises him a consort)	viii.	437
Answer to the Son's intercession } on Adam's repentance	xi.	45	Appointed by the Father judge of } Adam's transgression (fall)	x.	55
Speech to the celestials, conven'd } at his decreeing his expulsion } from Paradise	xi.	84	All judgment committed to him	x.	56
To Michael thereon	xi.	99	The mercy of it	x.	58
GOD the SON, at the right } hand of the Father	iii.	62	Answer to the Father thereon	x.	68
His (the Father's) essence, &c.	iii.	138	Descent to Eden	x.	85
His word, &c.	iii.	169	Call to Adam there	x.	103
Answer to him on Satan's design } on the creation, man, &c.	vii.	163	Reply to his answer (accusing Eve)	x.	119
On his proposing the manner, &c. } of man's redemption	iii.	144	To his reply	x.	144
Undertakes it	iii.	227	To Eve (accusing the serpent)	x.	157
Love to man, and filial obedience	iii.	236	Sentence pronounc'd by him on the } serpent	x.	163
The second Adam	iii.	266	Explained	x.	175
His merits alone imputative to } man	iii.	290	On Eve	x.	182
His resurrection, as God and man, } decreed	xii.	406	On Adam	x.	192
Equal to the Father	iii.	303	Cloaths them with skins, &c.	x.	197
His (the Son's) attributes	iii.	305	Re-ascent to the Father, and in- } tercession for them	x.	211
Answer to the Father on Satan's, } &c. revolt	iii.	383	The justice of his sentence	x.	224
The image of the Father	vi.	733	His intercession on their repentance	xi.	754
The Messiah	vi.	383			22
Answer to the Father, appointing } him to end the battel between } the celestial and revolted Angels	vi.	736	Vide Messiah.		
Undertakes it	vi.	718	GOD, Purity of adoration more } acceptable to him, than ritual	iv.	736
	vi.	881	All good proceeds from, and re- } turns to him	v.	469
	vi.	723	To be contemplated in the works } of the Creation	v.	508
	vi.	730	Acts immediate	vii.	176
			The centre of heaven	ix.	107
			His absolute decrees	xi.	311
			Omnipresence, goodness, &c.	xi.	335
			The fear of him, &c. with loss of } freedom, degenerates	xi.	797
			Particular presence	xii.	48
			To obey, love, depend on his } providence, &c. the sum of } knowledge	xii.	557
			And wisdom	xii.	575
			Gospel how to be understood	xii.	511
			Grace of God, man its object, and De- } vils eternally excluded from it, why	iii.	129
					Man's

I N D E X.

	Book	Line		Book	Line
Man's long resistance of it alone ex- clusive	iii.	198			
Repentance a fruit of it	xi.	22	Idolatry, the original rise of it assign'd	i.	364
The spirits of it, and liberty, comforts	xii.	525	Of the post-diluvian world	xii.	115
Gratitude exerted, a discharge of its debt	iv.	55	Jealousy, the lover's Hell	v.	449
Gunpowder, guns, &c. the original invention ascrib'd to the devil	vi.	478	Immortality of the soul discuss'd	x.	782
Discharge describ'd	vi.	484		iv.	312
		584		iv.	492
				iv.	738
H			Innocence, the state of it describ'd	v.	211
Heaven and earth, their final reno- vation by fire	xi.	898		v.	303
After-happiness therein	xii.	547		v.	443
Heaven, the joys, &c. of it describ'd	xii.	463		viii.	40
Its Gate	xii.	549	Intellectual beings, a faculty of them	viii.	510
Passage from thence to the world	iii.	344		ii.	146
Its general creation	iii.	501	Invocations, the author's	i.	6
Visible, the study of it how necessary	v.	253		iii.	51
Speculations of its motions, or the earth's, censured	iii.	526		vii.	1
How situated, respecting the world, and Hell	viii.	716	Jove (a fall'n angel)	xi.	20
	viii.	66	Israelites, the story of their bondage, and deliverance from Ægypt,	i.	512
	x.	320	related	xii.	163
Hell described		60	Of the settlement of their civil and sacred oeconomy in the wilderness	xii.	223
Its Gates	i.	228	Establishment in Canaan	xii.	260
First open'd by sin	ii.	587	Reason, use, &c. of their ritual laws	xii.	280
How situated, respecting heaven, and the world	ii.	618	Government by Judges and Kings	xii.	315
	ii.	645	Captivity in Babylon	xii.	335
	x.	871	Return from thence, after-dissen- sions, &c. to the birth of the Messiah, &c.	xii. from to	345 359
Vide Similes.		322	Isis, (a fall'n Angel)	i.	478
Hierarchies of heav'n, before the revolt of the fall'n Angels, de- scrib'd	v.	579	Ithuriel (a guardian Angel of Paradise)	iv.	788
Hinnom, the valley of, whence call'd Tophet and Gehenna	i.	399	Detects Satan's first attempt on Eve there	iv.	810
HOLY-GHOST, its effusion, &c. at the creation	vii.	195	K		
Descent, &c. on the Apostles, and all baptiz'd	xii.	485	Knowledge of good and evil, the tree	iv.	220
Promis'd and given alike to all be- lievers	xii.	518	of it, how situated	ix.	626
Hospitality, an incitation to it	v.	316	Described	ix.	575
Hymn to light	iii.	-1	Forbidden to Adam	vii.	542
To God the Father and Son	iii.	372	Satan's Encomium of it	viii.	323
On conjugal love	iv.	750	Eve's	ix.	679
	vii.	180	Knowledge (or opinion) the result of reason and fancy	ix.	795
On the creation	vii.	252		v.	863
Hypocrisy visible to God alone	vii.	557	Without restraint, folly	vii.	126
Hypocrites, Satan the first	vii.	602	Of things necessary, wisdom	viii.	188
Pretenders to supernatural puri- ty, &c.	iii.	682	Knowledge of future events, the de- fire of it reprehended	xii.	560
	iv.	121	Its sum, the love, fear, &c. of God	viii.	192
	iv.	744	In animal creatures asserted	xi.	770
				xii.	557
				viii.	369
			Vide Similes.		
			Lethe,		

I N D E X.

	Book	Line		Book	Line
L			Conformity to the divine will, the true end of his creation	xi.	603
Lethe, a river of hell, describ'd	ii.	582	Absolute dominion over his brethren (men) an usurpation	xii.	64
Medusa the guard of it	ii.	610	Given him by God only over the creatures	xii.	67
Leviathan describ'd	i.	201	Matches conjugal, the modern censur'd	viii.	57
Liberty, with the loss of it, virtue, &c. degenerates	xi.	797	Respecting the woman particularly	x.	888
Adam's fall, the first cause of it	xii.	82	Medusa, the guard of Lethe	ii.	610
Liberty, the same with reason	xii.	83	Mercy, God's first and last attribute	iii.	132
Life, the tree of it describ'd	iv.	218	Messiah promised	x.	181
Where situated	ix.	69	The promise explain'd	x.	182
Life, long, by temperance	xi.	530	His birth, &c. and kingdom described	xii.	359
The great rule of it respecting itself	xi.	553	Why called the seed of the woman	xii.	376
Light, hymn to it	iii.	1	Life, and passion	xii.	388
The first day's creation, describ'd	vii.	243	Resurrection, and mission of the Apostles	xii.	420
Lightning how produced	x.	1073	Ascension, &c.	xii.	451
Limbo, or fools paradise, where	iii.	495	Coming to judgment, &c.	xii.	458
Lion, a beast of prey, an effect of Adam's fall	xi.	187	Michael (the Arch-Angel) appointed one of the chiefs of the celestial army against the revolted Angels	vi.	44
Love conjugal, its praises	iv.	750	His prowess, &c. in the battel	vi.	250
Distinguish'd from that of an amour	iv.	763	Speech to Satan encountring him	vi.	262
Love consists in reason, not passion	viii.	586	The combat describ'd	vi.	296
Defin'd	viii.	589	Wounds Satan	vi.	320
In spirits celestial, the expression of it what, and how	viii.	620	The revoltors defeated, incamps on the field of battel	vi.	410
Smiles, the food of love	ix.	239	Prepares to expel Adam, &c. from Paradise	xi.	126
Founded in reason, one end of human life	ix.	241	His appearance, &c. there described	xi.	238
Lucifer, Satan why so called	x.	425	Speech to Adam thereon	xi.	251
	Vide Satan.		Reply to Eve lamenting the threatened expulsion	xi.	286
Lust carnal, the effect of Adam's, &c. fall	ix.	1011	To Adam on the same subject	xi.	334
The solace of it	ix.	1042	Discovers to him (in vision) what should happen to the time of the Flood	xi.	from 423 to 867
M			The story of Cain and Abel	xi.	429
Mammon (a fall'n Angel)	i.	678	Death with its causes, and variety	xi.	466
His speech in the council call'd by Satan after their fall	ii.	229	The state of the antediluvian world (in common)	xi.	556
Man fall'n the object of grace, why	iii.	130	The state of it (civil, or in propriety)	xi.	638
His long resistance of it alone exclusive	iii.	198	The story of Enoch	xi.	664
Redemption propos'd by God the Father	iii.	203	Of Noah	xi.	700
Undertaken by God the Son	iii.	227	The flood	xi.	738
The Son's merits alone imputative to him, towards it, how	iii.	290	God's covenant to destroy the world no more by water	xi.	890
Man created to repair the loss of the fall'n Angels	ix.	143	Discovers to him (relatively) what should happen from the flood to the general resurrection	xii.	from 6 to 551
His creation (part of the sixth day's) describ'd	vii.	524	The patriarchal government	xii.	13
Dominion over the rest	vii.	520	Nimrod's tyranny	xii.	24
Love to Woman, how consistent with his superiority	viii.	567	The building and confusion, at Babel	xii.	38
The whole creation in little	ix.	109	The story of Cham	xii.	101
Angels his guardians	ix.	154			Of
His superiority over the woman given him by God	x.	195			
Pursuing his appetites, disfigures not God's image, but his own	xi.	515			

I N D E X.

Of Abraham, and the Patriarchs	Book	Line	Mulciber (a fall'n Angel)	i.	740
Of the Israelites bondage in Egypt, and deliverance thence	xii.	113			
Of the settlement of their civil, and sacred œconomy in the wilderness, and establishment in Canaan	xii.	163	N.		
Of their various ritual laws, their reason, use, &c.	xii.	223	Night in heaven, describ'd	v.	642
Of their government by Judges and Kings	xii.	280	Night and day in heaven, describ'd	vi.	4
Of their captivity in Babylon	xii.	315	Night, natural, describ'd	iv.	604
Of their return from thence, after dissensions, the birth and kingdom of the Messiah	xii.	335		v.	776
Of his life, passion, resurrection, mission of the Apostles, ascension, &c.	xii.	345 to 371	At Adam's fall	ix.	38
Of the mission of the Holy Ghost, gift of tongues, miracles, &c.	xii.	388 to 465	Nimrod (the first monarch) his tyranny describ'd, and censured	x.	846
Of the Apostles successors (false teachers, &c.) their ambition, innovations, &c. the effects of them, and the Messiah's coming to judgment	xii.	485 to 504	Nisroch (a fall'n Angel)	xii.	24
His answer to Adam's resolutions of future obedience, &c. commends, advises him, and warns him to quit Paradise	xii.	507 to 551	His answer to Satan in council after their defeat by the celestial Angels	vi.	446
Leads him and Eve out	xii.	575	Noah, his reprehension of the antediluvian world	vi.	451
			Building the ark, &c.	xi.	719
			Entring it, with his family, the creatures, &c.	xi.	808
			The flood describ'd	xi.	728
			Its abatement, the ark's resting, &c.	xi.	733
			His descent from it, the appearance of the rainbow, &c.	xi.	738
			Noon describ'd	xi.	824
				xi.	841
				xi.	861
				v.	300
			O		
			Obedience, conjugal, woman's happiness, &c.	iv.	635
			Of will, not necessity, only acceptable to God	v.	529
			Old age describ'd	xi.	535
			Omens of Adam's expulsion from Paradise	xi.	182
			Opinion (or knowledge)		
			Vide Knowledge or Opinion.		
			Orbs celestial, and terrestrial, notions about their motions, appearance, &c. doubtful, and not necessary to the improvement of happiness, &c.	viii.	from 70 to 178
			Orus (a fall'n Angel)	i.	478
			Osiris (another)		
			P		
			Pandæmonium (the court of hell) describ'd	i.	710
			Vide Similes.		
				iv.	131
				iv.	214
			Paradise (or the garden of Eden) describ'd	v.	291
				vii.	537
				viii.	304
				ix.	439
			The eastern gate of it	iv.	542
			Guarded by Gabriel	iv.	549
			The bower of Adam and Eve there	iv.	690
			* C c c		

I N D E X.

	Book	Line		Book	Line
The parade, watches, &c. of the guardian Angels in Paradise	iv.	778	Answer to Adam's invitation to his bower and entertainment there	v.	371
	iv.	782	Salutation of Eve	v.	404
	iv.	861	Discourse with Adam on various Subjects	v.	388
	iv.	977		viii.	468
The hill there, from whence Michael discovers to Adam in vision, what should happen to the time of the flood	xi.	377	On the perfection, variety, and gradual œconomy of the creation	v.	to 651
Adam and Eve's expulsion from Paradise describ'd	xii.	625	On obedience, as a duty of choice, not necessity	v.	from 468
The flaming sword, &c. guarding the east gate of it	xii.	632	On the revolt and defeat of the fall'n Angels	v.	to 543
The seat of it destroy'd by Noah's flood	xi.	829	Thence warns him against Satan's temptations	vi.	from 520
			Vanquishes Asmadai, and puts him to flight	vi.	to 543
				vi.	from 577
				vi.	to 897
				vi.	893
				vi.	363
				vi.	from 111
				vi.	to 640
				vi.	from 15
				vi.	to 178
				vi.	560
				vi.	620
				vi.	630
				vi.	95
				vi.	108
				vi.	350
				vi.	100
				vi.	486
				vi.	369
				vi.	653
				vi.	83
				vi.	97
				vi.	203
				vi.	227
				vi.	185
				vi.	191
				vi.	1086
				vi.	22
				vi.	198
				vi.	475
				vi.	577
				vi.	892
				vi.	467
				vi.	581
				vi.	594
				vi.	Salvation,

I N D E X.

	Book	Line		Book	Line
Salvation, not only to the sons of	xii.	449	Soliloquy on the subject of it	iv.	505
Abraham's loins, but his faith			Resolves thence to tempt them to	iv.	512
Satan (the prince of the fall'n Angels)	i.	34	disobedience		
his fall from heaven			First attempt in the assumed shape	iv.	799
Why so call'd	i.	81	of a toad, on Eve asleep		
Speech to Belzebub, after their fall	v.	657	Answer to Ithuriel and Zephon,	iv.	827
Reply to Belzebub's answer	i.	84	reprehending him thereon		
Ascent from hell	i.	157	Reply to their answer	iv.	851
His stature, looks, &c. describ'd	i.	192	Answer to Gabriel	iv.	886
	i.	193	Reply to his answer	iv.	925
Speech to Belzebub thereon	iv.	985	To another	iv.	968
	v.	706	The inauguration of God the Son,	v.	657
His shield describ'd	i.	242	the occasion of his revolt		
His spear	i.	284	Speech to the next subordinate An-	v.	673
Speech to the other fall'n Angels	i.	292	gel of his party thereon		
His standard describ'd	i.	315	The seat of his hierarchy before	v.	756
Speech to the fall'n Angels reim-	i.	531	his fall, describ'd		
battel'd	i.	622	Speech to the Angels of his hierar-	v.	772
Calls a council	i.	752	chy thereon		
Speech to them in council	ii.	11	Reply to Abdiel's answer, on his	v.	853
Undertakes an attempt on the	ii.	430	speech to the Hierarchs of his		
world (the result of it)			party	vi.	79
Ascent to the gates of hell	ii.	465	His army described	vi.	99
Speech to Death there	ii.	629	His port, and post there	vi.	150
The father of Sin, and Death	ii.	681	Answer to Abdiel's reply	vi.	from 205
Answer to Sin's speech	ii.	727	Battel between his, and the celestial	vi.	to 385
To her reply	ii.	737	army, describ'd		
Flight into Chaos	ii.	817	His prowess in the battel	vi.	246
Arrival at the court of Chaos	ii.	917	Encounters Michael	vi.	253
Speech there	ii.	951	Answer to Michael's speech thereon	vi.	281
Brought sin and death first into the	ii.	968	The combat describ'd	vi.	296
world			Wounded by him	vi.	320
Ascent to light, &c.	ii.	1024	Carried off	vi.	335
Alights on the convex of the world's	ii.	1034	His army defeated	vi.	386
outermost orb			Retreats and calls a council	vi.	414
View of the world from the first	iii.	418	Speech in council	vi.	418
step to heav'n gate			Reply to Nisroch there	vi.	469
Descent to it describ'd	iii.	540	Gives the word for renewing the	vi.	458
Stops at the sun	iii.	561	battel		
Discovers Uriel, the Angel of it,	iii.	588	Renew'd by his army, and the se-	vi.	569
there			cond Battel describ'd		
Transforms himself to a Cherub	iii.	621	Speech on the celestial army's retreat	vi.	608
Speech to Uriel	iii.	634	His army's entire defeat and expul-	vi.	from 831
Deceives him	iii.	654	sion from heav'n describ'd		
Is directed by him to the world	iii.	681	Returns from compassing the earth,	ix.	53
And Paradise	iii.	724	to Paradise by night, in a mist,		
Alights on mount <i>Niphates</i>	iii.	733	in order to his temptation	ix.	62
Soliloquy, contemplating the sun	iii.	739	His circuit, &c. describ'd	ix.	99
The first hypocrite	iv.	32	Soliloquy thereon	ix.	182
Arrives at Paradise	iv.	121	Enters the serpent	ix.	424
Sits on the tree of life	iv.	131	View (in that shape) of Eve	ix.	473
Soliloquy on view of Adam and	iv.	194	Soliloquy thereon	ix.	523
Eve in Paradise			Behaviour to her	ix.	532
Descends from the tree of life, and	iv.	358	Speech to her	ix.	567
assumes several animal shapes			Reply to her answer	ix.	567
Listens to Adam's discourse with	iv.	395	The discourse (his temptation of	ix.	732
Eve, on God's prohibition of			Eve to eat the forbidden fruit)		
the tree of knowledge	iv.	408	continued	ix.	784
			Leaves her after eating it	ix.	His

I N D E X.

	Book	Line		Book	Line
His sentence thereon (virtually) pronounced by God the Son	x.	171	Himself (the serpent) drag'd in chains at the ascension of the Messiah	xii.	453
Returns to hell to avoid his presence in Paradise	x.	337	Dissolution (with the world) at his coming to judgment	xii.	545
Meets Sin and Death upon their journey to the world on Adam's, &c. fall	x.	345	Vide Similes.		
Answer to Sin's speech	x.	383	Saturn (a fall'n Angel)	i.	512
Parts with them	x.	410	Scriptures how to be understood	xii.	511
Ascends his throne at Pandæmonium	x.	443	Seasons, their changes, respecting each clime, an effect of Adam's fall	x.	677
Speech to the fall'n Angels assembled there	x.	459	Serpent describ'd	ix.	182
Applauded with a hiss	x.	504	After enter'd by Satan	ix.	495
He and they transform'd to serpents	x.	510	His sentence (formally) pronounc'd by God the Son, as the assum'd tempter of Eve	x.	163
Further punish'd with an illusion of the forbidden fruit	x.	549	Vide Similes.		
Both annually continued	x.	575	Sideral blasts, &c. an effect of Adam's fall	x.	692

S I M I L E S.

Adam and Eve after their fall—to the Americans, at first seen by Columbus	ix.	1115	Their appearance there—to the Angels appearing to Jacob in Mahanaim	xi.	213
Their repentance—to Deucalion and Pyrrha's address to restore human race after their flood	xi.	8	—To those in Dothan against the King of Assyria	xi.	216
Adam caressing Eve—to Jupiter with Juno (May-flowers)	iv.	499	Their motion—to an evening mist	xii.	628
His address to her sleeping—to Zephyrus breathing on Flora	v.	15	Angels fall'n (or infernal)—to autumnal leaves	i.	302
Bower—to Pomona's arbour	v.	377	—To floating sea-sedge after a storm	i.	304
Desires to know the story of the creation, prior to his own—to thirst unallay'd, increasing	vii.	66	Rousing at Satan's command—to centinels waking from sleep on duty	i.	331
Awak'd after carnal fruition, the first effect of his fall—to Samson shorn by Dalilah	ix.	1059	Imbattelling against the Angels celestial—to the Egyptian plague of locusts	i.	338
Sorrow on the vision of Noah's flood—to a father's mourning his children all destroy'd in his view at once	xi.	760	—To the irruptions of the northern barbarians	i.	351
Angels celestial, the spears (of the guardians of Paradise)—to ears of corn ripe for reaping	iv.	980	Their disposition to engage—to that of the heroes of antiquity	i.	549
Their march against Satan's army—to that of the birds in Paradise to receive their names from Adam	vi.	72	With them—the greatest armies in all ages since the creation—to pigmies	i.	573
Their hallelujahs—to the sound of seas	x.	642	Themselves—to oaks or pines blasted	i.	612
(Appointed to expel Adam, &c. from Paradise)—their faces to a double Janus (four)	xi.	128	Their searching &c. for the materials of Pandæmonium—to pioneers intrenching, &c.	i.	675
Their eyes—to those of Argus	xi.	129	Their manner of raising it—to the wind of an organ	i.	705
			Assembling thereat—to bees	i.	768
			—To pigmies	i.	780
			—To fairies	i.	781
			Their applause of Mammon's speech in council—to the low wind after a storm	ii.	285

Their

I N D E X.

	Book	Line		Book	Line
Their rising from council—to thunder afar off	ii.	476	Eve—her hair—to the vine's tendrils	iv.	305
Their pleasure on the result—to the evening sun after a foul day	ii.	488	Her looks—to the first blush of morning	v.	122
Their after various pursuits, passions, &c. — to the Olympic, or Pythian games	ii.	539	Herself—to Pandora	iv.	713
—To the Phænomena of armies in the clouds	ii.	533	—To a wood-nymph, or Venus	v.	379
—To Hercules on Oeta	ii.	543	—To a Dryad, or Delia (Diana)	ix.	387
Their numbers composing Satan's army against the celestials—to the stars	v.	745	—To Pales or Pomona	ix.	393
—To the dew drops	v.	746	—To Ceres	ix.	395
Their applause of Satan's reply to Abdiel—to the sound of deep waters	v.	872	Her Temptation by Satan—alluded to by the story of Ophion and Eurynome	x.	578
Throng'd together after their entire defeat by God the Son—to a herd of goats	vi.	856	Flaming sword in Paradise, on Adam's and Eve's expulsion thence—to a comet	xii.	632
Their retreat to Pandæmonium from the frontiers of hell during Satan's expedition to the world—to the Tartar's flight before the Rufs—and the Persian from the Turk—wasting the intermediate country	x.	431	Its heat, &c.—to the Libyan air	xii.	634
Transformation to serpents—to those sprung from the Gorgon's blood, &c.	x.	526	Hell—to mount Ætna (in Sicily)	i.	230
Their appearance on the Tree illusive of the forbidden fruit—to the snaky hair of Megara (one of the furies)	x.	558	—To the bog or lake Serbonis (in Palestine)	ii.	592
The fruit—to the apples of Sodom	x.	561	Knowledge, the desires of it—to a thirst unallay'd, increasing	vii.	66
Chaos. Atoms, their motion—to the Libyan quicksands	ii.	900	Michael, his combat with Satan—to two Planets (the frame of nature, suppos'd, dissolv'd) rushing in opposition to each other	vi.	310
Confusion there—to storming a town	ii.	920	Appearance to expel Adam, &c. from Paradise—to a man in a military vest, &c.	xi.	239
—To heaven and earth (suppos'd) falling, &c.	ii.	924	Pandæmonium (or the court of hell) its sudden rise—to an exhalation	i.	710
Death, and Sin, their making a bridge over Chaos to the world—to polar winds, driving the ice together in the (suppos'd) north-east passage	x.	289	Paradise, the air of it—to the effluvia from Arabia Felix, at Sea	iv.	159
The work—to Neptune's fixing the isle of Delos	x.	293	Its self—to the field of Enna (in Sicily)	iv.	268
—To Xerxes making a bridge over the Hellespont	x.	306	To the grove of Daphne, &c. (in Thessaly)	iv.	272
Death's instinct of Adam's Fall—to the flight of birds of prey to a field of battel	x.	273	—To the isle of Nyssa (where Bacchus was brought up)	iv.	275
His and Satan's frowns on each other—to two thunder clouds meeting.	ii.	714	—To mount Amara (in Ethiopia)	iv.	280
VOL. II.			—To the gardens of Adonis	ix.	439
			—Of Alcinous	ix.	440
			—Of Solomon	ix.	442
			Raphael, his view of the world in his descent from Heaven to Paradise—to that of the moon through an optic glass	v.	261
			—Of Delos or Samos from the Cyclades (isles)	v.	264
			Himself—to a Phoenix	v.	271
			—To Mercury	v.	285
			Satan—to Briareus, Typhon and the Leviathan	i.	199
			—To the sun rising in a mist	i.	594
			—In eclipse	i.	596
			—To the longest train of a comet	ii.	707
			—To mount Teneriff or Atlas	iv.	985
			His shield—to the moon	i.	284
			His spear—to a mast	i.	292
			* D d d		His

I N D E X.

	Book	Line		Book	Line
His standard — to a meteor	i.	337	Shape (transform'd to a serpent) on		
The Phænomenon of his ascent to			his return to hell after the temp-	x.	529
hell-gates — to a fleet in the	ii.	636	tation—to the serpent Python		
Offin			His tempting Eve — alluded to by		
His, and Death's frowns on each	ii.	714	the story of Ophion and Eury-	x.	578
other—to two thunder-clouds			nome		
meeting			Serpent, that enter'd by Satan—to		
Flight to the court of Chaos—to	ii.	943	those Hermione and Cadmus	ix.	504
a Gryphon's in the wilderness			were transform'd to		
Towards heaven—to (the ship)			—To that assum'd by Æsculapius	ix.	506
Argo through the Thracian	i.	1016	—To those by Jupiter Ammon,	ix.	508
Bosphorus			and Capitolinus		
—To Ulysses's voyage between	ii.	1019	His motion, wreathings, &c.—		
Scylla and Charybdis			to the working of a ship in shift-	ix.	513
Arrival at light, &c. — to a wea-	ii.	1043	ing winds, &c.		
ther-beaten vessel towards port			His crest (preceding Eve to the for-		
—On the convex of the world's	iii.	431	bidden Tree)—to an exhalation	ix.	634
outermost orb—to a vulture seek-			flaming (Will i'th'wisp)		
ing his prey			His address introducing the temp-		
First view of the world — to a	iii.	543	tation—to that of an orator	ix.	670
scout's casual prospect (after a			of the Athenian or Roman Com-		
dangerous journey) of a new			monwealths		
country or city			Sin, her middle parts—to the (sup-	ii.	659
—Of the stars orbs—to the Hef-	iii.	568	pos'd) Dogs of Scylla		
perian gardens, &c.			—Of the night-hag	ii.	662
Appearance in the Sun's orb — to a	iii.	688	Spears — to ears of corn ripe for	iv.	980
spot in it differing from all astro-			reaping		
nomical observations			Stars, their orbs—to the Hesperian	iii.	568
Meditation on his intended attempt			gardens, &c.		
on the world—to a gun re-	iv.	14	Sun, his course turn'd at Adam's, &c.		
coiling			eating the forbidden fruit—as at	x.	688
In paradise — to a wolf preying on	iv.	183	the banquet of Thyestes		
a fold			Uriel, his descent from the sun on	iv.	555
—To a thief breaking in at a	iv.	188	Paradise — to a shooting star		
house top, &c.			Waters, their flux into seas, &c. on		
—To a Tiger in view of a brace	iv.	403	the creation — to drops on	vii.	290
of fawns			dust		
Detected by Ithuriel there — to	iv.	814	—To armies forming themselves	vii.	294
gunpowder taking fire			on sound of trumpet		
Reprehended by Zephon—to a	iv.	857	Sin and Death		
steed rein'd, in a fret			Sin describ'd	ii.	650
His army against the celestials in	v.	745	Her speech to Satan, and Death,	ii.	727
number—to the stars			at hell-gates		
—To the dew drops	v.	746	Reply to Satan	ii.	747
Their applause of his reply to Ab-			Her birth	ii.	752
diel — to the sound of deep	vi.	872	Reply to his answer	ii.	850
Waters			Opens hell-gates to him	ii.	871
Himself recoiling on a blow re-			Speech to Death on Adam's fall	x.	235
ceiv'd from Michael — to a	vi.	193	To Satan, (meeting him returning		
mountain sinking by an earth-			to hell,) on her and Death's jour-	x.	354
quake			ney to the world after it.		
His combat with Michael—to two			To Death on their arrival at Pa-		
Planets (the frame of nature,	vi.	310	radise	x.	591
suppos'd, dissolved) rushing in			Reply to Death's answer	x.	602
opposition to each other					
View (in the serpent) of Paradise					
and Eve there—to a citizen's	ix.	445	Sin original, lust carnal the first ef-	ix.	1011
taking the air in the country			fect of it		
from his home confinement			Its solace	ix.	1042

Slavery,

I N D E X.

	Book	Line
Slavery, original of it the inordinacy of the Passions	xii.	86
The justice of it, as consequential on deviating from virtue, &c.	xii.	97
Soul, its faculties	v.	100
Its immortality discuss'd	x.	782
Spirits, their essence, and power	i.	423
Their invisible existence on earth	iv.	789
The elect, their hymn to God the Father, and Son	iii.	677
Material, &c. faculties in spirits	v.	372
Vital, animal, and intellectual spirits progressive from material nutrition	v.	404
Their existence in life, intellect, shape, &c. defin'd	vi.	433
Spring perpetual within the tropics, but for Adam's fall	x.	482
Stars, their places, appearances, &c.	iii.	344
Fed by the air	v.	678
Part of the fourth day's creation	vii.	565
Receive their light from the sun	vii.	417
Vide Similes.		
Stars, and Moon, their courses, influences, &c.	iv.	357
Storms, &c. an effect of Adam's fall	xi.	364
Styx, a river of hell	ii.	661
Sun, its appearance, place, and power	iii.	695
Brightness describ'd	iii.	577
Orb fed by exhalations from the grosser	iii.	571
Part of the fourth day's creation	v.	591
The fountain of light	v.	423
Setting describ'd	iv.	354
	iv.	364
	iv.	352
	iv.	539
	iv.	590
	viii.	630
	x.	92
Its annual course producing intense heat and cold, an effect of Adam's fall	x.	651
Its oblique motion from the equinoctial, from the same cause	x.	671
Vide Similes.		

T

Teachers (false) of the christian religion describ'd	xii.	508
Temperance, the effect of it long life	xi.	530
Thammuz or Adonis (a fall'n Angel)	i.	446
Thunder, an effect of Adam's fall	x.	666
Time, respecting eternity, defin'd	v.	580
Titan, (a fall'n Angel)	i.	510
Tradition censur'd	xii.	511
Tree of life	Vide Life.	
Of knowledge	Vide Knowledge	
Truth, suffering for it, fortitude, &c.	xii.	569

Tyranny, Nimrod's, describ'd, and censur'd	xii.	24
Origin of it, the inordinacy of the passions	ii.	86
No excuse of the tyrant (though just in consequence on the subject)	xii.	95
Tyrants, their plea for conquest, &c. compar'd with Satan's first attempt on man	iv.	390
Twilight describ'd	iv.	598
V.		
Vacuity, God's omnipresence an argument against it	vii.	168
Valour, (or heroic virtue,) the common notion of it censur'd	ii.	688
Virtue, &c. with loss of freedom degenerates	xi.	797
Reason, and virtue, the same	xii.	98
Union conjugal	Vide Conjugal union.	
Uriel (the Angel of the sun)	iii.	622
His answer to Satan	iii.	694
Directs him to the world	iii.	724
And Paradise	iii.	733
Descends thither himself, and informs Gabriel of Satan's pre-descent	iv.	555
Encounters Adramelec, (a fall'n Angel) wounds, and puts him to flight	vi.	561
Vide Similes.		
Uzziel (a guardian Angel of Paradise)	iv.	363
		782

W

War, property the original of it	xi.	638
The corruptions of peace equal to its wastes	xi.	783
Waters separated from the earth, part of the third day's creation	vii.	282
Vide Similes.		
Wife, her duty in danger, distress, &c.	ix.	267
	xi.	290
Wind, the tempestuous power of it, an effect of Adam's fall	x.	664
	x.	695
Wisdom, the sum of it, the love, &c. of God	xii.	575
Wolves, (or false teachers) the Apostles successors, describ'd	xii.	507
Woman, conjugal obedience her happiness, &c.	iv.	635
Man's love towards her, how consistent with his superiority	viii.	567
Two of her loveliest qualities	ix.	232
The effect of leaving her to her own will	ix.	1182

His

I N D E X.

	Book	Line		Book	Line
His superiority over her, given him by God	x.	145	Describ'd	vii.	218
A novelty, defect of nature, &c. (sarcastically)	x.	195	Situation of it, respecting heaven and hell	x.	320
The advantage of her social, over her artificial accomplishments	xi.	888		Vide Earth.	
Every way the cause of man's misery (sarcastically)	xi.	614		Z	
Works, with faith in Christ, eternal life	xii.	632	Zephon (a guardian Angel of Paradise)	iv.	788
World, the convex of its outermost orb describ'd	iii.	420	Reprehends Satan's first attempt on Eve there	iv.	823
By whom possess'd (sarcastically)	iii.	418	Reply to his answer	iv.	834
The creation of the world, committed by God the Father, to God the Son	vii.	444	Zophiel (a cherub)	vi.	535
		463	Alarms the celestial army, on the approach of Satan's to renew the battle	vi.	537
		163			



A VERBAL

A VERBAL INDEX.

N. B. The Letters I, II, &c. denote the Books, and the
Figures, 1, 2, &c. the Verses.

A

A B S

A Aron, xii. 170.
 Aaron's, iii. 598.
 Abandon, vi. 494.
 Abandon'd, vi. 134. x. 717.
 Abarim, i. 408.
 Abash'd, i. 331. iv. 846. viii. 595. ix. 1065. x. 161.
 Abassin, iv. 280.
 Abated, xi. 841.
 Abbana, i. 469.
 Abdiel, v. 805, 896. vi. 111, 171, 369.
 Abhor, iv. 392. v. 120. xi. 686.
 Abhorred, ii. 87, 577.
 Abhorr'd, ii. 659. vi. 607.
 Abhorr'd, xii. 79.
 Abide, i. 385. iv. 87. v. 609.
 Abides, iii. 388. xi. 292.
 Abject, i. 312, 322. ix. 572. xi. 520.
 Abjure, viii. 480.
 Able, iii. 211. iv. 155. v. 70. x. 819, 950. xii. 491.
 Abode, iii. 734. iv. 939. vii. 553.
 Abolish, ii. 370. iii. 163. ix. 947.
 Abolish'd, ii. 93.
 Abominable, ii. 626. x. 465.
 Abominations, i. 389.
 Abortive, ii. 441. iii. 456. xi. 769.
 Abound, vi. 502. xii. 478.
 Abounded, iii. 312.
 Abounds, iii. 312.
 Abraham, xii. 152, 260, 268, 273, 328.
 Abraham's, xii. 447, 449.
 Abrupt, ii. 409.
 Absence, v. 110. vii. 107. ix. 248, 294, 861.
 Absent, iii. 261. viii. 29. x. 82.
 Absents, ix. 372. x. 108.

VOL. II.

A C C

Absolve, iii. 291. x. 829.
 Absolv'd, vii. 94.
 Absolute, ii. 560. iii. 115. iv. 301. viii. 421, 547. x.
 483. xi. 311. xii. 68.
 Absolutely, ix. 1156.
 Abstain, iv. 748. vii. 120. x. 557, 993.
 Abstain'd, ix. 1022.
 Abstinence, ix. 924.
 Abstract, viii. 462.
 Abstracted, ix. 463.
 Abstruse, viii. 40.
 Abstrusest, v. 712.
 Abundance, iv. 730. v. 315. ix. 620.
 Abundance, v. 72. vii. 388.
 Abundantly, viii. 220.
 Abuse, iv. 204. v. 800.
 Abus'd, i. 479.
 Abyss, i. 21, 658. ii. 405, 518, 910, 917, 956, 960,
 1027. iii. 83, 936. vii. 211, 234. x. 314, 371, 476,
 842. xii. 555.
 Acanthus, iv. 696.
 Accaron, i. 466.
 Accent, ii. 118. ix. 321.
 Accept, ii. 58, 425, 452. iii. 302, iv. 380. ix. 629. x.
 758. xi. 37, 505.
 Acceptable, x. 139, 855.
 Acceptance, v. 531. viii. 435. x. 972. xi. 457. xii. 305.
 Accepted, v. 465. vi. 804. xi. 46.
 Access, i. 761. ii. 130. iv. 137. ix. 310, 511, 810.
 xii. 239.
 Accessible, iv. 546.
 Accessories, x. 520.
 Acclame, ii. 520. iii. 397. x. 455.
 Acclamation, vii. 558.

* E e e

Acclamations,

I N D E X.

A D M

Acclamations, vi. 23.
 Accompanied, iv. 600. v. 352. viii. 428. x. 88, 848.
 accomplish'd, iii. 160. iv. 660. vii. 550.
 Accomplishing, xii. 567.
 Accord, ii. 36.
 Accord (verb) ii. 503.
 Accost, iv. 822.
 Accosts, iii. 653.
 Account, iii. 238. iv. 235, 622, 841. vi. 726. x.
 501.
 Accountable, ii. 255. x. 29.
 Accurs'd, ii. 1055. iv. 69. v. 877. vi. 850. x. 168,
 175, 465, 723. xii. 413.
 Accusation, ix. 1187.
 Accuse, iii. 112. iv. 67. viii. 561. ix. 1186. x. 127.
 xii. 37.
 Accus'd, x. 164, 852.
 Accuser, iv. 10. ix. 1182.
 Accustom'd, iv. 779. xi. 285.
 Acheron, ii. 578.
 Achieve, xii. 234.
 Achiev'd, ii. 21, 363, 723. x. 368, 469. xi. 698,
 792.
 Achieving, ix. 696.
 Achilles, ix. 15.
 Acknowledge, v. 172. vii. 512. viii. 574. xii. 573.
 Acknowledg'd, iv. 956. x. 936. xi. 612.
 Acquaint, x. 395.
 Acquittance, x. 53.
 Acquitted, x. 827.
 Act, ii. 109, 363. iv. 94. ix. 190, 668, 674. x. 1,
 334, 390. xi. 256. xii. 427, 429.
 Act (verb) vii. 172. x. 807. xii. 517.
 Action, iv. 401. ix. 460.
 Actions, viii. 602. ix. 559. x. 608.
 Active, v. 477. ix. 96.
 Acts, v. 593. vi. 264, 377, 883. vii. 176, 601. viii.
 600. x. 1026. xi. 789.
 Actual, x. 587.
 Second Adam, xi. 381.
 Adamant, ii. 436. vi. 110, 255. x. 318.
 Adamantin, i. 48. ii. 646, 853. vi. 542.
 Add, ii. 700. iv. 36, 950. v. 152. viii. 109. ix. 821.
 xii. 581, 582, 583.
 Added, iv. 845. vii. 484. x. 753, 909. xi. 138, 263.
 Adder, ix. 625.
 Addition, v. 116. vii. 555.
 Address, v. 868.
 Address'd, vi. 296. ix. 496, 672, 855. xi. 295.
 Adhere, ii. 906. viii. 498.
 Adherents, vi. 266. x. 622.
 Adjoin'd, ix. 449.
 Adjourn, xii. 264.
 Adjudg'd, iii. 223. iv. 823. x. 377.
 Adjusted, vi. 514.
 Admiration, iii. 271, 672. vii. 52. ix. 872.
 Admire, i. 690. viii. 25, 75.
 Admir'd, ii. 677, 678. vi. 498. ix. 444, 542, 746.
 xi. 689.

A F E

Admiring, i. 681, 731. ix. 524, 1178. x. 352.
 Admir'd, viii. 567.
 Admit, viii. 637. x. 763. xi. 141, 596.
 Admitting, viii. 115.
 Admonish, xi. 813.
 Admonish'd, iii. 647. ix. 1171.
 Admonishment, vii. 77.
 Adonis, i. 450. ix. 440.
 Adopted, v. 218.
 Adoration, iii. 351. iv. 737. v. 800. viii. 315.
 Adore, i. 323, 373, 375. iii. 342, 343. iv. 89. vii.
 514. viii. 280, 360, 647. ix. 540. xi. 333.
 Ador'd, i. 384. iv. 721, 959. v. 805. ix. 547.
 Adorers, ix. 143.
 Adoring, v. 144.
 Adorn, v. 218. viii. 576. ix. 840.
 Adorn'd, i. 371. ii. 446, 1049. iii. 550. iv. 634. vi.
 474. vii. 87, 384. viii. 482. ix. 393, 1030. x. 151.
 xi. 280.
 More Adorn'd, iv. 713.
 Adorns, vii. 445.
 Adramelech, vi. 365.
 Adria, i. 520.
 Adrift, xi. 832.
 Advance, ii. 682. v. 191. vi. 234. viii. 163. ix. 148.
 x. 616. xii. 215.
 Advanc'd, i. 119, 536, 563. iv. 90, 359. v. 588,
 744. vi. 109, 399, 884. vii. 626. xii. 632.
 Advancing, v. 2.
 Advantage, i. 327. ii. 35, 987. viii. 122. ix. 258,
 718.
 Advantages, vi. 401. xii. 510.
 Advantageous, ii. 363.
 Advent'rous, i. 13. ii. 615. vi. 66. ix. 921. x. 255.
 Adventure, ii. 474, 571. x. 468.
 Adventurer, x. 440.
 Adversary, ii. 629. iii. 81, 156. vi. 282. ix. 947. x.
 906.
 Adversary-serpent, xii. 312.
 Adverse, i. 103. ii. 77, 259. vi. 206, 490. vii. 239.
 x. 289, 701. xi. 364.
 Advice, ii. 197. v. 889.
 Advise, ii. 42, 283, 376. v. 234, 729, 888. ix. 212.
 xii. 611.
 Advis'd, v. 523. vi. 674.
 Advising, ii. 292.
 Aduktary, xi. 717.
 Adult'rous, iv. 753.
 Advocate, xi. 33.
 Aduft, xii. 635.
 Ægean, i. 746.
 Æreal, iii. 445. v. 548. vii. 442. x. 667.
 Æry, i. 430, 775. ii. 407, 536. iii. 741. iv. 568.
 v. 4, 105. vi. 283. vii. 246, 428. xi. 185.
 Æry-light, v. 4.
 More Æry, v. 481.
 Ætna, i. 233.
 Ætna's, iii. 470.
 Afer, x. 702.

Affable,

I N D E X.

A L E

Affable, vii. 41. viii. 648.
 Affairs, x. 408.
 Affect, vi. 421. x. 653.
 Affecting, iii. 206. v. 763. xii. 81.
 Affects, v. 97.
 Affirm, v. 107. viii. 117.
 Afflicted, i. 186. iv. 939. vi. 852. x. 863.
 Afflicting, ii. 166.
 Affliction, i. 57.
 Afflicts, xi. 315.
 Afford, iv. 46. v. 316. ix. 912. x. 271.
 Affords, ix. 968.
 Affrighted, vi. 869.
 Affront, ix. 302.
 Affront (verb) i. 391.
 Affronts, ix. 328.
 Afrote, i. 305.
 Afraid, ii. 759. x. 117. xii. 493.
 Afresh, ii. 801.
 Afric, i. 585.
 After-bands, ix. 761.
 Afternoon's, ix. 403.
 After-times, iii. 529.
 Agape, v. 357.
 Age, i. 698. ix. 44. xi. 538, 665, 809. xii. 242.
 Agents, ix. 683.
 Ages, ii. 186. iii. 328. vii. 191. x. 647, 733. xi. 326, 767. xii. 549.
 Aggravate, iii. 524. x. 549.
 Aggregated, x. 293.
 Aghast, ii. 616.
 Agitation, ix. 637.
 Agony, ii. 861. ix. 858. xi. 482.
 Agra, xi. 391.
 Ahaz, i. 472.
 Ajalon, xii. 266.
 Aid, i. 13, 38. iii. 232. 727. iv. 927. vi. 119, 294, 335. vii. 140. viii. 459, 642. ix. 260, 308. x. 271, 919, 944. xi. 651, 800. xii. 542.
 Aid (verb) i. 235, ix. 208.
 Aided, vi. 38.
 Aim, i. 41, 168. ii. 28, 128, 712.
 Aim'd, vi. 317.
 Aims, iv. 808.
 Aim'ft, xi. 884.
 Airs, iv. 264. viii. 515. ix. 200. x. 93.
 Alabaster, iv. 544.
 Alacrity, ii. 1012.
 Aladule, x. 435.
 Alarm, vi. 549. x. 491.
 Alarm (verb) ii. 103.
 Alarm'd, iv. 985. xii. 217.
 Alcairo, i. 718.
 Alchemist, v. 440.
 Alchemy, ii. 517.
 Alcides, ii. 542.
 Alcinous, v. 341. ix. 441.
 Aleian, vii. 19.

A M B

Algiers, xi. 404.
 Alien, iv. 571.
 Alienate, v. 877.
 Alienated, i. 457. ix. 9. x. 378.
 Alighted, iii. 422.
 Alights, iv. 396.
 Alimetal, v. 424.
 Alive, xi. 818.
 All-bearing, v. 338.
 All-bounteous, v. 640.
 All-chearing, iii. 581.
 All-conq'ring, x. 591.
 All-knowing, x. 227.
 All-pow'rful, ii. 851.
 All-ruling, i. 212. ii. 264.
 All-seeing, x. 6.
 Allay, x. 564.
 Allay'd, vii. 67. viii. 7.
 Alledg'd, iv. 921.
 Allegiance, iii. 104. iv. 956.
 Alleys, iv. 626.
 Allotted, viii. 148.
 Allow, vi. 158.
 Allur'd, i. 447. iii. 573. v. 709. xi. 718.
 Allurement, xi. 810.
 Alluring, ix. 588.
 Allusion, x. 425.
 Almanfor, xi. 403.
 Almighty, i. 259, 623. iii. 273, 344. v. 154, 469, 676. vi. 294. vii. 174, 339. viii. 398. ix. 137. x. 613. xi. 83.
 Almighty (adj.) i. 44, 144. ii. 65, 144, 192, 769, 915. iii. 56, 386. v. 866. vi. 316, 671, 713, 883. vii. 11, 112. x. 387.
 Almighty's, iv. 566. v. 585. vi. 119. vii. 181.
 Altar, i. 384, 434, 473, 493. ii. 244. ix. 195. xii. 18, 432. xii. 354.
 Altars, i. 384, 494. xi. 323.
 Alter, x. 953.
 Alteration, ii. 1024. ix. 599.
 Alter'd, v. 385. ix. 1132. x. 171.
 Altern, vii. 348.
 Alternate, v. 657.
 Amalthea, iv. 278.
 Amara, iv. 281.
 Amaranth, iii. 352, 353.
 Amaranthin, xi. 78.
 Amaze, vi. 646.
 Amaze, (verb) xii. 496.
 Amaz'd, i. 281. iv. 820. ix. 614, 640, 889. x. 452.
 Amazement, i. 313. ii. 758. vi. 198.
 Amazonian, ix. 1111.
 Amber, iii. 359. vi. 759.
 Ambient, vi. 481. vii. 89.
 Ambiguous, v. 703. vi. 568. vii. 473.
 Ambition, i. 262. ii. 485. iv. 40, 61, 92. ix. 168. xii. 38, 511.
 Ambitious, i. 41. ii. 34. vi. 160. xii. 25.

Ambrosia,

A N G

A P P

Ambrosia, v. 57.
 Ambrosial, ii. 245. iii. 135. iv. 219. v. 427, 642. vi. 475. ix. 852. xi. 279.
 Ambush, ii. 344. ix. 408.
 Amends, viii. 491. x. 1032.
 Amere'd, i. 609.
 American, ix. 1116.
 Amiable, iv. 250. viii. 484. ix. 899.
 Amiably, iv. 479.
 Amity, iv. 376. viii. 426. x. 248.
 Ammiral, i. 294.
 Ammon, iv. 277.
 Ammonian, ix. 508.
 Ammonite, i. 396.
 Amorous, i. 449. iv. 311, 603. viii. 477, 518. ix. 1035, 1045. xi. 584, 586.
 Amphibæna, x. 524.
 Ample, i. 725. iii. 254, 389. iv. 413. v. 393. vi. 255. vii. 577. viii. 258.
 Ampler, ix. 876.
 Amplest, xi. 380.
 Amplier, xii. 544.
 Amplitude, vii. 620.
 Amply, viii. 362. x. 383.
 Amram's, i. 339.
 Amus'd, vi. 581, 623.
 Anarch, ii. 988.
 Anarchy, ii. 896. vi. 873. x. 283.
 Ancestor, iv. 659. x. 735. xi. 546.
 Ancestors, ii. 895.
 Anchor, i. 206.
 Anchors, ii. 289.
 Ancient, i. 200, 739. ii. 346, 394, 591, 970, 986. iii. 464. xi. 10, 11, 862.
 Anciently, v. 723.
 Andromeda, iii. 559.
 Angel, i. 125. ii. 991. iii. 622, 645, 682, 694. iv. 59, 320, 712, 902, 926, 946. v. 385, 404, 435, 519, 849. vi. 1, 92, 152, 594. vii. 110. viii. 1, 53, 72, 181, 560, 618, 652. ix. 276, 1081. x. 327, 442. xi. 286, 421, 449, 598, 635, 759, 762. xii. 201, 259, 364, 485, 574, 637.
 Arch-Angel, i. 243, 593, 600. iii. 648. v. 660, 694. vi. 203, 257, 594. vii. 41. xi. 238, 884. xii. 2, 466, 626.
 Angel-forms, i. 301.
 Angel-guest, v. 328. ix. 1.
 Traitor-Angel, ii. 689.
 Angel-wings, ix. 155.
 Angelical, ii. 548. iii. 462.
 Angelic, iv. 550, 977. v. 74, 251, 371, 535, 650, 834. vi. 308, 898. vii. 560. viii. 559. ix. 142, 458. x. 18. xi. 76.
 Arch-Angelic, xi. 126.
 Angels, i. 38, 59, 344, 620, 734. ii. 68, 413, 1033. iii. 331, 345, 396, 511, 521, 533. iv. 820. v. 161, 288, 465, 494, 584, 600, 633. vi. 220, 281, 298, 336, 375, 411, 525, 638, 776, 802. vii.

133. ix. 146, 308, 392, 548, 937. x. 34, 630, 668, 893. xi. 70, 213. xii. 367.
 Arch-Angels, iii. 325.
 Anger, ii. 90, 158, 211. iii. 237, 263. iv. 916. ix. 10, 300, 1123. x. 114, 802, 945. xi. 878.
 Angola, xi. 401.
 Angry, i. 169, 741. ii. 152. x. 1095. xi. 330.
 Anguish, i. 558. ii. 567. vi. 340. ix. 62. x. 1018. xi. 778.
 Animal Spirits, iv. 805. v. 484.
 Animals, iv. 621.
 Animate, viii. 151. ix. 112.
 Annex'd, xii. 99.
 Annihilating, vi. 347.
 Annoy, vi. 369. ix. 446.
 Annual, i. 447. vii. 431. x. 576.
 Annuls, xii. 428.
 Anointed, iii. 317. v. 605, 664, 777, 870. vi. 676, 718. vii. 359.
 Answer, iii. 693. viii. 285, 436. ix. 226, 552.
 Answer (verb) vii. 119. x. 862.
 Answerable, ix. 20. xii. 582.
 Answer'd, i. 127, 272. ii. 816, 990. iv. 924. v. 94, 371, 876. vi. 150. vii. 110. viii. 217, 398, 412, 620. x. 67, 115, 264, 383, 596. xi. 515, 625.
 Answering, iv. 264, 834. vi. 450, 722. vii. 557.
 Antagonist, ii. 509. x. 387.
 Antarctic, ix. 79.
 Antient. See Ancient.
 Antipathy, x. 709.
 Anxious, viii. 185.
 Aonian, i. 15.
 Apathy, ii. 564.
 Ape, viii. 396.
 Apocalyp, iv. 2.
 Apology, ix. 854.
 Apostacy, vii. 43.
 Apostate, i. 125. v. 852. vi. 100, 172. vii. 610.
 Apostates, vii. 44.
 Apostles, xii. 498.
 Appaid, xii. 401.
 Apparent, iv. 608. x. 112.
 Apparition, viii. 293. xi. 211.
 Appear, ii. 15, 113, 257, 643, 890. iii. 324, 380. iv. 964. vii. 284, 285, 578. ix. 817. xi. 306, 475, 609, 852. xii. 437, 540.
 Appearance, ix. 413.
 Appearances, viii. 82. xi. 229.
 Appear'd, i. 230, 476, 523, 548, 592. ii. 418. iii. 105, 141, 219, 504. iv. 149, 461. v. 586. vi. 79, 319, 524, 556, 585. vii. 8, 193, 278, 383, 463, 489. viii. 313. ix. 1189. x. 106, 450. xi. 216, 320, 478, 589.
 Appearing, v. 265. ix. 354.
 Appears, ii. 223, 533, 1035. iii. 636. iv. 232. viii. 30. ix. 110, 559. x. 885. xi. 861. xii. 300.
 Appease, iii. 186, 406. v. 846. x. 79, 792. xi. 149. xii. 298.

Appeas'd,

I N D E X.

A R G

Appeas'd, x. 226. xi. 257, 880.
 Appertain, xii. 230.
 Appertains, vi. 815.
 Appetence, xi. 619.
 Appetite, iv. 330. v. 85, 305. vii. 49, 127, 546.
 viii. 308. ix. 580, 740, 1129. x. 565. xi. 517.
 Applauded, vi. 26.
 Applause, ii. 290. v. 873. x. 505, 545.
 Apple, x. 487.
 Apples, ix. 585.
 Apply, iv. 264. ix. 1019.
 Apply'd, v. 580. vi. 583. x. 172.
 Appoint, v. 606.
 Appointed, iii. 720. iv. 619, 726. vi. 565. vii. 167.
 x. 421. xi. 550.
 Appoints, vi. 808.
 Apprehend, v. 518. xii. 280.
 Apprehended, ix. 574.
 Apprehension, viii. 354. xi. 775.
 Approach, iii. 42, iv. 154, 624. v. 359. vi. 256. ix.
 191. xii. 206.
 Approach (verb) iii. 382. iv. 563. vii. 173. viii. 546.
 ix. 535. xi. 121.
 Approach'd, iv. 874. v. 627. ix. 491. x. 458. xi. 225.
 Approaches, iv. 367.
 Approaching, vi. 552. viii. 242, 350. x. 102, 864.
 Appropriating, xii. 518.
 Approve, iv. 880. viii. 611. ix. 367, 1140, 1159.
 Approv'd, vi. 36. viii. 509. x. 31. xi. 458.
 Apt, viii. 188.
 Apter, iv. 672.
 Arabian, iii. 537.
 Arable, xi. 430.
 Araby the blest, iv. 163.
 Arbiter, ii. 909. ix. 50.
 Arbitrary, ii. 334.
 Arbitrator, ii. 359.
 Arbitrement, viii. 641.
 Arbitres, i. 785.
 Arbor, v. 378. ix. 216.
 Arbors, iv. 626.
 Arborets, ix. 437.
 Arborous, v. 137.
 Arcadian, xi. 132.
 Arch, vi. 759.
 Arch. See Angel, Chemic, Enemy, Felon, Fiend,
 Foe.
 Arched, i. 726. vii. 438.
 Architect, i. 732. v. 256. viii. 72. x. 356.
 Architrave, i. 715.
 Arctic, ii. 410.
 Ardent, ix. 397.
 Ardour, vi. 66. ix. 1032.
 Ardours, v. 249.
 Argent, iii. 460.
 Argestes, x. 699.
 Argo, ii. 1017.
 Argob, i. 398.
 Argue, iv. 931. x. 1014. xii. 283.
 VOL. II.

A R T

Argued, ii. 562. vi. 238.
 Argues, ii. 234. iv. 830, 949. viii. 21.
 Arguing, vi. 508.
 Argument, i. 24. v. 809. vi. 84. ix. 13, 23, 42. x.
 800.
 Argus, xi. 131.
 Ariel, vi. 371.
 Aries, x. 329.
 Aright, vi. 470. x. 156. xi. 578.
 Arimasian, ii. 945.
 Arioch, vi. 371.
 Arise, i. 330. iv. 805. viii. 200. xii. 531.
 Arises, v. 170.
 Ark, i. 458. xi. 819, 823, 840, 850, 855, 861. xii.
 102, 251, 333, 340.
 Arm, i. 113. ii. 318. iv. 973. v. 64. vi. 239, 316.
 x. 634.
 Arm (verb) ii. 173, 568. vi. 222, 466, 537. ix. 535.
 xii. 490.
 Armed, i. 101, 105, 567, 764. ii. 61, 130, 447,
 652, 757, 825. iv. 65, 779. vi. 47, 110, 127,
 168, 231, 364, 400, 430, 655, 688, 697, 737,
 760, 802. ix. 390. x. 9, 697, 1023.
 Armies, i. 272. ii. 334, 594. vi. 44, 138, 204. vii.
 295, 296. x. 276.
 Arming, i. 553. xi. 374.
 Armoric, i. 581.
 Armour, vi. 209, 334, 389, 656. vii. 409. xii.
 491.
 Armoury, iv. 553. vi. 321. vii. 200.
 Arms, iv. 506. v. 217. ix. 1103. x. 512. xi. 240.
 Arms (verb) i. 49, 94, 119, 269, 325, 539, 564,
 667. ii. 55, 63, 124, 164, 395, 513, 537, 691,
 812. iv. 1008. v. 722. vi. 17, 32, 50, 123, 136,
 209, 247, 302, 361, 418, 438, 449, 454, 525,
 526, 595, 635, 639, 662, 713. x. 541. xi. 641,
 643, 654. xii. 222, 431, 644.
 Army, iv. 953. vi. 224, 778. xii. 76.
 Arnon, i. 399.
 Aroar, i. 407.
 Arose, ii. 767. v. 452. vii. 60, 449, 582. viii.
 644.
 Around, ii. 900.
 Arraign'd, iii. 331.
 Array, i. 548. ii. 887. vi. 74, 106, 356, 801. x. 535.
 xi. 644. xii. 627.
 Array'd, vi. 13.
 Arraying, iv. 596. x. 223.
 Arreed, iv. 962.
 Arrive, ii. 409, 979. iii. 197.
 Arriv'd, iii. 520. iv. 720, 792. v. 254. vi. 835. vii.
 587. viii. 112. x. 22, 586.
 Arrogate, xii. 27.
 Arrow, ii. 811.
 Arrow, vi. 546, 845.
 Art, i. 696, 703. ii. 272, 410. iii. 602. iv. 236, 241,
 801. v. 297, 770. vi. 513. ix. 391. x. 312.
 Articulate, ix. 557.
 Artifice, ix. 39.
 * F f f
 Artificer,

I N D E X.

A S S

Artificer, iv. 121.
 Artillery, ii. 715.
 Artist, i. 288.
 Arts, xi. 610.
 Ascalon, i. 465.
 Ascend, ii. 56, 75. iv. 140. v. 80, 198, 498, 512.
 vi. 711. vii. 287. viii. 592. xi. 143, 366, 371, 376.
 xii. 451.
 Ascended, vi. 762. vii. 564. x. 18, 445.
 Ascending, i. 722. ii. 489, 930. iii. 502, 511. iv.
 354. v. 574.
 Ascends, i. 499. iv. 650.
 Ascension, x. 187.
 Ascent, ii. 81. iii. 486, 524. iv. 172, 545. ix. 936.
 x. 224.
 Ascribe, viii. 131.
 Ashes, iii. 334. x. 566.
 Ashtaroth, i. 422.
 Asia, x. 310.
 Ask, ii. 957. iv. 632, 832, 908. vii. 69, 95, 121.
 viii. 53, 66, 201, 614.
 Askance, iv. 504. vi. 149. x. 668.
 Ask'd, ii. 685. iii. 217. iv. 887, 899. vii. 111,
 635.
 Asleep, iv. 791. v. 14.
 Aslope, x. 503.
 Asmadai, vi. 363.
 Asmodeus, iv. 161.
 Asp, x. 524.
 Aspect, ii. 301. iii. 266. iv. 541. v. 723. vi. 18, 313,
 450. vii. 379. viii. 336. x. 454.
 Aspects, x. 658.
 Asperges, ix. 296.
 Asphaltic, i. 411. x. 298.
 Asphaltus, i. 729.
 Aphodel, ix. 1040.
 Aspire, v. 484. xii. 64, 560.
 Aspir'd, iv. 62. xi. 167.
 Aspirer, vi. 90.
 Aspires, ii. 7. iv. 383. ix. 169.
 Aspiring, i. 38. iii. 392. iv. 526, vi. 132, 793,
 899.
 Aspramont, i. 583.
 Assail'd, x. 417.
 Assassin, xi. 219.
 Assault, ii. 343. iv. 190. vi. 216. ix. 256, 305.
 Assault (verb) vi. 51. vii. 214.
 Assaulting, xi. 657.
 Assaults, i. 277. x. 882. xii. 492.
 Assaults (verb) ii. 953.
 Assay, vi. 153. ix. 747.
 Assay (verb) iii. 90.
 Assay'd, i. 619. x. 567, 865.
 Assaying, iv. 801.
 Assays, iv. 932.
 Assemble, v. 683. xi. 663.
 Assembled, iii. 330. v. 767. x. 34.
 Assembly, ii. 285, 749. vi. 446.

A T T

Assemblies, xi. 722.
 Assent, ii. 388.
 Assenting, v. 562.
 Assert, i. 25. v. 801. vi. 157.
 Assessor, vi. 679.
 Assiduous, xi. 310.
 Assign'd, v. 477. vi. 817. ix. 231. x. 926.
 Assimilate, v. 412.
 Assist, ix. 247.
 Associate, v. 696. ix. 227. x. 395.
 Associates, i. 265. viii. 401.
 Assume, i. 424. ii. 450. iii. 303, 318. v. 794. vi.
 353, 703. x. 214.
 Assuming, xii. 65.
 Assure, v. 553.
 Assur'd, ii. 40, 685. iii. 263. v. 262, 553. viii. 449.
 ix. 981. xi. 872.
 Assures, xi. 157.
 Assyria, i. 721.
 Assyrian, iv. 126, 285.
 Astarte, i. 439.
 Asthmas, xi. 488.
 Astonied, ix. 890.
 Astonish'd, i. 266. ii. 423. vi. 838.
 Astonishment, i. 317.
 Astoreth, i. 438.
 Astounded, i. 281.
 Astracan, x. 432.
 Astraea, iv. 998.
 Astronomer, iii. 589.
 Atabalipa, xi. 409.
 Atheist, i. 495.
 Atheist-crew, vi. 370.
 Atheists, xi. 625.
 Athens, ix. 671.
 Athwart, ii. 683.
 Atlantean, ii, 306.
 Atlantic, iii. 559. x. 674.
 Atlas, iv. 987. xi. 402.
 Atom, viii. 18.
 Atoms, ii. 900.
 Atonement, iii. 234.
 Atrophy, xi. 486.
 Attach'd, xi. 595.
 Attack, vi. 248.
 Attain, iii. 196. vii. 115. viii. 70, 412. ix. 726, 935,
 964. xi. 376.
 Attain'd, ix. 689. xii. 575.
 Attains, viii. 34. ix. 724. xii. 135.
 Attempt, i. 44, 642. ii. 420, 610. iv. 15. vii. 609.
 ix. 295, 978, 1149.
 Attempt (verb) viii. 237. ix. 1180. x. 8.
 Attempted, ii. 357. ix. 369.
 Attempting, ii. 377, 450.
 Attempts, ix. 481.
 Attends, iii. 658. iv. 597. v. 520. vii. 407. viii. 247.
 xi. 551. xii. 12, 354.
 Attendance, x. 80.

Attendent,

I N D E X.

A W A

Attendant, vii. 205. 547. viii. 149.
 Attended, i. 761. iii. 323. vi. 767.
 Attends, iii. 270. viii. 223. ix. 638. x. 239.
 Attention, i. 618. ii. 308. ix. 529, 566. x. 459.
 xi. 422.
 Attentive, v. 545. vii. 51.
 More Attentive, x. 1011.
 Attest, ii. 495. ix. 369.
 Attire, vii. 501.
 Attract, x. 152.
 Attracted, v. 47.
 Attraction, iv. 493. x. 263.
 Attractive, ii. 762. iv. 298. viii. 124, 587.
 Attribute, viii. 107.
 Attributed, viii. 12. ix. 320.
 Attributes, xi. 836.
 Attributing, viii. 565.
 Attrite, x. 1073.
 Attune, iv. 265.
 Avail, i. 153. vi. 789. vii. 85. xii. 515.
 Avail'd, i. 748.
 Avails, vi. 456. xi. 312.
 Avant, iv. 962.
 Audacious, i. 400. ii. 930.
 Audible, xi. 266.
 Audibly, vii. 518.
 Audience, ii. 308, 555. v. 804. vii. 31, 105. ix. 674.
 x. 641. xii. 12.
 Auditors, viii. 51.
 Aveng'd, iv. 718. vi. 676. ix. 143. x. 374. xi. 458.
 Avengers, x. 241.
 Avenging, vi. 278. vii. 184.
 Averse, ii. 763. viii. 138. ix. 67.
 Avert, ix. 302. xii. 108.
 Augment, ii. 386, 605. vii. 367. x. 964.
 Augmented, vi. 280. ix. 985.
 Avoid, i. 505. ix. 294, 364.
 Avoided, x. 691.
 Auran, iv. 211.
 Aurora, v. 6.
 Ausonian, i. 739.
 Austere, ix. 272.
 Austerely, iv. 744.
 Authentic, iii. 656. iv. 719.
 Author, ii. 781, 864. iii. 374. iv. 635. v. 73, 188,
 397. vi. 262. vii. 591. viii. 317, 360. ix. 771. x.
 236, 356.
 Authority, iv. 295. viii. 554. xii. 66.
 Authors, iii. 122.
 Autumn, iv. 557. v. 394.
 Autumnal, i. 302.
 Auxiliar, i. 579.
 Awaiting, i. 566. ii. 418. iv. 550, 864.
 Awaits, xi. 193, 710.
 Awake, i. 330, 334. v. 17, 20, 40. viii. 464.
 Awak'd, ii. 171. iv. 450. vi. 59.
 Awak'ning, v. 672.
 Aware, iv. 119. vi. 547.

B A R

Awe, iv. 705, 860. v. 135. viii. 314, 558. x. 712.
 Awe (verb) vi. 283. ix. 703.
 Aw'd, v. 358. xii. 198.
 Awful, i. 753. ii. 478. iv. 847, 960. viii. 577. ix.
 537.
 More Awful, ix. 537.
 Axle, ii. 926. vii. 381. viii. 165. x. 670.
 Azazel, i. 534.
 Azores, iv. 592.
 Azotus, i. 464.
 Azure, i. 297. vii. 479. ix. 429.

B

Baalim, i. 422.
 Babel, i. 694. iii. 466.
 Babels, iii. 468.
 Babylon, i. 717. xii. 343, 348.
 Bacchus, iv. 279. vii. 33.
 Back, iii. 624. v. 906.
 Back (verb) ii. 699.
 Backs, vii. 286.
 Backside, iii. 494.
 Bait, x. 551.
 Balance, i. 349. iii. 482.
 Balanc'd, iv. 1000.
 Baleful, i. 56. ii. 576.
 Ball, iv. 768.
 Balls, vi. 518.
 Balm, i. 774. ii. 402. iv. 248. v. 293. ix. 629. xi. 546.
 Balmy, iv. 159. v. 23. viii. 255. xi. 706.
 Ban, ix. 925.
 Band, i. 356, 758. xi. 646.
 Banded, ii. 320. v. 717. vi. 85, 528.
 Bands, i. 675. ii. 570, 615, 997. iii. 511. iv. 684.
 v. 287, 651. xi. 208.
 Bane, i. 692. ii. 808. iv. 167. ix. 123. x. 412.
 Banish'd, iv. 317, 573. xii. 619.
 Banishment, xi. 108.
 Bank, iv. 262, 334, 458. viii. 286. ix. 438, 1037.
 Bank (verb) vii. 403.
 Banks, i. 468. ii. 574. vii. 305.
 Banner'd, ii. 885.
 Banners, i. 545. v. 687.
 Banquet, x. 688.
 Baptiz'd, i. 582. xii. 500.
 Baptizing, xii. 442.
 Bar, ii. 877. iv. 585. x. 317.
 Bar (verb) iv. 897.
 Barbaric, ii. 4.
 Barbarous, i. 353. vii. 32.
 Barb'd, vi. 546.
 Barca, ii. 904.
 Bard, vii. 34.
 Bare, i. 379, 614. iii. 74. vii. 286, 313, 314. ix.
 1062. xi. 834.
 Bark, ii. 288. x. 1076.
 Bark'd, ii. 654, 658.
 Barr'd, ii. 437. iv. 967. ix. 80. xii. 360.

Barren;

I N D E X

B E A

Barren, iii. 437. v. 219. viii. 94.
 Barrenness, x. 1042.
 Barricado'd, viii. 241.
 Bars, iii. 82. iv. 795. viii. 625. x. 417.
 Basan, i. 398.
 Base, ix. 498.
 Base (adj.) ix. 150.
 Baser, ii. 141.
 Bases, ix. 36.
 Basest, ix. 171.
 Basis, vi. 712.
 Bates, xii. 1.
 Bath'd, vii. 437.
 Bathing, ii. 660.
 Battailous, vi. 81.
 Battalion, i. 569. vi. 534.
 Battery, xi. 656.
 Battel, i. 43, 277, 319, 553. ii. 107, 535, 550, 899.
 iv. 12, 927. v. 728. vi. 46, 97, 108, 202, 235,
 246, 386, 798, 802, 819. x. 275, 377. xi. 644,
 691, 800.
 In Battel, i. 104, 436.
 Battels, iv. 1002. vi. 216. ix. 31. xii. 261.
 Battlements, i. 742. ii. 1049.
 Batt'ring, ii. 923.
 Bay, ii. 289. vii. 399.
 Beach, i. 299. x. 299.
 Beads, iii. 491.
 Beaked, xi. 746.
 Beam, ii. 399, 493. iii. 2, 583. iv. 590, 1004. viii.
 139.
 Beaming, iii. 625.
 Beams, i. 596. iii. 361, 378, 551, 616. iv. 37, 150,
 644. vi. 15, 82. vii. 363. viii. 97, 255. ix. 106. x.
 1070.
 Bear, ii. 209, 306, 411. iii. 652. iv. 422, 473. v.
 199, 427, 592, 664. vi. 34. viii. 375, 614. ix.
 104, 213. x. 726, 835, 916, 950. xi. 363, 766,
 776, 804.
 Bear rule, x. 155.
 Bearded, iv. 982. v. 342.
 Bearing, xii. 311.
 Bears, iv. 344.
 Bears (verb) iii. 558. v. 368. viii. 166. xii. 241.
 Bear'st, x. 932.
 Beast, iv. 177, 600, 704. vii. 457, 495, 503, 522.
 viii. 341, 342, 349, 395, 397, 582. ix. 86, 165, 521,
 560, 691, 769. x. 176, 604, 710. xi. 183, 187,
 733, 734, 822, 895. xii. 67.
 Beasts, iv. 341. vii. 452. viii. 438, 594. ix. 94, 543,
 556, 571, 592, 768, 769. x. 217, 221. xii. 30.
 Beat, ii. 588.
 Beat out, xi. 446.
 Beaten, ii. 1026.
 Beatific, i. 684.
 Beatitude, iii. 62.
 Beauteous, vi. 697. vi. 481. xi. 613.
 Beauty, iv. 490, 498, 634, 713, 845. v. 14, 47. ix.
 491, 540, 1029. xi. 539.

B E H

Beauty's, viii. 533. ix. 607.
 Became, xi. 165, 420.
 Becam'st, ii. 765. vii. 528.
 Become, ii. 275, 445. ix. 716, 869, 1181. x. 120,
 722. xi. 84. xii. 275.
 Becomes, v. 843. ix. 122. xi. 61. xii. 409.
 Bed, iv. 710, 761. vii. 290. viii. 598.
 Beds, ii. 600. iv. 242.
 Bed-ward, iv. 352.
 Bedropt, x. 527.
 Bee, v. 24. vii. 490.
 Beelzebub, i. 81, 271. ii. 299, 378.
 Beersaba, iii. 536.
 Bees, i. 768.
 Beeves, xi. 647.
 Befall, iv. 127. vii. 44. ix. 252, 1182. x. 896. xi. 771,
 xii. 444.
 Befall'n, ii. 821. ix. 771. x. 895, 928. xi. 450.
 Befel, vi. 897. vii. 43. viii. 229. x. 28. xi. 76.
 Befits, x. 868.
 Beg, x. 918, 1089. xi. 506.
 Began, i. 83. ii. 118, 680. iii. 355. iv. 31, 537,
 979. v. 144, 152, 396, 562. vi. 56, 97, 261, 406,
 417, 679, 748. vii. 63, 86, 246, 636. viii. 250. ix.
 192, 204, 531, 675, 678, 794, 1014, 1123. x.
 234, 590, 706. xi. 21, 729. xii. 636.
 Beget, viii. 423. ix. 95. x. 728, 762. xi. 613.
 Begg'd, x. 1101.
 Begging, iv. 104.
 Begin, iv. 832. vi. 278. viii. 162. ix. 669, 1142. x.
 213. xi. 633. xii. 6.
 Beginning, i. 9. vii. 638. viii. 251.
 Beginning (adj.) iii. 633. ix. 26.
 Begins, ii. 1037. iv. 15. v. 559. x. 1064. xi. 174,
 634.
 Begird, v. 868.
 Begirt, i. 581.
 Begot, ii. 794. v. 603. x. 765. xii. 286.
 Begotten, ii. 782. iii. 384. x. 983. See Son.
 Beguil'd, i. 445. iii. 689. ix. 905. x. 162, 880.
 Begun, vii. 93. viii. 311. ix. 224. x. 811.
 Behalf, iii. 218. xi. 102.
 Beheld, i. 309, 607. iii. 64, 554. iv. 117, 723. v. 13,
 87, 219. vi. 607, 681, 825. vii. 137, 255. viii.
 284. ix. 541, 608, 1082. x. 454, 863. xi. 429. xii.
 641.
 Beheld'st, xi. 700, 819.
 Behemoth, vii. 471.
 Behest, v. 311. xi. 99, 251.
 Behests, iii. 533. vi. 185. viii. 238.
 Behold, i. 605, 777. ii. 959, 1046. iii. 236, 387, 672.
 iv. 358, 679, 821. v. 45, 161, 308, 605, 719, 866.
 vi. 550, 637, 810. vii. 86, 222, 539, 549, 554.
 viii. 15, 342, 349, 481, 529, 605. ix. 455, 480,
 576, 735, 1080. x. 81, 326, 724. xi. 110, 332,
 423, 464, 495, 581, 711, 754, 839. xii. 142.
 Beholders, ix. 544.
 Beholding, ii. 77. v. 329. xii. 50.
 Beholds, i. 323. iii. 78. vi. 472. xi. 864.

Behoof,

I N D E X

B E S

Behoof, ii. 982.
 Behoves, ii. 942. iv. 931.
 Belated, i. 783.
 Belch'd, vi. 586.
 Belching, x. 232.
 Belial, i. 490, 502. ii. 109, 226. vi. 620.
 Belief, viii. 136. ix. 719. xi. 146.
 Believe, i. 144, 631. viii. 294. ix. 684. xi. 355. xii. 116, 407, 441.
 Believers, xii. 520.
 Believes, xii. 127.
 Believing, x. 42.
 Believ'ft, vi. 471.
 Bellerophon, vii. 18.
 Bellona, ii. 922.
 Bellow, i. 177.
 Bellowing, vi. 362.
 Belly, x. 177, 514.
 Belong, v. 167. xi. 163.
 Belong'd, iii. 111.
 Belongs, vi. 807. x. 84, 496. xi. 166.
 Belov'd, vi. 680. x. 70, 489. xii. 308.
 Belus, i. 720.
 Bend, i. 616. ii. 354, 477, 573, 729. v. 787, 817. xi. 30.
 Bended, vi. 194. vii. 410. ix. 1105.
 Bending, iv. 462. xi. 152.
 Bends, iii. 573. iv. 981.
 Benediction, viii. 645. xii. 125.
 Benefit, viii. 90. xii. 426.
 Benevolent, viii. 65.
 Bengala, ii. 638.
 Benign, viii. 492. ix. 334. xii. 538.
 Bent, xi. 597.
 Bent (verb) i. 681. ii. 923. iii. 84, 441. iv. 188, 568, 794. v. 829. vi. 112, 506, 826. ix. 55, 384. x. 454, 885. xi. 190, 548, 577. xii. 2.
 Bent down, iii. 58. iv. 460.
 Benumm, ii. 74.
 Benumm'd, x. 1069.
 Bereave, x. 918.
 Bereav'd, vi. 903. ix. 461.
 Bereaving, x. 810.
 Bereft, xi. 628.
 Beril, vi. 756.
 Berry, v. 307, 346.
 Beseech, xii. 236.
 Beseeching, v. 869. x. 1082.
 Beset, ii. 1016. x. 124. xi. 702.
 Besieging, v. 869.
 Besmear'd, i. 392. v. 356.
 Besought, ii. 166. v. 848. vii. 109. xi. 1135. x. 912. xii. 238.
 Bespake, ii. 849. iv. 1005.
 Bestial, i. 435. ii. 873. iv. 794. ix. 165.
 Bestir, i. 334.
 Bestirs, v. 337.
 Bestow, v. 317. viii. 483.
 Bestow'd, iii. 673. v. 318, 386. viii. 537.
 Vol. II.

B L A

Bestrown, i. 311. iv. 631.
 Bestruck, xii. 536.
 Betake, x. 922.
 Bethel, i. 485.
 Bethink, ii. 73.
 Betide, xii. 480.
 Betokening, xi. 867.
 Betook, vi. 663. ix. 388. x. 610.
 Betray'd, iv. 116.
 Better (verb) vi. 440.
 Bevy, xi. 582.
 Bewailing, xi. 111.
 Beware, iv. 559. v. 237. vi. 894. vii. 42, 545. viii. 638.
 Bickering, vi. 766.
 Bid, i. 246. ii. 514. vi. 176, 202. vii. 107, 166, 504. viii. 185, 519. ix. 353. x. 668, 672. xi. 590.
 Bidding, iii. 712. xi. 112, 314.
 Bide, iii. 321. x. 738.
 Bids, iii. 733. iv. 633, 748. x. 1067.
 Bidst, iv. 635.
 Biggest, vii. 471.
 Bigness, i. 778. ii. 1052.
 Bill, xi. 859.
 Billows, i. 224.
 Bind, iii. 361, 602. v. 819. ix. 210, 760, 761. xi. 881. xii. 525.
 Bird, iii. 38. iv. 600, 648, 655, 704. v. 40, 272. vii. 394. viii. 342, 349, 351, 395. ix. 183, 185, 734.
 Bird of night, viii. 518.
 Birds, ii. 494. iv. 264, 642, 651. v. 8, 197. vi. 74. vii. 433. viii. 265, 515, 528. xi. 186.
 Birth, iii. 285. iv. 15. v. 180, 862. vii. 102, 454. ix. 111, 624. x. 207. xi. 768. xii. 360, 364.
 Birth-day, vii. 256.
 Birthright, i. 511. iii. 309.
 Births, xi. 687.
 Biserta, i. 585.
 Bitter, ii. 598, 808. iv. 24. viii. 328. ix. 172. x. 566.
 Bitterness, xi. 157.
 Bituminous, x. 562. xii. 41.
 Bizance, xi. 395.
 Black, i. 405. ii. 67, 578, 670, 714. iii. 475. vii. 238, 547. ix. 180. x. 702, 847. xi. 738. xii. 41.
 Blackest, ii. 136. vi. 515.
 Blains, xii. 180.
 Blame, iii. 697. iv. 758. v. 119. ix. 292, 1143. x. 130, 833.
 Blame (verb) viii. 66. x. 958.
 Blam'd, x. 659.
 Blam'ft, viii. 612.
 Blanc, x. 656.
 Bland, v. 5. ix. 855, 1047.
 Blandishments, viii. 351.
 Blank, iii. 48. ix. 890.
 Blasphem'd, iii. 166. xii. 411.
 Blasphemous, v. 809. vi. 360.
 Blast, i. 708. x. 693, 701. xi. 76.
 Blasted, i. 615. vi. 372. x. 412.
 * G g g
 Blasting,

I N D E X.

B O G

Blasting, iv. 928.
 Blaze, i. 665. iii. 378. iv. 818. vi. 18. ix. 1083. x. 453.
 Blaz'd, i. 194. vi. 306, 775. xii. 633.
 Blaz'd forth, x. 65.
 Blazing, i. 728. iv. 29. v. 757. vii. 575. ix. 639. xi. 229.
 Bleating, i. 489. ii. 494. vii. 472. xi. 649.
 Bleed, vi. 333.
 Bles, x. 821.
 Blessed, iii. 136. v. 613. vi. 267. vii. 395, 530, 592. x. 723. xi. 317. xii. 148, 450.
 Blessedness, vii. 59.
 Blest, ii. 847. iii. 347. iv. 774. v. 387. viii. 640. ix. 760. xi. 67, 598. xii. 126, 151, 277, 553.
 Ever Blest, iii. 149. vi. 184. xii. 573.
 Blew, xi. 73.
 Blind, iii. 35, 200, 452.
 Blinded, iii. 200.
 Blifs, i. 607. ii. 86, 375, 832, 867. iii. 305, 358, 408, 525. iv. 359, 728, 884. v. 241, 297, 517, 543, 597. vi. 52, 273, 729, 892. vii. 55. viii. 299, 522. ix. 263, 411, 831, 879, 916, 1166. x. 25, 399, 503. xi. 43, 708. xii. 462, 551.
 Blifs on Blifs, iv. 508.
 Blissful, i. 5. iii. 69, 527. iv. 208, 690. v. 292. x. 225. xi. 77.
 Blithe, ix. 625, 886. xi. 615.
 Blood, i. 392, 451. iv. 805. x. 527. xi. 447, 543, 791. xii. 176, 292, 293.
 Bloody, x. 278. xi. 457, 651.
 Bloom, iii. 43. v. 25. viii. 45.
 Bloom (verb) iii. 355.
 Blooming, iv. 219.
 Blossoms, iv. 148, 630. vii. 326.
 Blot out, xi. 891. xii. 188.
 Blotted out, i. 362.
 Blow, vi. 140, 370.
 Blow (verb) ii. 171, 717. iv. 161. v. 192. vi. 60. x. 166.
 Blowing, i. 540. ix. 629. x. 289. xi. 842.
 Blown, vii. 319. ix. 579. xi. 16.
 Blown up, iv. 809. xi. 313.
 Blows, iii. 488. v. 22.
 Blue, xi. 206.
 Blush, xi. 184.
 Blushing, viii. 511.
 Bluster, x. 665.
 Blust'ring, ii. 286. iii. 426.
 Board, v. 343.
 Boast, iv. 87.
 Boast (verb) i. 693. ii. 52, 483. iv. 14, 1008. vi. 163. ix. 965. xi. 86.
 Boasted, i. 510.
 Boastful, vi. 84.
 Boasting, iv. 85.
 Bog, ii. 592, 948.
 Boggy, ii. 939.
 Bogs, ii. 621. ix. 641.

B O U

Boiling, i. 706. ii. 183, 1027.
 Boils, iv. 16. xii. 42.
 Bold, i. 82, 127, 470, 763. ii. 204, 386, 571, 751. iv. 13, 854, 882. v. 66, 803, 876. viii. 235. ix. 304, 436, 921. x. 161, 521. xi. 642.
 More Bold, ix. 664.
 Bolder, iii. 13. ix. 523. xi. 93.
 Boldest, vi. 118.
 Boldly, ii. 968. iv. 891.
 Boldness, iv. 908.
 Bolt, ii. 877. vi. 491.
 Bolted, iv. 190.
 Bond, ix. 956.
 Bondage, i. 658. ii. 321.
 Bonds, ii. 207. vii. 465.
 Bone, iv. 483. viii. 495. ix. 915. xi. 641.
 Bones, i. 427.
 Book, iii. 47. viii. 67.
 Books, i. 363.
 Boon, iv. 242. ix. 793.
 Booty, xi. 650.
 Border, ii. 361. iv. 131.
 Bord'ring, i. 419. ii. 131, 959.
 Borders, iii. 537. vii. 328.
 Bore, vi. 485.
 Bore (verb) i. 528. iv. 591. vi. 337, 646. ix. 509, 1175.
 Bore up, vii. 470.
 Boreas, x. 699.
 Born, ii. 797. iii. 463. iv. 323. vii. 7, 471. x. 584, 980. xi. 496. xii. 359. See First-born.
 Borne, ii. 953. iii. 16. vi. 33, 544, 776. vii. 431. xi. 764.
 Borrow'd, i. 483. iii. 730. iv. 116.
 Borrowing, vii. 377.
 Bosom, ii. 1036. iii. 169, 239, 279. vii. 319. x. 225.
 Bosom'd, v. 127.
 Bosporus, ii. 1018.
 Boffy, i. 716.
 Botches, xii. 180.
 Bottom, i. 236, 329. ii. 882. iv. 19. vi. 649. vii. 213, 289. xi. 753.
 Bottomless, i. 47. vi. 866.
 Bough, v. 8, 326. ix. 851, 995.
 Boughs, iv. 332. v. 214, 428. ix. 579, 1089.
 Bought, iv. 102, 222, 765.
 Bound, ii. 236. iv. 181. vii. 21.
 Bound (adject.) iii. 256. iv. 171. vi. 358.
 Bound (verb) iii. 539. iv. 897. v. 290. vi. 870. vii. 608. viii. 230. x. 297. xi. 265, 291. xii. 370.
 Without Bound, ii. 892.
 Boundless, i. 177. iii. 423. vii. 168.
 Bounds, i. 466, 518. ii. 644, 976. iii. 81, 538. iv. 583, 878, 909. v. 478. vi. 716, 859. vii. 120, 167, 230. viii. 238. x. 365, 380. xi. 68, 341, 828, 894. xii. 187, 371.
 Bounds (verb) iii. 432. v. 639.
 Bounteous, v. 205. viii. 492.

Bounty,

I N D E X.

B R I

Bounty, iv. 437. v. 431. ix. 1033. x. 543.
 Bounties, v. 330, 398.
 Bow, iv. 151. vi. 713, 763. ix. 390. xi. 865, 897.
 Bow (verb) i. 111. iii. 321, 350. v. 607.
 Bow'd, v. 144. ix. 524. xi. 249.
 Bow'd down, i. 436.
 Bowels, i. 687. ii. 800, 863.
 Bowing, iii. 736. v. 360. vi. 746.
 Bowing down, i. 434.
 Bow'r, iii. 734. iv. 690, 705, 738, 798. v. 230, 300, 367, 375. viii. 510, 653. ix. 401, 417. xi. 280. xii. 607.
 Bowers, iv. 246. viii. 305. ix. 244. x. 860. xi. 77.
 Brace, xi. 188.
 Brake, iv. 175. v. 326. vii. 458. ix. 160.
 Branch, vii. 433.
 Branches, iv. 627. vi. 575. vii. 325. viii. 265. ix. 590, 802.
 Branching, iv. 139. vi. 885. vii. 470. ix. 1104.
 Brand, xii. 643.
 Brandish'd, vi. 252. xii. 633.
 Brandishing, ii. 786.
 Brads, ii. 645. vi. 576. ix. 565.
 Bray'd, vi. 209.
 Brazen, i. 724. vi. 211. vii. 201, 496. x. 697. xi. 713.
 Breach, vi. 879. ix. 6.
 Bread, x. 205, 1055. xii. 78.
 Breaded, iv. 349.
 Breadth, ii. 893. iii. 561. x. 673. xi. 730.
 Break, ii. 134. iii. 545. v. 887. ix. 412.
 Break loose, iv. 889.
 Breaking, i. 83. ii. 782.
 Breaks, iii. 204. v. 612.
 Breast, ii. 568. iv. 16, 495. v. 279, 695. vi. 560, 612. vii. 438. ix. 288, 1131. x. 975. xi. 154, 374.
 Breasts, ix. 730.
 Breath, ii. 170, 214. iv. 641, 650. vii. 526. x. 784, 789. xi. 147, 312. xii. 78.
 Breathe, ii. 402. iii. 607. v. 193. ix. 194, 447. xi. 284.
 Breath'd, i. 554. iii. 267. vi. 65. vii. 525. ix. 193. xi. 5. xii. 374.
 Breathes, i. 709. ii. 244. v. 16, 482. xi. 313.
 Breathing, i. 560. iv. 265.
 Breaths, iv. 806.
 Breath'ft, ii. 697.
 Bred, ii. 799. iii. 431. v. 4. ix. 1050. xi. 276, 414, 618. xii. 115.
 Breeding, ix. 1010.
 Breeds, ii. 624.
 Brethren, iii. 297. xi. 454, 680. xii. 28, 65, 169.
 Briareos, i. 199.
 Brick, xii. 43.
 Bridal, viii. 520.
 Bridge, ii. 1028. x. 301, 351, 371.
 Bridging, x. 510.

B R O

Brief, iv. 875. ix. 664. x. 115.
 In Brief, vi. 171.
 Briefly, vi. 566.
 Brigad, i. 675.
 Brigads, ii. 532.
 Bright, i. 87, 272, 429, 440, 737. ii. 395, 513, 756, 812. iii. 6, 362, 380, 512, 518, 587, 591, 645, 655. iv. 44, 361, 578, 590, 977. v. 169, 274, 481, 587, 838. vi. 16, 64, 334, 472, 801, 885. vii. 222, 372, 385, 564. viii. 87, 91, 98, 367. xi. 104, 1084. x. 63, 187, 327, 426, 615. xi. 73, 127, 215, 221, 329. xii. 254, 627.
 Less Bright, vii. 375.
 Not Bright, viii. 88.
 Brighten'd, viii. 368.
 Brightens, ix. 634.
 Brighter, vii. 132. x. 450.
 Brightest, iii. 134, 381, 667. iv. 606. v. 644.
 Brightness, i. 86, 592. iii. 376, 624. iv. 836. v. 599.
 Brightning, ii. 399.
 Brimming, iv. 336.
 Brimstone, i. 350.
 Brinded, vii. 466.
 Bring, ii. 222, 639, 840, 866, 899. iii. 158, 190, 235, 657. iv. 38, 470, 796. v. 335. vi. 471. vii. 105, 189. viii. 216, 343, 449. ix. 49, 162, 630, 715. x. 655, 983. xi. 25, 302, 473, 477, 692.
 Bring back, xii. 312.
 Bring forth, i. 163, 217. v. 314. vi. 712. vii. 451. x. 194, 195, 203. xi. 428. xii. 551.
 Bring in, x. 677.
 Bring on, v. 233.
 Bringing, xii. 414.
 Bringing forth, x. 1052.
 Brings, i. 252. ii. 981. iv. 21. v. 217, 312. viii. 323. ix. 47, 770. x. 900. xi. 860, 895. xii. 345, 355.
 Brings forth, v. 583.
 Brink, ii. 609, 918. x. 347.
 Bristled, vi. 82.
 British, i. 581.
 Brittle, i. 427.
 Broad, i. 286. ii. 1026. iii. 495. iv. 303. v. 279. vi. 305. vii. 286, 289, 462, 577. ix. 1087, 1095, 1104, 1111. x. 298, 304, 473.
 Broider'd, iv. 702.
 Broils, ii. 837, 1001. vi. 277. xi. 718.
 Broke, ii. 690. iv. 878. vi. 311. vii. 465. ix. 895. x. 353.
 Broke forth, xi. 869.
 Broke loose, iii. 87. iv. 918.
 Broke off, x. 1008.
 Broke up, xi. 827.
 Broken, i. 311. ii. 78, 1039.
 Brood, i. 511, 576. ii. 863. vii. 418.
 Brooding, i. 21. vii. 235.
 Brook, i. 11, 420. xi. 325.

Brook

I N D E X.

B U S

Brook (verb) ix. 1184.
 Brooking, ix. 676.
 Brooks, i. 302. iii. 30. iv. 237.
 Brooks not, vi. 274.
 Brother, iv. 757. xi. 609, 679.
 Brother's, xi. 456.
 Brought, i. 3, 100. ii. 598. iii. 666, 452. iv. 713, 717, 875, 908. v. 51. vi. 267, 395. vii. 537. viii. 36, 447, 500, 521. ix. 11, 224, 392, 462, 475. x. 99, 312, 734, 1037. xi. 168, 434, 837. xii. 81, 504.
 Brought down, xi. 347.
 Brought forth, iii. 707. vii. 315. xii. 472.
 Brought on, v. 667.
 Brow, iii. 546. iv. 885. vi. 51. viii. 560. ix. 537. xi. 880.
 Brown, ix. 1088.
 Brows, i. 602.
 Bruise, x. 191, 500. xii. 383, 391.
 Bruise (verb) v. 887. x. 181, 498, 499, 1031. xi. 155. xii. 149, 233, 385, 430, 433.
 Bruis'd, vi. 656.
 Brush, v. 429.
 Brush'd, i. 768.
 Brutal, ix. 188, 565.
 Brute, i. 371, 459. vii. 507. viii. 391, 441. ix. 96, 240, 554, 712. x. 165, 495.
 Brutish, i. 481. vi. 124. xi. 518.
 Bud, viii. 45. xi. 277.
 Build, i. 401, 751. iii. 468. iv. 521. vii. 92, 424. viii. 81, 558. ix. 102. xi. 729, 819. xii. 43.
 Build up, ii. 314.
 Builded, x. 373.
 Builders, iii. 466. xii. 57.
 Building, xii. 61.
 Builds, vii. 491.
 Built, i. 259, 443, 713, 749. iii. 449. iv. 212. vii. 270. viii. 101. ix. 100, 152, 485. xii. 102, 527.
 Bulk, i. 196. vii. 410. xi. 729.
 Bullion, i. 704.
 Bullock, xii. 20.
 Bulls, iii. 492. xii. 292.
 Bulwark, ii. 29.
 Burden, ii. 767. iv. 57. ix. 801. x. 835, 961. xi. 767.
 Burden'd, v. 452.
 Burdensome, iv. 53.
 Burgher, iv. 189.
 Buried, vi. 652.
 Burn, i. 474. iii. 334. v. 713. ix. 1015. xii. 254.
 Burn'd, i. 228. ii. 708.
 Burning, i. 210, 296. ii. 169, 436, 576. vi. 832.
 Ever-Burning, i. 69.
 Burnish'd, iv. 249. ix. 501.
 Burns, ii. 538, 595. ix. 467.
 Burnt, i. 562. vi. 866.
 Burst, x. 632.
 Burst forth, i. 620.
 Bursting, vii. 419. ix. 98. x. 697.
 Bursting forth, ii. 800.
 Bush, vii. 323. ix. 160.

C A N

Bushes, iv. 176.
 Bushing, ix. 426.
 Bushy, iv. 696.
 Busied, iv. 876. ix. 518.
 Busiest, xi. 490.
 Business, i. 150. iv. 943.
 Busiris, i. 307.
 Buxom, ii. 842. v. 270.

C

Cadence, ii. 287. x. 92.
 Cadmus, ix. 506.
 Cæcias, x. 699.
 Calabria, ii. 661.
 Calamitous, ix. 132.
 Calamity, i. 189. x. 907.
 Calculate, viii. 80.
 Calf, i. 484.
 Call, i. 378. v. 48. vii. 295, 498. ix. 521, 522. x. 858.
 Call (verb) i. 267. iii. 185, 727. iv. 35, 277. v. 107, 658, 760. vii. 5, 132. ix. 1020. x. 462, 654. xi. 67, 411, 651, 660. xii. 121, 140, 152, 169, 267, 310.
 Call to mind, xi. 898.
 Call up, iii. 633.
 Call'd, i. 82, 300, 314, 340, 405, 438, 740, 757. ii. 312, 348, 662, 667, 668, 760. iii. 495. iv. 474, 514, 786, 865. v. 36, 579, 220, 307, 584, 766. vi. 416, 608. viii. 283, 298, 458. x. 102, 425, 580, 629. xi. 159, 690, 697. xii. 134, 156, 343, 378, 584.
 Calling, x. 649.
 Calling to mind, x. 1030.
 Callow, vii. 420.
 Calls, ii. 92, 733. v. 21, 696. xi. 172. xii. 57.
 Call'd, ii. 742, 743. vi. 289. vii. 369. ix. 1146.
 Calm, iii. 574. iv. 120. v. 210, 733. vii. 234, 270. iv. 920, 1125.
 Calm'd, xii. 595.
 Calmer, ii. 1042.
 Calmest, vi. 461.
 Calv'd, vii. 463.
 Calumnious, v. 770.
 Cambalu, xi. 388.
 Came, i. 354, 379, 438, 446, 457, 490, 522, 760. ii. 507, 508, 675. iii. 464, 469, 520, 709. iv. 4, 167, 469, 555, 564, 598, 918. v. 279, 372, 378, 756. vi. 75, 110, 536, 655, 768. viii. 277, 295, 484. ix. 854. x. 96, 109, 309, 330, 349. xi. 19, 436, 437, 719, 735.
 Came down, iv. 9. vi. 252. ix. 197.
 Came forth, vii. 203, 475.
 Came on, vii. 583. xi. 584.
 Cam'd, ix. 563.
 Camp, i. 677. v. 651. xi. 217.
 Canaan, xii. 135, 156, 215, 269, 309, 315.
 Canaanite, xii. 217.

Cancel'd

I N D E X.

C A V

Cancel'd, vi. 379.
 Canopy, iii. 556.
 Cany, iii. 439.
 Capable, viii. 49. ix. 283.
 Capacious, vii. 290. ix. 603.
 Caparifons, ix. 35.
 Cape, ii. 641. viii. 631.
 Cape of Hope, iv. 160.
 Capital, i. 756. ii. 924. xi. 343. xii. 383.
 Capitoline, ix. 508.
 Capricorn, x. 677.
 Captive, i. 458. ii. 323. iii. 255. iv. 970. vi. 260. x. 188.
 Captivity, x. 188. xii. 344.
 Car, ix. 65.
 Caravan, vii. 428.
 Carbuncle, iii. 596. ix. 500.
 Carcase, iii. 259.
 Carcases, i. 310. x. 277. xi. 654.
 Care, i. 601. ii. 48, 303. iv. 575. vi. 35. ix. 318, 799, 813. x. 37, 979, 1057. xi. 776.
 Care (verb) vi. 822.
 Car'd, ii. 48.
 Careful, iv. 983. x. 438.
 Cares, viii. 185.
 Caresses, viii. 56.
 Carmel, xii. 144.
 Carnage, x. 268.
 Carnal, viii. 593. ix. 1013. xi. 212. xii. 521.
 Carnation, ix. 429.
 Carol, xii. 367.
 Career, i. 766. iv. 353.
 Carreering, vi. 756.
 Carry, v. 870, xii. 621.
 Casbin, x. 436.
 Cash, iv. 188.
 Casius, ii. 593.
 Caspian, ii. 716.
 Cassia, v. 293.
 Cast, i. 286, 526, 604, 678. ii. 122, 714. iii. 351. vi. 869. ix. 1014. x. 547. xii. 43.
 Cast forth, ii. 889.
 Cast off, v. 786.
 Cast out, i. 37. v. 613.
 Castalian, iv. 274.
 Casts, i. 183. iii. 634. v. 702. vi. 272.
 Casual, iv. 767. ix. 223. xi. 566.
 Cataracts, ii. 176. xi. 824.
 Catarrhs, xi. 483.
 Catch, xii. 88.
 Catch'd, x. 544.
 Cathaian, x. 293. xi. 388.
 Cattel, vii. 452, 460. viii. 582. x. 176. xi. 558, 653. xii. 179.
 Cave, iv. 454. vi. 4. xi. 469.
 Cave's, xi. 569.
 Caves, ii. 621, 789. iv. 257. vii. 417. ix. 118.
 Caught, ii. 180. xi. 587. xii. 637.
 Cavi, x. 759.
 Vol. II.

C H A

Cause, i. 28. iv. 14, 922. v. 702. vi. 31, 67, 442, 804. vii. 64, 90. viii. 270, 417, 497, 593. ix. 650, 672, 862, 1140, 1168. x. 935, 982. xi. 382, 461. xii. 604.
 Cause (verb) x. 907.
 Caus'd, iv. 216. v. 400.
 Causes, ii. 913. iii. 707. ix. 682, 731. x. 806.
 Causey, x. 415.
 Caution, v. 513, 523. vii. 111.
 Cautious, ix. 59.
 Cease, ii. 100, 159. iii. 27. v. 845. xi. 309. xii. 238.
 Ceas'd, i. 283. ii. 43, 845, 1010. iii. 344. vii. 436. viii. 412. x. 910. xi. 126, 713, 726, 780. xii. 372.
 Ceaseless, ii. 795. iv. 679. v. 183. x. 573.
 Ceases, i. 176.
 Ceasing, ii. 654.
 Cedar, iv. 139. vii. 424. ix. 435. xii. 250.
 Cedars, v. 260. ix. 1089.
 Celebrate, ii. 241. xi. 345.
 Celebrated, vi. 888.
 Celestial, i. 245, 658. ii. 15. iii. 51, 364, 638. iv. 553, 682, 812, 1011. v. 249, 403, 654. vi. 44, 333, 510, 760. vii. 12, 203, 254, 354. viii. 455, 619. xi. 21, 540. x. 24. xi. 239, 296, 785.
 Cell, v. 109. viii. 460.
 Cells, i. 700, 706. vii. 491.
 Celtic, i. 521.
 Censer, xi. 24.
 Censers, vii. 600.
 Centaur, x. 328.
 Center, i. 74, 686. iii. 575. v. 510, 579. vi. 219. vii. 215, 242. viii. 123. ix. 108. x. 740.
 Center'd, vii. 228.
 Centric, viii. 83. x. 671.
 Centring, ix. 109.
 Ceraftes, x. 525.
 Cerberean, ii. 655.
 Ceremony, i. 753.
 Ceremonies, xii. 297.
 Ceres, iv. 271, 981. ix. 395.
 Chaff, iv. 985.
 Chain, ii. 1005, 1051.
 Chain'd, i. 210. ii. 169. iv. 965. iv. 589.
 Chains, i. 48. ii. 183, 196. iii. 82. iv. 970. vi. 186, 260, 739. x. 319. xii. 454.
 Chair, i. 764. ii. 930.
 Chaldæa, xii. 130.
 Cham, iv. 276.
 Champain, iv. 134. vi. 2.
 Champing, iv. 859.
 Champions, i. 763. ii. 424, 898.
 Chance, ii. 910, 965.
 Chance, i. 133. ii. 222, 233, 288, 396, 492, 551, 935. iv. 403, 530. vii. 172. ix. 452. x. 108, 428.
 Chanc'd, ix. 423, 575.
 Change, i. 313, 598, 625. ii. 222, 598, 599, 820. iv. 23, 367, 640. v. 89, 183, 336, 629. viii. 525.
 * H h h
 ix.

I N D E X.

C H E

ix. 70, 818. x. 107, 213, 273, 548, 677, 693, xi. 193.
 Change (verb) i. 96, 244. iii. 125, 634. iv. 892. v. 902. viii. 347. ix. 5. xi. 308, 539, 794.
 Chang'd, i. 84, 97, 253. ii. 217, 276. iv. 115, 224. v. 644. vi. 613, 824. vii. 160. ix. 505. xi. 712.
 Changes, x. 692.
 Changes (verb) iv. 405.
 Changing, ii. 312. x. 333, 541.
 Channels, vii. 303.
 Chaos, i. 10, 543. ii. 233, 895, 907, 960, 970, 1038. iii. 18, 421, 426. v. 577. vi. 55, 871. vii. 93, 220, 221, 272. x. 233, 283, 317, 347, 416, 477, 636.
 Character, viii. 545.
 Charge, iii. 628, 688. iv. 421, 562, 589, 787, 842, 879. v. 248. vi. 566. viii. 246. ix. 157, 399. x. 35, 122, 421, 650. ix. 99, 549. xii. 439.
 Charg'd, vii. 46. x. 200.
 Chariot, i. 311. iii. 394, 522. vi. 100, 338, 358, 390, 711, 750, 829, 881. vii. 197.
 Chariot-wheels, xii. 210.
 Charioteer, vi. 390.
 Chariots, ii. 887. vi. 17, 211, 770. vii. 199.
 Charity, iii. 216. xii. 584.
 Charities, iv. 756.
 Charlemain, i. 586.
 Charm, ii. 460. iv. 642, 651. viii. 533. ix. 999.
 Charm (verb) i. 787. ii. 566.
 Charm'd, i. 561. xi. 132.
 Charming, iii. 368. v. 626. viii. 2. ix. 595.
 Charms, ii. 666. iv. 498.
 Charms (verb) ii. 556.
 Charybdis, ii. 1020.
 Chase, iv. 341. xi. 191.
 Chase (verb) i. 557. vi. 288.
 Chaste, iv. 761. xi. 12.
 Chast'ning, xi. 373.
 Cheap, ii. 472.
 Chear, vi. 496.
 Chear'd, iv. 165. v. 129. xii. 604.
 Chearful, ii. 490. iii. 46, 545. xi. 543.
 More Chearful, v. 123.
 Check, v. 214.
 Check'd, vi. 853.
 Checks, iii. 732.
 Cheek, i. 602. iii. 641. v. 10, 385. ix. 887.
 Cheeks, x. 1009.
 Arch-Chemic, iii. 609.
 Chemos, i. 406.
 Cherish, x. 1068.
 Cherishing, viii. 569.
 Chersonele, xi. 392.
 Cherub, i. 157, 324, 534. iii. 636. iv. 844, 971. vi. 771. vii. 198.
 Cherubic, v. 547. vi. 413, 753. ix. 68. xi. 120.
 Cherubim, i. 387, 665, 794. ii. 516. iii. 666. iv. 778. vi. 102, 535. vii. 218. ix. 61. xi. 100, 128. xii. 254, 628.

C I T

Chew, iv. 335.
 Chew'd, x. 566.
 Child-bearing, x. 1051.
 Childless, x. 989, 1037.
 Children, x. 194, 330. xi. 761, 772.
 Childrens, i. 395.
 Chill, ix. 890.
 Chill'd, v. 65.
 Chilling, x. 264.
 Chimæras, ii. 628.
 Chime, xi. 559.
 Chineses, iii. 438.
 Chivalry, i. 307, 765.
 Choice, i. 261, 759. ii. 19, 415, 524. iii. 108, 670. iv. 434. v. 327, 333, 499. vii. 48. viii. 335, 400. ix. 214, 620, 992. x. 766, 904, 978. xi. 101.
 Choice (adject.) i. 653. ii. 423. iii. 534.
 Choicest, v. 127, 368. ix. 840. xi. 438.
 Choofe, i. 428. ii. 60, 265. iii. 123. v. 333, 534, 787. ix. 221, 316. xii. 225, 646.
 Choofing, ix. 26. x. 1005. xii. 219.
 Choral, v. 162. vii. 599.
 Chords, xi. 561.
 Chorus, vii. 275.
 Chose, iv. 72, 406, 691. viii. 54. ix. 88, 1100, 1167. xi. 587.
 Chosen, i. 8, 318. iii. 183.
 Chrysolite, iii. 596.
 Church, iv. 193.
 Cieling, xi. 743.
 Cincture, ix. 1117.
 Cinders, x. 570.
 Circean, ix. 522.
 Circle, iv. 578. v. 182.
 Circle (verb) v. 163.
 Circled, iii. 626. v. 862. ix. 65.
 Circles, v. 631. vi. 305. viii. 107. x. 681.
 Circlet, v. 169.
 Circling, ii. 647. iii. 556. iv. 146. vi. 3, 743. vii. 342, 580. ix. 502.
 Circuit, ii. 1048. iii. 721. iv. 586, 784. v. 287, 595. vii. 266, 301. viii. 100, 304. ix. 323.
 Circular, ix. 498.
 Circumference, i. 286. ii. 353. v. 510. vi. 256. vii. 231.
 Circumfluous, vii. 270.
 Circumfus'd, vi. 778. vii. 624.
 Circumscribe, vii. 226.
 Circumscrib'd, v. 825.
 Circumspection, ii. 414. iv. 537. vi. 523.
 Circumvent, ix. 259.
 Circumvented, iii. 152.
 Citadel, i. 773.
 Cited, iii. 327.
 Citron, v. 22.
 City, ii. 924. ix. 445. x. 424. xi. 386, 410, 655, 661. xii. 44, 51, 340, 342.
 Cities, i. 496. ii. 533. xi. 640.

Civil,

I N D E X.

C L O

Civil, vi. 667. xi. 718. xii. 231.
 Clad, i. 410. iv. 289, 599. v. 278. vii. 315. x. 216, 450. xi. 17, 240.
 Clame, xi. 258.
 Clame (verb) ii. 32, 38. iv. 487. v. 723. xii. 170.
 Claim'd, i. 533. ix. 1130.
 Clames, ix. 566.
 Claming, xii. 35.
 Clam'ft, ii. 817.
 Clamor, vi. 208. vii. 36. xii. 853.
 Clamorous, x. 479.
 Clamors, ii. 862.
 Clang, vii. 422. xi. 835.
 Clans, ii. 901.
 Clarion, vii. 443.
 Clarions, i. 532.
 Clash'd, i. 668.
 Clashing, vi. 209.
 Clasp, x. 918.
 Clasp'ing, ix. 217.
 Clay, ix. 176. x. 743.
 Clear, ii. 770. iii. 28, 188, 595, 620. iv. 119, 458. v. 733. vii. 619. viii. 336. ix. 681, 706. xi. 844. xii. 376.
 Clear'd, v. 136. viii. 179. ix. 708.
 Clearer, xi. 413.
 Clearest, xi. 379.
 Cleft, xi. 440.
 Cleombrotus, iii. 473.
 Cliff, i. 517. iv. 547. v. 275, xii. 639.
 Cliffs, vii. 424.
 Climate, ix. 45. xi. 274.
 Climb, iv. 193, 548. ix. 217.
 Climbing, x. 559.
 Climbs, iv. 191. xi. 119.
 Climb'ft, v. 173.
 Clime, i. 242, 297. ii. 572. v. 1. vii. 18. x. 678. xii. 636.
 Climes, xi. 708.
 Clod, x. 786.
 Clods, vii. 463. xi. 565.
 Clomb, iv. 192.
 Close, i. 646, 795. ii. 485, 638. iv. 347, 376, 405, 708, 800. v. 36. ix. 191. x. 589.
 Close (verb) ii. 537. v. 673. vi. 235. xi. 419.
 Close by, ii. 1053.
 Clos'd, iii. 144. vi. 330, 875. viii. 459, 460.
 Closing, iv. 863. vi. 436.
 Clothe, x. 299.
 Cloth'd, i. 86. ii. 226. x. 1059.
 Cloud, i. 340. ii. 936. iii. 45, 262, 378. iv. 151. v. 257, 686. vi. 28, 539. vii. 247, 422. ix. 425. x. 32, 449. xi. 205, 229, 670, 706, 865, 882, 896. xii. 185, 202, 203, 208, 256.
 Cloud, v. 122.
 Without Cloud, iii. 385. xi. 45.
 Clouded, iv. 607. xii. 333.
 Clouds, ii. 264, 488, 535, 637, 714. iv. 500, 544,

C O M

597. v. 86, 189, 642. vi. 56. vii. 287, 599. viii. 146. x. 702, 1073. xi. 739, 841. xii. 77, 545.
 Cloudy, ii. 930. v. 266. vi. 107, 409, 450. vii. 248, 360.
 Cloven, vi. 361.
 Clung, x. 512.
 Clusters, i. 771. v. 218.
 Clust'ring, iv. 303. vii. 320.
 Coal, v. 440.
 Coast, i. 306, 340, 464. ii. 633, 958. iii. 487, 739. v. 340. vi. 529. ix. 67. x. 89, 293.
 Coast (verb) iv. 782.
 Coasting, iii. 71.
 Coasts, ii. 464. viii. 245.
 Coat, v. 341. vi. 542. x. 218.
 Coats, vii. 406.
 Cock, vii. 443.
 Cocytus, ii. 579.
 Coeternal, iii. 2.
 Cogitation, iii. 629.
 Cohort, xi. 127.
 Cold, i. 516. ii. 595, 898. vii. 238. ix. 44, 636. x. 294, 653, 686, 691, 851, 1056, 1070. xi. 293, 544.
 Colic-pangs, xi. 484.
 Collateral, viii. 426. x. 86.
 Collected, vi. 581. ix. 673.
 Collecting, iv. 986.
 Colleague, x. 59.
 Collision, x. 1072.
 Colloquy, viii. 455.
 Colour, iii. 612. vi. 352. x. 870.
 Colour'd, iii. 642. iv. 702. vii. 445. xi. 879.
 Colours, i. 546. iv. 149. v. 24, 283. vi. 759. vii. 318. ix. 577. xi. 866.
 Columbus, ix. 1116.
 Colure, ix. 66.
 Combat, i. 766. vi. 315.
 Combatants, ii. 719.
 Combin'd, ii. 750. viii. 394. ix. 339.
 Combustible, i. 233.
 Combustion, i. 46. vi. 225.
 Come, ii. 715, 822, 970. iv. 580, 841, 923. v. 118, 138, 291, 298, 493, 770. vi. 609. viii. 79, 298, 372. ix. 366, 413, 610, 1027. x. 107, 276. xi. 114, 260, 344, 357, 454, 528, 704, 815. xii. 11, 258, 361, 458, 584, 600.
 Come forth, x. 108.
 Come short, viii. 414.
 Come to pass, x. 38.
 Comeliness, viii. 222.
 Comely, ix. 668.
 Comes, i. 66, 67. ii. 663. iii. 231. iv. 131, 869. v. 310, 645. vi. 540. ix. 225. x. 814, 854, 858. xi. 366, 785. xii. 160, 393.
 Comes down, xii. 51.
 Comet, ii. 708. xii. 634.
 Coming, iii. 232. iv. 7, 646. v. 781. vi. 610, 648, 768. vii. 209. viii. 46. ix. 647. x. 104. xi. 233, 250. xii. 405.
 Com'ft,

I N D E X.

C O M

Com'ft, iv. 824. vi. 159.
 Comfortable, x. 1077.
 Comforter, xii. 486.
 Comfortless, xi. 760.
 Comforts, x. 1084.
 Command, i. 566, 752. ii. 851. iii. 94, 650. iv. 864.
 v. 551, 685. vi. 61, 781. vii. 47, 294. viii. 232,
 329, 371, 635. ix. 652. x. 430. xi. 818. xii.
 210.
 Command (verb) ix. 1156. xi. 385.
 Commanded, v. 768. ix. 652.
 Commander, i. 358, 589.
 Commanding, v. 699. vi. 557. xii. 265.
 Commands, ii. 856. iv. 524. v. 691, 806.
 Commands (verb) i. 531. iii. 614. iv. 747.
 Command'ft, ix. 570.
 Commends, ix. 754.
 Commiseration, x. 940.
 Commission, vii. 118.
 Commit, viii. 26.
 Committed, x. 957.
 Commodiously, x. 1083.
 Common, ii. 371. iv. 752. v. 435. vii. 426. viii. 583,
 597. ix. 931.
 Commonalty, vii. 489.
 Commotion, iv. 992. vi. 310, 706. viii. 531.
 Commune, ix. 201.
 Communicable, vii. 124.
 Communicated, v. 72. ix. 755.
 Communicating, viii. 150.
 Communication, viii. 429.
 Communion, v. 637. viii. 431.
 Compact, ix. 635.
 Companion, v. 673. vi. 907.
 Companions, i. 76. vi. 419.
 Company, viii. 446.
 Compare, i. 588. iii. 138. v. 467. vi. 705. ix. 228.
 Compare (verb) ii. 921. v. 432.
 Compar'd, iii. 592. vi. 170. viii. 18. x. 306.
 Comparison, viii. 92.
 Compaſs, iv. 559. viii. 33.
 Compaſs, iii. 342.
 Compaſs'd, ii. 862. vii. 27.
 Compaſſes, vii. 225.
 Compaſſing, ix. 59. xi. 352.
 Compaſſion, iii. 141. xi. 496.
 Compeer, i. 127.
 Compeers, iv. 974.
 Compel, vi. 619.
 Compell'd, ix. 609. xii. 175.
 Compels, iv. 391.
 Complacence, iii. 276. viii. 433.
 Complain, ii. 550.
 Complaint, x. 131, 719.
 Complete, v. 352. viii. 548. x. 10.
 Completed, xi. 618.
 Completing, ix. 1003.
 Compliance, viii. 603. ix. 994.
 Compliant, iv. 332.

C O N

Complicated, x. 523.
 Compoſe, ii. 281.
 Compos'd, i. 483. ii. 111. iv. 469. xii. 596.
 Composition, vi. 613.
 Compoſure, vi. 560. ix. 272.
 Comprehend, iii. 705. v. 505. vii. 114.
 Compulſion, ii. 80. ix. 474.
 Compute, iii. 580. vi. 685. viii. 16.
 Concave, i. 542. ii. 635.
 Conceal, iv. 123. viii. 73. x. 130, 136.
 Conceal'd, i. 641. ii. 187. iv. 312. v. 207.
 Conceals, ix. 751.
 Conceits, iv. 809.
 Conceive, vii. 281.
 Conceiv'd, ii. 627, 766, 796. ix. 945.
 Conceives, ix. 449.
 Conceiving, i. 234. v. 666. vi. 787.
 Concentring, ix. 106.
 Conception, x. 194, 987.
 Conceptions, vi. 512.
 Concern, vii. 62. viii. 196. xi. 144. xii. 272, 599.
 Concern'd, vii. 82. x. 170.
 Concerning, x. 199.
 Concerns, v. 721. viii. 174.
 Conclave, i. 795.
 Conclude, ix. 1142. xii. 292.
 Concludes, x. 839.
 Concoct, v. 412.
 Concocted, vi. 514.
 Concoctive, v. 437.
 Concord, ii. 497. iii. 371. vi. 311. xii. 29.
 Concourse, xi. 641.
 Concupiſcence, ix. 1078.
 Concurr'd, x. 747.
 Concurring, ii. 831. x. 44.
 Condemn, v. 813.
 Condemn'd, i. 607. ii. 86, 694. x. 82, 823. xii. 412.
 Condemns, ii. 29.
 Condense, vi. 353.
 Condens'd, i. 429.
 Condenses, ix. 636.
 Condeſcenſion, viii. 9, 649.
 Condition, iii. 181. viii. 176. ix. 322.
 Conditions, x. 759.
 Conduct, i. 130. vi. 777. ix. 630.
 Conducted, xii. 259.
 Cone, iv. 776.
 Confer, i. 774.
 Conferr'd, iv. 430.
 Conference, v. 454.
 Confels, v. 329, 608, 818. viii. 523. x. 1088.
 Confels'd, i. 509. x. 1100.
 Confefſing, x. 160.
 Confide, xi. 235.
 Confidence, vi. 343, 651. ix. 1055, 1175.
 Confine, ii. 977.
 Confin'd, ii. 859. iii. 711. v. 78. x. 368. xi. 341.
 Confines, ii. 395. vi. 273. x. 321.
 Confirm, i. 663.

Confirm'd,

I N D E X.

C O N

Confirm'd, ii. 353. ix. 830. xi. 71, 355.
 Conflagrant, xii. 548.
 Conflict, iv. 995. vi. 212.
 Conflicting, vi. 245.
 Conform'd, ii. 217.
 Conformity, xi. 606.
 Confound, ii. 136, 382. vi. 315. x. 665, 908.
 Confounded, i. 53. ii. 996. vi. 871. ix. 1064. xii. 455.
 Confus'd, ii. 615, 952. vi. 249.
 Confus'dly, ii. 914.
 Confusion, i. 220. ii. 372, 897, 966, 996. iii. 710. vi. 668, 669, 872. vii. 56. x. 472. xii. 62, 343.
 Conglob'd, vii. 239.
 Conglobing, vii. 292.
 Congo, xi. 401.
 Congratulant, x. 458.
 Congregated, vii. 308.
 Congregation, v. 766.
 Conjecture, ii. 123. viii. 76.
 Conjecture (verb) vi. 545. x. 1033.
 Conjugal, iv. 493. viii. 56. ix. 263.
 Conjunction, x. 898.
 Conjur'd, ii. 693.
 Connatural, x. 246. xi. 529.
 Connexion, x. 359.
 Conniving, x. 624.
 Connubial, iv. 743.
 Conquer'd, xi. 797.
 Conqueror, i. 143, 323, 472. ii. 208, 338.
 Conquerors, xi. 695.
 Conquest, ii. 339, 543. vi. 37.
 Conq'ring, iv. 391.
 Conscience, iii. 195.
 Conscience, iv. 23. viii. 502. x. 842, 849. xii. 297, 522, 529.
 Conscious, ii. 429, 801. vi. 521. ix. 1051.
 Consent, i. 640. ii. 24.
 Consent (verb) v. 121, 555.
 Consequence, viii. 328. x. 364.
 Consider, viii. 90.
 Consider'd, ix. 84, 604.
 Considerate, i. 603.
 Consist, v. 793.
 Consistence, ii. 941.
 Consisting, viii. 16.
 Consists, viii. 589. xi. 616.
 Consolation, xi. 304. xii. 620.
 Consolations, xii. 495.
 Consort, ii. 963. iv. 448, 610. vii. 529. viii. 392. xii. 526.
 Consort (verb) ix. 954.
 Consorted, vii. 50.
 Conspicuous, ii. 258. iii. 385. iv. 545. vi. 299. vii. 63. xi. 866.
 Less Conspicuous, x. 107.
 Conspiracy, ii. 751.
 Conspir'd, xi. 426.
 Constancy, ix. 367.
 Vol. II.

C O N

Constant, iii. 104. iv. 764. v. 552, 902. x. 882.
 Constellations, iii. 577. vi. 312. vii. 562. viii. 512. x. 311.
 Constrain'd, ix. 164, 1066.
 Constraining, x. 568.
 Constraint, ii. 972. x. 132.
 Consult, i. 798.
 Consult (verb) i. 187. v. 768, 779.
 Consultation, vi. 445.
 Consultations, ii. 486.
 Consulting, ii. 164. vi. 673. x. 456.
 Consume, ii. 96. xi. 545, 778.
 Consum'd, xi. 442.
 Consumes, v. 325.
 Consummate, v. 481. vii. 502.
 Consummate (verb) viii. 556.
 Contagion, v. 880. x. 544.
 Contagious, ix. 1036.
 Contain, v. 314, 362, 409. vii. 128. viii. 93. xii. 559.
 Contain'd, viii. 473.
 Contemn, ix. 306.
 Contemn'd, vi. 432.
 Contemns, x. 1015.
 Contemplation, iv. 297. v. 511.
 Contempt, iv. 180. x. 763, 1013, 1018.
 Contemptibly, viii. 374.
 Contemptuous, iv. 885. v. 671.
 Contend, i. 99. ii. 529, 687. iv. 851. vi. 169. x. 958.
 Contended, ix. 163.
 Contending, ii. 203. xi. 359, 727.
 Content, i. 399. v. 727. vi. 461. xi. 180. xii. 25.
 Contented, iii. 701. vi. 375. viii. 177.
 Contention, i. 100.
 Contentment, viii. 366. x. 973.
 Contents, vi. 622.
 Contest, iv. 872. vi. 124. ix. 1189. x. 756. xi. 800.
 Contiguous, vi. 828. vii. 273.
 Continent, ii. 587. iii. 423. v. 422. vi. 474. x. 392.
 Continual, ix. 814.
 Continue, ii. 314. iv. 371.
 Continued, ii. 1029. iv. 175. ix. 63, 138. xi. 744.
 Continueth, v. 521.
 Contracted, viii. 560.
 Contraction, vi. 597.
 Contradiction, vi. 155. x. 799.
 Contrary, i. 161. viii. 132. x. 506.
 Contraries, ix. 122.
 Contribute, viii. 155.
 Contrite, x. 1091, 1103. xi. 90.
 Contrition, xi. 27.
 Contrive, ii. 53. viii. 81.
 Contriv'd, v. 334. x. 1034. xi. 732.
 Contriving, ii. 54. ix. 139.
 Controll, v. 803.
 Contumacy, x. 1027.
 Conversation, viii. 418.
 * I i i

Converse,

I N D E X.

C O N

Converse, viii. 408. ix. 247. 909.
 Converse (verb) ii. 184. v. 230. vii. 9. viii. 252, 396.
 Conversing, iv. 639. viii. 432. x. 993.
 Conversion, xi. 724.
 Convert, v. 492.
 Convex, ii. 434. iii. 419. vii. 266.
 Convey, xii. 75.
 Conveyance, i. 707. viii. 628. x. 249.
 Convey'd, vi. 515. viii. 156.
 Convict, x. 83.
 Conviction, x. 84. 831.
 Convince, vi. 789.
 Convolv'd, vi. 328.
 Convoy'd, vi. 752.
 Convulsions, xi. 483.
 Cool, iv. 258, 329. v. 39. 309. 396. 655. ix. 1109.
 x. 95. 847.
 More Cool, v. 370. x. 95.
 Cool'd, xi. 801.
 Copartner, ix. 821.
 Copartners, i. 265.
 Cope, i. 345. iv. 992. vi. 215.
 Copious, iii. 413. v. 641. vii. 325.
 Coral, vii. 405.
 Cordial, v. 12. viii. 466.
 Cormorant, iv. 196.
 Corn, xii. 19.
 Corner, iv. 529.
 Corners, x. 665.
 Cornice, i. 716.
 Corney, vii. 321.
 Coronet, iii. 640.
 Corporal, v. 496. 573.
 Corporeal, iv. 585. v. 413. viii. 109. x. 786.
 Corps, x. 601.
 Corpulence, vii. 483.
 Correspond, vii. 511. ix. 875.
 Corrosive, ii. 401.
 Corrupt, x. 695. 825. xi. 784.
 Corrupted, i. 368. iii. 162. xi. 57.
 Corrupting, xi. 889.
 Corruption, iii. 249. x. 833. xi. 428.
 Cost, i. 414. iv. 271.
 Costliest, iv. 703.
 Cotes, iv. 186.
 Couch, i. 377. iv. 601. ix. 1039. xi. 490.
 Couch (verb) ii. 536.
 Couchant, iv. 406.
 Couch'd, iv. 123. 351. 876.
 Couches, iv. 405.
 Covenant, xi. 116. 867. 892. 898. xii. 252, 302,
 346.
 Cover, i. 659. ix. 1088. 1096. xi. 257.
 Cover'd, i. 763. v. 430. vi. 16. vii. 234. ix. 1058,
 1020. x. 223. xi. 217. 749.
 Covering, i. 312. ix. 1113.
 Covers, ii. 267.
 Covert, ii. 41. iii. 39. iv. 693. vi. 409. ix. 435.

C R E

Covertures, x. 337.
 Covet, ii. 35. x. 1020.
 Coveting, ix. 923.
 Council, i. 755. ii. 506. vi. 416. 507. x. 428. xi.
 661.
 Counsel, i. 660. ii. 20. 304. 379. vi. 494. x. 920,
 944. 1010.
 Counsel (verb) ii. 160.
 Counsel'd, ii. 227. ix. 1099.
 Counsels, i. 88. 168. 636. ii. 115. 279. v. 681. 785.
 vii. 610.
 Counsels (verb) ii. 125.
 Count, v. 833. viii. 319.
 Counterfeit, iv. 117. ix. 1069.
 Counterfeited, v. 771.
 Counterpoise, iv. 1001.
 Counterview, x. 231.
 Count'nance, i. 526. ii. 422. 756. iii. 385. 730. v.
 708. vi. 825. viii. 39. ix. 886. x. 713. xi. 347.
 Country, iv. 235.
 Counts, x. 91.
 Couple, iv. 339.
 Courage, i. 108. 279. 530. 603. ii. 126. vi. 839. ix.
 484.
 Courageous, iv. 920.
 Course, i. 349. 786. ii. 944. 980. iii. 573. 720. iv.
 164. 224. 561. 661. v. 173. 655. 861. vi. 406.
 vii. 501. viii. 126. 163. x. 211. 689. xi. 794. 900.
 xii. 264.
 Court, i. 792.
 Court-amours, iv. 767.
 Courts, i. 497. v. 650. vi. 889.
 Cows, iii. 490.
 Cow'ring, viii. 350.
 Coy, iv. 310.
 Crab, x. 675.
 Craggy, ii. 289. iv. 547.
 Cram'd, x. 632.
 Crane, vii. 430.
 Cranes, i. 576.
 Craze, xii. 210.
 Creams, v. 347.
 Create, i. 652. ii. 19. 260. 916. vii. 154. 188. 209,
 606. viii. 28. 558. ix. 146. 911. x. 403. 890.
 Created, i. 202. 573. ii. 349. 623. 679. 832. iii. 89,
 100. 112. 278. 391. 679. 705. iv. 43. 107. 999.
 v. 100. 373. 414. 471. 511. 549. 838. 894. vii.
 64. 227. 232. 391. 527. 529. 535. 607. 627. viii.
 623. ix. 147. 446. 557. 799. 942. x. 618. xi. 58,
 508. 605.
 Creating, ix. 344.
 Creation, ii. 365. iii. 163. 383. 661. v. 857. vi. 690.
 vii. 223. 449. 601. viii. 236. ix. 896. 946. x. 168,
 852. xii. 472.
 Creation-day, ix. 556.
 Creator, i. 31. 369. ii. 385. iii. 167. 673. iv. 684.
 vii. 91. 259. 551. 567. viii. 13. 492. ix. 196. 938.
 x. 486. 649. 889.
 Creat'ft,

I N D E X.

C R U

Creat'ft, vii. 616.
 Creature, iii. 151, 387, 442. iv. 468, 582, 703. v. 74.
 vii. 506. viii. 430, 470. ix. 84, 149, 897. x.
 943.
 Creatures, ii. 355, 498, 834. iii. 230. iv. 287, 360,
 431, 616, 677, 790. v. 164. vii. 413, 455, 507.
 viii. 169, 175, 264, 276, 370. 409, 411, 546. ix.
 112, 199, 228, 612, 940. x. 871. xi. 873.
 Credit, ix. 649.
 Credulous, ix. 644.
 Creek, vii. 399.
 Creep, ii. 656. v. 201.
 Creeping, vii. 452, 523. ix. 180.
 Creeps, ii. 950. iv. 259. vii. 475, 523.
 Crept, vii. 392, 484.
 Crescent, i. 439. x. 434.
 Cressets, i. 728.
 Crest, iv. 988. vi. 188, 191. ix. 525, 634.
 Crested, vii. 443. ix. 500.
 Crete, i. 514.
 Crew, i. 51, 477, 688, 751. iv. 573, 952. v. 879.
 vi. 49, 277, 806. xi. 474. xii. 38.
 Cries, i. 395. x. 859, 933. xi. 310.
 Crime, i. 79, 606. iii. 215, 290. v. 881. vi. 268. ix.
 1181. x. 127, 545, 841. xi. 424. xii. 619.
 One Crime, ix. 971.
 Crimes, i. 214.
 Cringe, iv. 945.
 Cring'd, iv. 959.
 Crisped, iv. 237.
 Crocodile, vii. 474.
 Crocus, iv. 701.
 Cronian, x. 290.
 Crooked, x. 885.
 Crop, xii. 18.
 Cropt, v. 68.
 Cross, xii. 413, 415.
 Cross (verb) ii. 920.
 Cross'd, ix. 65. x. 39.
 Cross-barr'd, iv. 190.
 Cross-wind, iii. 487.
 Croud, i. 380, 775. v. 357. x. 538.
 Crouded, x. 287.
 Crown, ii. 673. iv. 728.
 Crown (verb) ix. 841.
 Crown'd, ii. 542. iii. 365. iv. 32, 262. v. 260,
 445, 636, 839. vii. 194, 326, 386. ix. 117. xi.
 781.
 Crowns, iii. 352.
 Crowns (verb) iv. 133.
 Crown'ft, v. 168.
 Crucify'd, xii. 417.
 Crude, ii. 941. vi. 478, 511.
 Cruel, i. 604. ii. 501. vi. 448. x. 782, 927. xi.
 652.
 Cruelties, xii. 494.
 Crumbled, vii. 468.
 Crush, x. 1035. xii. 430.

D A M

Crush'd, vii. 656.
 Crushes, v. 345.
 Cry, ii. 654, 795.
 Cry (verb) ii. 514. iv. 2.
 Cry'd, ii. 727. iii. 515. vi. 536. xi. 449.
 Cry'd out, ii. 787.
 Cryd'ft, iv. 481.
 Crystal, i. 742. iv. 263. v. 133. vi. 757, 860. vii.
 293. xii. 197.
 Crystallin, iii. 482. vi. 772. vii. 271.
 Cube, vi. 552.
 Cubic, vi. 399.
 Cubit, ix. 730.
 Culminate, iii. 617.
 Cumbrous, i. 428. iii. 715. xi. 549. xii. 131.
 Cups, v. 444. xi. 718.
 Curb, ii. 322. iv. 859.
 Curb (verb) ii. 531. xi. 643.
 Cure, ii. 145, 146, 160. ix. 776. x. 1079.
 Curious, iv. 242.
 Curl'd, ix. 517. x. 560.
 Curls, iii. 641. iv. 307.
 Current, iv. 227. v. 808. vii. 67.
 Currents, xi. 853.
 Curse, ii. 622. x. 174, 640, 729, 822, 1053. xii. 99,
 103.
 Curse (verb) ii. 374. x. 734.
 Curfed, i. 389. ii. 1055. vi. 650, 806. ix. 904. x. 201,
 818, 852, 984. xii. 406.
 Curses, x. 732.
 Curst, iv. 71.
 Cusco, xi. 408.
 Custody, ii. 333, 946.
 Custom, i. 640. xi. 810.
 Custom'd, v. 3.
 Cut, vi. 325. ix. 1110.
 Cut off, iii. 47.
 Cuts off, x. 1043.
 Cyclades, v. 264.
 Cycle, viii. 84.
 Cyrene's, ii. 904.
 Cytherea's, ix. 19.

D

Dagon, i. 462.
 Dairy, ix. 451.
 Dale, i. 410. ii. 944. iv. 243, 538. vi. 641. vii.
 262.
 Dales, viii. 275. x. 860.
 Dalilah, ix. 1061.
 Dalliance, ii. 819. iv. 338. ix. 443, 1016.
 Damage, vii. 152.
 Damasco, i. 584.
 Damascus, i. 468.
 Damask'd, iv. 334.
 Dame, ix. 612.
 Damiata, ii. 593.

Damnation,

I N D E X

D A U

Damnation, i. 215.
 Damn'd, ii. 482, 496, 597. iv. 392.
 Damp, i. 523. v. 65. ix. 45. x. 283. xi. 293, 544.
 Damps, x. 848.
 Damsels, i. 448.
 Dan, i. 485.
 Danaw, i. 353.
 Dance, i. 786. iii. 580. iv. 267, 768. v. 178, 619, 620, 630. vi. 615. vii. 324. viii. 243. xi. 584, 715.
 Dance (verb) ii. 664. vi. 615. viii. 125. ix. 619.
 Danc'd, v. 395. vii. 374. ix. 103.
 Dandled, iv. 344.
 Danger, i. 636. ii. 421, 449, 1008. iii. 635. iv. 934. v. 239. vi. 418. ix. 267, 349, 864, 1157, 1172, 1176.
 Dangerous, ii. 107, 342. vi. 698.
 More Dangerous, x. 382.
 Dangers, i. 375. ii. 444. vii. 27.
 Danite, ix. 1059.
 Dank, vii. 441. ix. 179.
 Daphne, iv. 273.
 Dare iii. 523, iv. 942. ix. 304.
 Dar'd, ix. 922.
 Darien, ix. 81.
 Daring, vi. 129. ix. 305. xi. 703.
 Dark, i. 22, 213, 456. ii. 58, 264, 405, 464, 486, 588, 618, 718, 823, 891, 916, 953, 960, 1027. iii. 11, 20, 45, 188, 380, 424, 498, 544, 611. iv. 609, 899. v. 208. vi. 380, 415, 478, 482, 870. vii. 212. viii. 478. ix. 90, 162. x. 283, 371, 438, 457, 594, 667. xi. 478, 743, 809.
 Darken, vi. 57.
 Darken'd, i. 343, 599. ii. 491. ix. 1054.
 Darkens, i. 501.
 Darker, ii. 720. v. 646.
 Darkling, iii. 39.
 Darknels, i. 63, 72, 391, 659. ii. 220, 263, 266, 269, 377, 754, 958, 984. iii. 16, 256, 421, 539, 712. iv. 665. v. 179, 614. vi. 6, 10, 11, 142, 407, 715, 739. vii. 27, 233, 250, 251, 255, 352. ix. 64. x. 383, 394, 745. xi. 204. xii. 187, 188, 207, 271, 473.
 Darksome, ii. 973. iv. 232. v. 225. xii. 185.
 Darling, ii. 373, 870.
 Dar'ft, ii. 682. vi. 182.
 Dart, ii. 672, 702, 729, 786, 854. xi. 491, 658.
 Darded, ix. 1036.
 Darts, vi. 213. viii. 62. xii. 492, 536.
 Darts (verb) i. 568.
 Dash, ii. 114. vi. 488. x. 577.
 Date, xii. 549.
 Daughter, ii. 817, 870. iv. 660. ix. 291, 653. x. 353, 384, 708.
 Daughters, i. 453. iii. 463. iv. 324. ix. 1105.
 David, xii. 326, 347.
 David's, xii. 357.
 Dauntless, i. 603. ix. 694.

D E B

Dawn, ii. 1037. iii. 24, 545. v. 167. vi. 492. vii. 374. ix. 192, 412.
 Dawning, iii. 500. iv. 588. vi. 528, 749. xii. 421, 423.
 All Day, ix. 220.
 All Day long, vi. 616.
 By Day, v. 53. vii. 347. viii. 143. ix. 209. xii. 203, 257.
 Day by Day, viii. 31.
 Fifth Day, vii. 448.
 First Day, vii. 252.
 Fourth Day, vii. 386.
 His Day, xii. 277.
 In the Day, vii. 544. ix. 705, 762.
 On a Day, v. 579. ix. 575.
 Second Day, vii. 275.
 Self-same Day, vi. 87.
 Seventh Day, vii. 592.
 Since the Day, ix. 1029.
 Sixth Day, vii. 504, 550.
 Summers Day, i. 449, 744.
 That Day, v. 612, 618, 662. vi. 246. vii. 593, 605. viii. 229, 331. ix. 201. x. 49, 210, 1050. xi. 212, 272. xii. 447.
 Third Day, vii. 338.
 This Day, v. 603. vi. 170, 539, 544, 802. ix. 968, 1021, 1102. x. 125, 773, 811.
 Day-labour, v. 232.
 Day-spring, v. 139. vi. 521.
 Day's, x. 962, 964. xi. 204, 765.
 Day's journey, iv. 284.
 Day's-work, vi. 809. ix. 224. xi. 177.
 Dazle, iii. 381. ix. 1083.
 Dazled, viii. 457.
 Dazles, v. 357.
 Dazling, i. 564. iv. 798.
 Dead, iii. 233, 327, 477. xii. 190, 460, 461.
 Not Dead, ix. 870.
 Deadlier, xii. 391.
 Deadly, ii. 577, 712, 811. iii. 221. iv. 99. ix. 932. xi. 446.
 Deafning, ii. 520.
 Deal, vi. 125. xi. 676. xii. 483.
 Deals, iv. 70.
 Dealt, iv. 68. xii. 484.
 Dear, ii. 817, 818. iii. 216, 276, 297, 403, 531. iv. 101, 222, 486, 756. v. 673. vi. 419. viii. 580. ix. 228, 289, 832, 965, 970. x. 238, 330, 349.
 Dear-bought, x. 742.
 Dearer, iv. 412. v. 95.
 Dearest, iii. 226. viii. 426.
 Dearly, iii. 300. iv. 87. ix. 909.
 Dearth, viii. 322. xii. 161.
 Deathless, x. 775, 798.
 Death-like, xii. 434.
 Death's, iii. 252. ix. 13. xi. 258, 676. xii. 392.
 Death's, ix. 832.
 Debar, ix. 236.

Debas'd,

I N D E X.

D E F

Debas'd, ix. 487. xi. 510.
 Debate, ii. 390. vi. 122. ix. 87.
 Debate (verb) ii. 42. v. 681.
 Debt, iii. 246. iv. 52.
 Decan, ix. 1103.
 Decay'd, xi. 843.
 Deceit, v. 243. ix. 772. x. 1035.
 Deceive, ii. 189, 461. iv. 124. x. 6.
 Deceiv'd, i. 35. iii. 130. ix. 404, 998. x. 496, 564, 917, 990. xi. 783.
 Decencies, viii. 601.
 Decent, iii. 644.
 Deception, ix. 362.
 Decide, vi. 303.
 Decision, ii. 908.
 Deck, v. 189.
 Deck'd, iv. 710. v. 379. vii. 478.
 Declare, v. 158, 603. vi. 677. viii. 603. x. 462.
 Declar'd, iv. 300. v. 765. vii. 181. ix. 611, 658. x. 401. xi. 350, 720.
 Declares, iv. 619, 746.
 Declaring, ix. 968.
 Declar'ft, vi. 728.
 Decline, iv. 792.
 Decline (verb) v. 370. xii. 97.
 Declin'd, iv. 353. x. 99.
 Decree, ii. 198. iii. 115, 126, 659. v. 602, 674, 717, 774, 814. vi. 683. x. 43, 772. xi. 47, 311.
 Decree (verb) x. 68. xi. 96.
 Decreed, ii. 160. iii. 116, 172. ix. 151.
 Decrees, v. 884. x. 644, 953.
 Decrepit, x. 655.
 Deed, v. 66, 549. vi. 237. ix. 921. x. 142. xi. 461.
 Deeds, i. 130. ii. 116, 484, 549, 722, 739. iii. 292, 337, 454. iv. 26, 394, 990. v. 113, 865. vi. 66, 112, 170, 240, 283, 354. x. 354. xi. 256, 428, 659, 796. xii. 161, 322, 582.
 Deem, vi. 429. viii. 599. xii. 534.
 Deem'd, ii. 46, 748. iii. 469. vii. 152. ix. 29, 683. xii. 567.
 Deeming, i. 205.
 Deep, i. 152, 177, 314. ii. 12, 79, 87, 131, 167, 344, 392, 634, 773, 829, 891, 961, 994. iii. 586. iv. 76, 574, 674. vi. 482, 716, 862. vii. 103, 134, 166, 168, 216, 245, 413. x. 245, 301, 471. xi. 826, 848. xii. 578.
 Deep (adject.) i. 28, 126, 601. ii. 262, 267, 382, 421, 431, 578, 591, 934. iii. 11, 629, 707. iv. 123. v. 614, 666, 872. vi. 356, 554, 898. vii. 52, 289, 303. ix. 83, 602. x. 299, 677, 844. xi. 489.
 Deep (adverb) ii. 302. iv. 99. vi. 326, 478, 652. xi. 417, 749.
 Too Deep, vi. 869.
 Deep-throated, vi. 586.
 Deeper, iii. 201. x. 844. xii. 432.
 Deepest, iii. 678. v. 542.
 Defac'd, ix. 901. xi. 522.
 Vol. II.

D E L

Defaming, iv. 746.
 Default, ix. 1145.
 Defeat, i. 135. vi. 138.
 Defeated, vi. 606. xi. 254.
 Defeating, xii. 431.
 Defect, x. 891.
 Defective, viii. 425.
 Defects, viii. 419.
 Defend, ii. 1000. vii. 37. xi. 657. xii. 483.
 Defended, xi. 86.
 Defends, xii. 207.
 Defense, ii. 362. v. 731. vi. 337, 467. ix. 325.
 Without Defense, iii. 166.
 Defenseless, x. 815.
 Defensive, vi. 393.
 Defer, ix. 586.
 Defiance, i. 49. ii. 697. iv. 873. xii. 74.
 Deficiency, viii. 416.
 Deficient, ix. 345.
 Deflow'rd, ix. 901.
 Deform, ii. 706. ix. 494.
 Deform'd, vi. 387.
 Deformities, xi. 513.
 Defy, i. 49.
 Defy'd, i. 765. vi. 130, 357.
 Degenerate, xi. 806.
 Degrade, iii. 304.
 Degraded, viii. 552. xi. 501.
 Degree, v. 490, 707. viii. 176, 417. ix. 599, 883, 934.
 Degrees, iii. 502. v. 473, 591, 750, 792, 838. vii. 157. x. 669.
 Dejection, xi. 301.
 Deify, i. 112.
 Deify'd, viii. 431.
 Deign, vii. 84, 569. xii. 281.
 Deign'd, v. 221, 365. viii. 202.
 Deigns, v. 59. ix. 21.
 Deity, iii. 187. v. 724, 806. vi. 682, 750. vii. 142. ix. 167, 885. x. 65. xi. 149. xii. 15.
 Deities, i. 373. ii. 11. vi. 157.
 Delay, ii. 60. iii. 635. iv. 163, 311. ix. 675. xii. 223, 615.
 Delay, vii. 101.
 Without Delay, x. 163.
 Delay'd, v. 247. ix. 844. xi. 492.
 Delays, i. 208. x. 771.
 Delectable, v. 629. vii. 539.
 Delia's, ix. 387, 388.
 Deliberate, i. 554.
 Deliberation, ii. 303.
 Delicacy, v. 333.
 Delicacies, viii. 526.
 Delicious, ii. 400. iv. 132, 251, 422, 729. v. 635. vii. 537. ix. 1028. x. 746.
 More Delicious, xi. 439.
 Deliciously, vii. 491.
 Delight, i. 160. ii. 247. iii. 168, 664, 704. iv. 106, 155.
 * K k k

I X N D E X

D E R

155, 206, 286, 497, 894, v. 19, 400. vi. 727.
 vii. 330. viii. 11, 384, 391, 477, 524, 576, 580.
 ix. 114, 242, 243, 419, 449, 454, 468, 787. x.
 272, 941. xi. 533, 596. xii. 245.
 Delight (verb) i. 11.
 Delighted, v. 545, 627. vii. 571. viii. 49. ix. 398.
 Delightful, i. 467. iv. 437, 643, 652, 692. ix. 1023.
 Delightfully, x. 730.
 Delights, iv. 367, 435. v. 431.
 Delights (verb) viii. 600.
 Delineate, v. 572.
 Deliver, iv. 368. ix. 989.
 Deliverance, ii. 465. iii. 182. vi. 468. xii. 235, 600.
 Deliverer, vi. 751. xii. 479.
 Great Deliverer, xii. 149.
 Delos, v. 265. x. 296.
 Delphian, i. 517.
 Delude, x. 557. xi. 125.
 Deluge, i. 68, 354. xi. 843.
 Delusive, ix. 639.
 More delusive, x. 563.
 Demeanor, iv. 129, 871. viii. 59. xi. 162.
 Demogorgon, ii. 965.
 Demoniack, xi. 485.
 Demur, ii. 431.
 Demur (verb) ix. 558.
 Den, i. 199. ii. 58. iv. 342. vii. 458. xi. 185.
 Denies, xii. 173.
 Denounce, xi. 196.
 Denounc'd, ii. 196. ix. 695. x. 49, 210, 853, 962.
 Denouncing, xi. 815.
 Dens, ii. 621. ix. 118.
 Dense, ii. 948.
 Deny, v. 107.
 Deny'd, iv. 137. ix. 240, 555, 767.
 Depart, vi. 40. viii. 632. xi. 356. xii. 192, 557.
 Departed, iv. 839.
 Departing, x. 430. xi. 315.
 Departs, xii. 155.
 Departure, xi. 303.
 Depend, xii. 564.
 Dependent, ix. 943.
 Depends, x. 406.
 Deplore, viii. 479.
 Deplor'd, x. 939.
 Depopulation, xi. 756.
 Deport, ix. 389. xi. 666.
 Deprav'd, v. 471. x. 825. xi. 806, 886.
 Deprav'd, vi. 174.
 Deprecation, viii. 378.
 Depress'd, ix. 46.
 Depriv'd, ix. 857. xi. 316.
 Deprives, xii. 100.
 Depth, i. 549, 627. ii. 324. viii. 413.
 Derided, vi. 633. xi. 817.
 Derides, ii. 191. ix. 211.
 Derision, v. 736. vi. 608. xii. 52.
 Derive, xi. 427. xii. 36.

D E S

Deriv'd, ix. 837. x. 77, 965.
 Descant, iv. 603.
 Descend, vii. 1, 84. viii. 198. ix. 169. x. 337, 394.
 398, 648. xii. 588, 606.
 Descended, iv. 541. x. 90. xi. 75, 576. xii. 607,
 628.
 Descending, i. 327. iii. 303, 511. v. 363. vi. 325. xi.
 37, 670. xii. 228.
 Descends, v. 399. vii. 513. xi. 142, 207, 862. xii.
 48.
 Descent, ii. 14, 70. iii. 20. ix. 163. x. 979. xi. 127,
 xii. 269.
 Descents, viii. 410.
 Describe, viii. 38. ix. 33.
 Describ'd, iv. 567.
 Descries, iii. 501.
 Descrie, i. 290. vi. 530. viii. 149. ix. 228.
 Descri'd, ii. 636. ix. 60. x. 325.
 Desert, ii. 973. xi. 779. xii. 139, 216.
 Desert (adject.) ii. 270. iii. 544. vii. 314. viii. 154. x.
 437.
 Desert (verb) v. 515.
 Deserted, iv. 922. ix. 980. xi. 655.
 Deserts, viii. 563.
 Deserve, i. 692.
 Deserv'd, iv. 42. vi. 354, 709. x. 16, 726.
 Deserves, vi. 467.
 Deserving, v. 446. xi. 171.
 Deservings, x. 727.
 Design, i. 646. ii. 386, 630. iii. 467. iv. 524. v. 33.
 ix. 261.
 Design'd, ii. 838. x. 60, 277.
 Designing, ii. 179.
 Designs, i. 213. v. 737.
 Designs (verb) v. 227.
 Desirable, viii. 505.
 Desire, ii. 295. iii. 662, 694. iv. 466, 509, 523. v.
 45, 555. vi. 201. vii. 61, 119. viii. 62, 252, 417,
 451, 526. ix. 584, 592, 741, 1013, 1136. x. 995,
 997.
 Desired, ix. 398.
 Desires, iii. 177. iv. 808. v. 518. xii. 87.
 Desiring, viii. 628.
 Desirous, v. 631. ix. 839. x. 749, 947.
 Desir'd, x. 837, 948.
 Desisting, vii. 552.
 Desolate, iv. 936. viii. 154. x. 420, 864. xi. 306.
 Desolation, i. 180.
 Despair, i. 126, 191, 525. ii. 6, 45, 126, 143. iv. 23,
 74, 115, 156. vi. 787. x. 113, 1007. xi. 139, 301,
 489.
 Despair'd, i. 660. vi. 495.
 Despairing, ix. 255.
 Desperate, ii. 107. iii. 85.
 Despicable, i. 437. xi. 340.
 Despise, vi. 717. ix. 878.
 Despis'd, ii. 481. v. 60. vi. 812. vii. 422.
 More Despis'd, vi. 602.
 Despite,

D I A

Despite, vi. 340, 906. ix. 176. x. 1044. xii. 34.
 Despitful, x. 1.
 Despoil'd, iii. 109. ix. 411, 1138.
 Destin'd, i. 168. ii. 161, 848. vii. 622. x. 62, 646.
 xi. 387. xii. 233.
 Destiny, iv. 58. v. 534.
 Destitute, ix. 1062.
 Destroy, ii. 502, 734, 787. iii. 91. vi. 226, 855. vii.
 607. ix. 477, 939. x. 611, 1006, xi. 892.
 Destroyed, ii. 85, 92. iii. 301. ix. 130. xi. 761, 875.
 xii. 3, 262.
 Destroyer, iv. 749.
 Destroyers, xi. 697.
 Destroying, ix. 129, 478. xii. 394.
 Destroys, iii. 301. x. 838.
 Destruction, i. 137. ii. 84, 464, 505. iii. 208. v. 907.
 vi. 162, 253. viii. 236. ix. 56, 134. x. 612, 1006.
 Detain, viii. 207. x. 367.
 Detain'd, iii. 14.
 Detains, x. 108.
 Detect, x. 136.
 Deter, ii. 449.
 Deter'd, ix. 696.
 Determin, vi. 318. xi. 227.
 Determin'd, ii. 330. v. 879. ix. 148.
 Detestable, ii. 745.
 Detriment, vii. 153. x. 409.
 Deucalion, xi. 12.
 Devil, ii. 496. iii. 613. iv. 502, 846. ix. 188. x.
 878.
 Devilish, ii. 379. iv. 17, 394, 801. vi. 504, 553,
 589.
 Devils, i. 373.
 Devious, iii. 489.
 Devise, vi. 504. viii. 207. ix. 1091.
 Devis'd, ii. 379. v. 780.
 Devising, iv. 197.
 Devoid, ii. 151.
 Devolv'd, x. 135.
 Devote, iii. 208. ix. 901. xi. 821.
 Devoted, v. 890.
 Devotion, vii. 514. xi. 452.
 Devour, ii. 435, 805. ix. 77. x. 606.
 Devour'd, x. 712, 980.
 Devouring, v. 893. xii. 183.
 Devours, xii. 184.
 Devout, xi. 14, 863.
 Dew, iv. 614, 645, 653.
 Dew-drops, v. 746.
 Dew'd, xii. 373.
 Dews, i. 771. v. 212, 429, 646. xi. 135.
 Dewy, i. 743. v. 56, 141. vii. 333. ix. 1044. xi.
 865.
 Dext'rous, v. 741.
 Dext'rously, xi. 884.
 Diabolic, ix. 95.
 Diadem, iv. 90.
 Dialect, v. 761.

D I S

Diamond, iii. 506. iv. 554. v. 634, 759. vi. 364.
 Dictaan, x. 584.
 Dictate, xi. 355.
 Dictates, ix. 23.
 Die, iii. 209, 210, 240, 246, 295, 409. iv. 527. vi.
 347. viii. 330. ix. 663, 685, 713, 763, 907, 928,
 979. x. 783, 788, 792, 1005. xi. 459, 471.
 xii. 179, 507.
 Dies, ii. 624. iii. 342. ix. 764. x. 790. xii. 163,
 419.
 Diet, v. 495.
 Dieted, ix. 803.
 Different, i. 636. viii. 130, 471. ix. 883. xi. 382,
 574.
 Differing, v. 490. vii. 71.
 Difficult, ii. 71. x. 593, 992.
 Difficulty, ii. 449, 1021, 1022. x. 252.
 Diffident, viii. 562. ix. 293.
 Diffuse, vii. 190.
 Diffus'd, iii. 137, 639. iv. 818. vii. 265. ix. 852.
 Digest, v. 412.
 Digestion, v. 4.
 Digg'd, i. 690. vi. 516.
 Dignify'd, ix. 940.
 Dignity, ii. 25, 111. iv. 619. v. 827. viii. 489. x.
 151.
 Dignities, i. 359.
 Digressions, viii. 55.
 Dilated, i. 429. iv. 986. vi. 486. ix. 876.
 Dim, i. 597. ii. 753, 1036. iii. 26. v. 685. ix. 707,
 876. x. 23.
 Dimension, vii. 480.
 Without Dimension, ii. 893.
 Dimensionless, xi. 17.
 Dimensions, i. 793.
 Diminish, vii. 612.
 Diminish'd, iv. 35.
 Diminution, vii. 369.
 Dimly, v. 157.
 Dimm'd, iv. 114. xi. 212.
 Din, i. 668. ii. 1040. vi. 408. x. 521. xii. 61.
 Dinner, v. 304, 396.
 Dint, ii. 813.
 Dipsas, x. 526.
 Dipt, v. 283. xi. 244.
 Dire, i. 94, 134, 189, 624, 625. ii. 128, 589, 628,
 820. iv. 15. vi. 211, 248, 665, 766. vii. 42. ix.
 643. x. 524, 543. xi. 248, 474, 489. xii. 175.
 Direct, iii. 618. iv. 795. v. 301. vi. 719. vii. 293,
 576. ix. 974. xi. 190. xii. 639.
 Direct (verb) i. 348. ii. 980. iii. 631. v. 508. ix. 216.
 xi. 711.
 Direct against, iii. 526.
 Directed, ii. 981. v. 49. vii. 514.
 Directly, iii. 89.
 Dis, iv. 270.
 Disabled, xii. 392.
 Disadvantage, vi. 431.
 Disagree,

I N D E X.

D I S

Disagree, ii. 497.
 Disappear'd, vi. 414. viii. 478. xii. 640.
 Disarm'd, iii. 253. vi. 490. ix. 465. x. 945.
 Disarray'd, iii. 396.
 Disastrous, i. 597.
 Disband, ii. 523.
 Disburden, ix. 624. x. 719.
 Disburden'd, vi. 878.
 Disburd'ning, v. 319.
 Discern, i. 326. iii. 682. iv. 867. ix. 544, 681.
 Discern'd, iii. 407. iv. 570. v. 299. ix. 573, 1149. x. 331.
 Discerning, xii. 272.
 Discerns, i. 78. v. 711. ix. 765.
 Discharge, vi. 564. xi. 196.
 Discharg'd, iv. 57.
 Disciples, xii. 438.
 Disciplin, iv. 954.
 Disciplin'd, xii. 302.
 Disclose, vi. 445. viii. 607.
 Disclos'd, vi. 861. vii. 419.
 Discompos'd, v. 10. x. 110.
 Disconsolate, xi. 113.
 Discontented, iv. 807.
 Discontinuous, vi. 329.
 Discord, ii. 967.
 Discord, vi. 210, 297. vii. 217. ix. 1124. x. 707.
 Discover, i. 64, 724. ii. 571. xii. 290.
 Discover'd, iv. 814. vi. 571. x. 10. xi. 267.
 Discovering, v. 142.
 Discovers, iii. 547.
 Discountenanc'd, viii. 553. x. 110.
 Discourse, ii. 555. v. 233, 395, 488, 803. viii. 48, 211, 552. ix. 5, 223. x. 343.
 Discreetest, viii. 550.
 Discursive, v. 488.
 Disdain, i. 98. iv. 82, 770. v. 666. ix. 534.
 Disdain'd, iv. 180. vi. 367. x. 213, 876.
 Disdainful, ii. 680.
 Disdainfully, iv. 903.
 Disdaining, vi. 798.
 Diseas'd, xi. 480.
 Diseases, xi. 474.
 Dis-espous'd, ix. 17.
 Disfigur'd, iv. 127.
 Disfiguring, xi. 521.
 Disgorge, i. 575.
 Disgorging, vi. 588. xii. 158.
 Disguise, x. 331.
 Disguis'd, i. 481. iii. 480. ix. 522. x. 330.
 Disguises, iv. 740.
 Dishearten'd, v. 122.
 Dishevel'd, iv. 306.
 Dishonest, iv. 313.
 Dishonor, ix. 267, 297, 330.
 Dishonorable, iv. 314.
 Disincumber'd, v. 700.
 Disinherited, x. 821.
 Disinthrone, ii. 229.

D I S

Disjoin, iii. 415. ix. 884.
 Disjoining, v. 106.
 Dislike, i. 102. viii. 443. xi. 720.
 Dislodge, v. 669. vi. 7.
 Dislodg'd, vi. 415.
 Dislodging, iii. 493.
 Disloyal, iii. 204. ix. 7.
 Dismal, i. 60. ii. 572, 823. vi. 212, 666. viii. 241. ix. 185, x. 508, 787. xi. 469.
 Dismay, i. 57. ii. 422. ix. 917. xi. 156.
 Dismay'd, ii. 792. iv. 861. x. 35. xi. 449.
 Dismiss, vii. 108. viii. 564. ix. 1159. xi. 113.
 Dismiss'd, x. 410. xi. 507. xii. 195.
 Dismissing, ii. 282.
 Dismounted, vii. 19.
 Disobedience, i. 1. v. 541, 888. vi. 396, 911. ix. 8.
 Disobedient, vi. 687. x. 761.
 Disobey'd, vi. 403.
 Disobeying, iii. 203.
 Disobeys, v. 611, 612.
 Disorder, iii. 713. vi. 388.
 Disorder'd, vi. 696. x. 911.
 Disparage, i. 473.
 Disparity, viii. 386.
 Disparted, vii. 241. x. 416.
 Dispatch, v. 436. ix. 203.
 Dispatchful, v. 331.
 Dispell'd, i. 530.
 Dispels, v. 208.
 Dispense, iv. 157.
 Dispens'd, v. 330, 571. xi. 766.
 Dispenses, iii. 492.
 Dispenses (verb) iii. 579.
 Dispeopled, vii. 151.
 Disperse, iii. 54. v. 208.
 Dispers'd, iv. 261. v. 7, 651. x. 578. xii. 45.
 Displace, i. 473.
 Display'd, ii. 10. vii. 390. ix. 1012.
 Displeas'd, viii. 398. ix. 535. x. 22, 944. xii. 63.
 Displeasure, ix. 993. x. 952, 1094.
 Displode, vi. 605.
 Disport, ix. 520, 1042.
 Disporting, viii. 518.
 Dispose, i. 246. viii. 170. xi. 54.
 Dispos'd, iii. 115. v. 646. xii. 349.
 Disposer, iv. 635.
 Dispossess, iv. 961. xii. 28.
 Dispossess'd, vii. 142.
 Dispraise, vi. 382. xi. 166.
 Disproportions, viii. 27.
 Dispute, viii. 55, 158.
 Dispute (verb) v. 822.
 Disputes, vi. 123. viii. 77. x. 828.
 Disrelish, v. 305. x. 569.
 Dissect, ix. 29.
 Disssembler, iii. 681.
 Dissension, xii. 353.
 Dissent, v. 679. vi. 146. ix. 1160.
 Dissipation, vi. 598.

Dissolve,

I N D E X.

D I V

Dissolve, iv. 955. viii. 291. xi. 883. xii. 546.
 Dissolv'd, ii. 506. iii. 457.
 Dissolute, xi. 803.
 Dissolution, ii. 127. iii. 458. x. 1049. xi. 55, 552.
 xii. 459.
 Dissonance, vii. 32.
 Dissuade, ii. 122. ix. 293.
 Dissuades, ii. 188.
 Distance, iii. 578. vii. 379. viii. 21, 113. ix. 9. x.
 247, 683.
 Distances, iv. 945.
 Distant, iii. 428, 501, 566, 621. iv. 453. vi. 530,
 551. vii. 87. x. 362, 673.
 Distaste, ix. 9.
 Distemper, ix. 887. xi. 53.
 Distemper (verb) vii. 273.
 Distemper'd, iv. 807. ix. 1131. xi. 56.
 Distempers, iv. 118.
 Distended, xi. 880.
 Distends, i. 572.
 Distill'd, v. 56.
 Distinct, vi. 846, 847. vii. 536. ix. 812.
 Distinction, v. 590.
 Distinguish, v. 892.
 Distinguishable, ii. 668.
 Distorted, ii. 784.
 Distract, iv. 18.
 Distress, x. 920, 942. xii. 613.
 Distrust, ix. 6. xi. 166.
 Disturb, vi. 549.
 Disturb (verb) i. 167. ii. 102, 971. vi. 225. ix.
 262.
 Disturbance, ii. 373.
 Disturbances, x. 897.
 Disturb'd, ii. 657. iv. 879, 994. v. 226. vi. 266. ix.
 192, 668, 918.
 Ditties, i. 449. xi. 584.
 Divan, x. 457.
 Diverse, iv. 234. x. 284.
 Diverted, ix. 814.
 Divide, iv. 688. vii. 262, 340, 352. ix. 214. x. 379.
 Divided, iv. 111, 233. vi. 230, 381, 570. vii. 251.
 x. 836. xii. 157, 199.
 Divides, iii. 419. vi. 70.
 Dividing, vii. 269.
 Dividual, vii. 382. xii. 85.
 Divine, i. 683. ii. 99. iii. 44, 141, 225, 384, 411. iv.
 291, 364. v. 67, 159, 256, 278, 458, 546, 625,
 734, 806. vi. 101, 158, 184, 780. vii. 2, 72, 195.
 viii. 6, 215, 295, 314, 436. ix. 606, 776, 845,
 865, 899, 986, 993. x. 139, 857, 858. xi. 319,
 354, 512, 606. xii. 9.
 Divin'd, x. 357.
 Divinely, vi. 761. viii. 500. ix. 489. x. 67.
 Divinity, ix. 1010.
 Divisible, vi. 331.
 Diurnal, iv. 594. vii. 22. viii. 22, 134. x. 1069.
 Divulge, viii. 73.
 Vol. II.

D O W

Divulg'd, viii. 583.
 Dizzy, ii. 753.
 Doctrin, v. 856. xii. 506.
 Dodona, i. 518.
 Dogs, x. 616.
 Dole, iv. 894.
 Doleful, i. 65.
 Dolorous, ii. 619. vi. 658.
 Dolphins, vii. 410.
 Domestic, iv. 760. ix. 318. xi. 617.
 Dominations, iii. 392. v. 601, 772, 840. x. 87, 460.
 Dominic, iii. 479.
 Dominion, ii. 978. iii. 732. iv. 33, 430. v. 751. vi. 422,
 887. vii. 532. viii. 545. x. 244, 400. xii. 27,
 68.
 Dominions, ii. 11. iii. 320.
 Donation, xii. 69.
 Doom, i. 53. ii. 209, 550. iii. 159, 224, 328. iv.
 840. vi. 278, 378, 385, 692, 817. ix. 763, 953.
 x. 76, 172, 344, 378, 517, 769, 841, 926, 1026.
 xi. 40, 76, 428.
 Doom (verb) iii. 401, 404.
 Doom'd, ii. 316. iv. 890. v. 907. x. 796.
 Door, i. 504. v. 299. vi. 9. x. 389, 443. xi. 731,
 737.
 Doors, i. 723. ii. 881. iii. 525. iv. 189. vii. 566. xi.
 17.
 Dorado, xi. 411.
 Dorian, i. 550.
 Doric, i. 519, 714.
 Dothan, xi. 217.
 Double, iv. 102, 1009. v. 783. ix. 332. x. 850. xi.
 129, 201.
 Double (verb) x. 1040.
 Double-formed, ii. 741.
 Double-founted, xii. 144.
 Doubled, i. 485, 616. vi. 602.
 Doubt, i. 558. iv. 18. v. 554. vi. 630. viii. 13, 64,
 179. ix. 95, 251, 615. x. 793. xi. 211. xii. 473.
 Doubt (verb) ii. 94. vi. 563. viii. 116. ix. 279.
 In Doubt, iv. 888, 907.
 Doubt not, ix. 244. x. 1022. xi. 349. xii. 285.
 No Doubt, iv. 426, 795, 890. viii. 568. ix. 257.
 One Doubt, x. 782.
 Doubted, i. 114.
 Doubtful, i. 527. ii. 154, 203, 486. v. 682. vi. 423.
 Doubting, iv. 983.
 Doubtless, ii. 315. ix. 745.
 Doubts, vii. 60.
 Dove, xi. 857.
 Dove-like, i. 21.
 Down-cast, i. 523.
 Down-dropt, ix. 893.
 Downfall, i. 116.
 Downright, iii. 562.
 Downs, iv. 252.
 Downy, iv. 334. v. 282. vii. 438. ix. 851.
 Dow'r, v. 218.
 * L 11

Drass,

D R I

Draff, x. 630.
 Drag, iv. 965. vi. 358. xii. 454.
 Dragg'd, vi. 260.
 Dragon, iv. 3. x. 529.
 Drain'd, iii. 605. vi. 851. xi. 570.
 Draughts, v. 306.
 Draw, ii. 25. iii. 161, 220. iv. 532. v. 729. vii. 306, 365. viii. 348. ix. 822, 914, 956. x. 267.
 Draw off, iv. 782.
 Draw on, ix. 223.
 Draw out, x. 801.
 Drawn, i. 664. iii. 379, 509, 517, 522. iv. 63. vii. 14. x. 262, 511, 886.
 Draws, x. 245. xi. 205.
 Draws in, vii. 416.
 Draw'ft, iv. 975.
 Dread, i. 406, 555. iv. 82. vi. 59. xi. 248. xii. 14.
 Dread (adjec't.) i. 589. ii. 16, 510. iii. 326. vi. 648.
 Dread (verb) i. 333, 644. ii. 263. ix. 158. x. 998.
 More Dread, ix. 969.
 Dreaded, i. 464. ii. 293, 474, 964. iv. 929. vi. 491. ix. 1114.
 Dreadful, i. 130, 183, 564. ii. 426, 672, 706. iii. 393. iv. 426, 990. vi. 105, 225, 828. viii. 335. x. 121, 521, 779, 814, 848. xii. 236, 644.
 Dreadless, vi. 1.
 Dream, v. 93, 98, 115. vii. 39. viii. 292, 310, 482.
 Dream (verb) ii. 315. v. 120. viii. 175. xi. 95. xii. 386.
 Dream'd, iii. 459. v. 31, 32.
 Dreaming, iii. 514.
 Dreams, iv. 803. v. 112. ix. 1050. xii. 595, 611.
 Dreams (verb) i. 784.
 Dreamer, x. 525.
 Dreary, i. 180. ii. 618.
 Dregs, vii. 238.
 Drench, ii. 73.
 Drench'd, xi. 367.
 Drefs, xi. 583.
 Drefs (verb) ix. 205. xi. 620.
 Drew, i. 472. ii. 308, 692. iii. 645. v. 710. vi. 798. vii. 144, 480. viii. 284. ix. 434, 578. x. 629. xi. 845.
 Drew nigh, iii. 646. iv. 861. v. 82. xi. 238.
 Drew on, ix. 739.
 Drink, v. 344. ix. 838.
 Drink, v. 637. vii. 362. x. 728.
 Drinks, v. 451. xi. 473.
 Drinks (verb) ii. 584.
 Drink'ft, xi. 532.
 Drive, i. 260. ii. 366, 367. iii. 438. iv. 155. vi. 52, 715. vii. 32. x. 290. xi. 105, 853.
 Drives, iv. 184. xi. 646.
 Driv'n, i. 223. ii. 86, 366, 772. iii. 677. iv. 753. ix. 62. x. 240, 583, 843. xi. 842.
 Driven back, vii. 57.
 Driven down, vi. 738. x. 1075.

D W A

Driven out, vii. 185.
 Drizling, vi. 545.
 Drone, vii. 490.
 Droop, xi. 178.
 Drooping, i. 328. vi. 496. ix. 430.
 Drop, ii. 607.
 Drop (verb) xi. 535.
 Drop Serene, iii. 25.
 Dropping, iv. 630. ix. 582.
 Drops, v. 132. vii. 292. ix. 1002. xi. 416.
 Drops (verb) ii. 933. v. 23.
 Dropsies, xi. 488.
 Dropt, i. 745. ii. 113. vi. 839. vii. 406. xii. 645.
 Dross, i. 704.
 Droffiest, v. 442.
 Drove, i. 418. iv. 169. vi. 831, 858. x. 287. xi. 186, 739.
 Drov'ft, iii. 396.
 Drouse, xi. 131.
 Droufed, viii. 289.
 Drouth, vii. 66.
 Drown, xi. 894.
 Drown'd, vii. 36. xi. 13, 757.
 Drudge, ii. 732.
 Drugg'd, x. 568.
 Drugs, ii. 640.
 Drums, i. 394.
 Dry, i. 227. ii. 898, 940. iii. 652. vii. 284, 292, 304, 307. ix. 179. x. 294. xi. 544, 842, 861. xii. 197.
 Dry-ey'd, xi. 495.
 Dryad, ix. 387.
 Dry'd, viii. 256.
 Dubious, i. 104. ii. 1042.
 Due, i. 569. ii. 453, 454, 850. iii. 190, 191, 245, 578, 738. iv. 48, 180. v. 303, 817. vi. 445. vii. 149. viii. 11, 385. ix. 566, 800. x. 93, 833, 994. xi. 253, 444, 533. xii. 12, 152, 264, 399, 400.
 Duel, xii. 387.
 Dulcet, i. 712. v. 347.
 Dulcimer, vii. 596.
 Duly, v. 145.
 Dumb, ix. 527.
 Dun, iii. 72.
 Dungeon, i. 61. ii. 317, 1003. x. 466, 697.
 Durable, v. 581. x. 320.
 Durance, iv. 899.
 Durst, i. 49, 102, 382, 385, 391. iii. 220. iv. 704, 829. vi. 155. viii. 237. ix. 1180.
 Dusk, ix. 741.
 Dusky, i. 226. ii. 488. v. 186, 667. vi. 58.
 Dust, iv. 416. v. 516. vii. 292, 525, 577. ix. 178. x. 178, 208, 748, 770, 805, 1085. xi. 199, 460, 463, 529.
 Duteous, ix. 521.
 Duty, i. 333. x. 106.
 Dwarfs, i. 779.

Dwell,

I N D E X

E A S

Dwell, i. 47, 66. ii. 86, 398, 841. iii. 249, 335, 670. iv. 377. v. 373, 456, 500. vi. 292, 380, 788. vii. 156, 329, 627. viii. 185. ix. 125, 322, 729, x. 399, 492, 587. xi. 43, 48, 178, 259, 348, 608, 838, 901. xii. 22, 146, 248, 281, 316, 344, 487.
 Dwelling, iv. 378, 884. viii. 118.
 Dwelling-place, ii. 57. vii. 625.
 Dwellings, vii. 183, 570. xi. 747.
 Dwells, i. 250. iii. 216, 225. viii. 103. xii. 84.
 Dwell't, vii. 7.
 Dwelt, iii. 5, 570. iv. 214. ix. 836.
 Dy'd, xii. 428, 445.
 Dy'd, x. 1009.
 Dying, iii. 296, 299, 479. x. 964, 974.
 Dy'ft, vii. 544.

E

Eager, vi. 378. ix. 740.
 Eagerly, ii. 947.
 Eagle, vii. 423.
 Eagles, v. 271.
 Eagle-wing'd, vi. 763.
 Ear, i. 787. ii. 117, 920, 953. iii. 193, 647. iv. 410, 800. v. 36, 545, 626, 810. vi. 350. viii. 1, 49, 211, 335, 606. ix. 47. x. 506, 1060. xi. 30, 152, 435. xii. 236.
 Early, ix. 225, 457, 799. xi. 275.
 Earliest, iv. 642, 651.
 Earn, ii. 473. x. 1054. xi. 375.
 Earn'd, x. 592.
 Earnest, x. 553.
 In Earnest, i. 458. ix. 939.
 Earnestly, ix. 1141.
 Ears, iv. 982. v. 771. vii. 35, 70, 177. ix. 736. x. 99, 780.
 Earth-born, i. 198. iv. 360.
 Earthly, v. 464. vii. 14, 82, 179. viii. 120, 453, 522. ix. 1083. xii. 315.
 Earthy, iv. 583. ix. 157.
 Ease, i. 320. ii. 227, 261, 878, 1041. iii. 563. iv. 96, 187, 329, 632, 893. v. 439. ix. 129, 245, 1120. x. 394, 622. xi. 536, 794.
 Ease (verb) ii. 458. v. 59. ix. 129, 801.
 At Ease, ii. 521, 841, 868. vii. 407.
 Eas'd, iv. 739. xii. 274.
 Easier, ii. 345, 573. iv. 943. vi. 37, 286. viii. 626. ix. 699, 978.
 Easiest, iv. 47. viii. 183. xi. 119, 549.
 Easily, i. 696. iii. 94, 301. vi. 596. vii. 48, 609. x. 31, 136. xi. 141.
 Easing, vii. 430. x. 260.
 East, ii. 3. iv. 178, 209, 595, 623. v. 142, 339. vii. 30, 245, 370, 380, 583. viii. 138, 162. x. 685, 203. xii. 141.
 Eastern, i. 341. iii. 557. iv. 542. v. 1, 275. vi. 190. xii. 362, 638, 641.

E L E

East-side, xi. 118.
 Eastward, iv. 211. v. 309. x. 292. xii. 145.
 Easy, ii. 81. 256, 1031. iii. 524. iv. 421, 433. vi. 437, 499, 632. vii. 304. ix. 24, 569, 734. x. 58, 305, 393.
 More Easy, iv. 330.
 Eat, v. 637. viii. 147, 309, 320, 322. ix. 595, 657, 660, 662, 706, 762, 781, 997. x. 122, 143, 162, 178, 200, 202, 204, 205, 728. xi. 94. xii. 186.
 Eating, ix. 792, 1005.
 Eat'n, ix. 764, 869. x. 121, 199.
 Eats, ix. 724.
 Eat'ft, vii. 544. viii. 329. xi. 532.
 Ebb, xi. 847.
 Ecbatan, xi. 393.
 Eccentric, iii. 575. v. 623. viii. 83.
 Echo, x. 861.
 Echo'd, v. 873.
 Echoing, iv. 681. ix. 1107.
 Eclipse, i. 597. x. 413.
 Eclips'd, v. 776. xi. 183.
 Eclipses, ii. 666.
 Ecliptic, iii. 740.
 Eden, i. 4. iv. 27, 132, 210, 213, 223, 375, 507, 569. vi. 75. vii. 65, 582. viii. 113. ix. 54, 77, 193, 341. x. 89. xi. 119, 342. xii. 40, 465, 649.
 Eden's, v. 143.
 Edge, i. 276, 460. vi. 108, 252, 323.
 Edict, v. 798.
 Edifice, viii. 104.
 Effect, ii. 595. iii. 612. vi. 493. vii. 175. viii. 95. ix. 865.
 Effected, i. 647. ix. 152.
 Effects, ix. 650, 875, xi. 424.
 Effectual, iii. 170.
 Effeminate, xi. 634.
 Efficacy, x. 660.
 Effluence, iii. 6.
 Effulgence, iii. 388. v. 458. vi. 680.
 Effus'd, xi. 447.
 Effusion, vi. 765.
 Egg, vii. 418.
 Egrefs, ii. 437.
 Egypt, i. 421, 480, 488, 721. iii. 537. iv. 171. xii. 157, 190, 219.
 Egyptian, v. 274. ix. 443. xii. 182.
 Egypt's, i. 339.
 Eject, xi. 52.
 Eighth, ix. 67.
 El Dorado, xi. 411.
 Elaborate, viii. 539.
 Eldest, ii. 894, 962. v. 180.
 Eleale, i. 411.
 Elect, iii. 136, 184, 360. vi. 374. xii. 214.
 Election, x. 764.
 Elegant, ix. 1018.
 Element, ii. 490. vii. 16. viii. 348.
 Elemental, vii. 265.

Elements,

I N D E X.

E N A

Elements, ii. 275, 925, 1015. iii. 715. iv. 993. v. 180, 415. vi. 222. xi. 50.
 Elephant, iv. 345.
 Elevate, ii. 558.
 Elevates, ix. 633.
 Elixir, iii. 607.
 Elops, x. 525.
 Elm, v. 216.
 Elocution, ix. 748.
 Eloquence, ii. 556. v. 149. ix. 671.
 Elude, ix. 158.
 Elves, i. 781.
 Ely's, i. 495.
 Elyfian, iii. 359.
 Elyfium, iii. 472.
 Embassy, iii. 658.
 Embellish'd, iii. 507.
 Emblem, iv. 703.
 Embrace, viii. 626. xii. 426.
 Embrac'd, ix. 990.
 Embraces, ii. 793. iv. 322, 471. v. 215. x. 994.
 Embracing, iv. 494, 771. v. 27. vii. 90. x. 912.
 Embroil'd, ii. 966.
 Embroils, ii. 908.
 Embryon, ii. 900. vii. 277.
 Embryo's, iii. 474.
 Emergent, vii. 286.
 Eminence, ii. 6. iv. 44. viii. 624.
 Eminent, i. 590. iv. 219. v. 594. xi. 665, 789.
 Eminently, ix. 976.
 Emmet, vii. 485.
 Empedocles, iii. 471.
 Emperor, ii. 510. x. 429.
 Emperor's, i. 378.
 Empire, i. 114. ii. 296, 315, 327, 974. iv. 111, 145, 390. v. 724. vi. 303. vii. 96, 555, 609. x. 389, 592. ix. 387, 397. xii. 32, 581.
 Empires, ii. 378.
 Empiric, v. 440.
 Employ, v. 730.
 Employ'd, iii. 628. iv. 726, 883. v. 219. ix. 229.
 Employments, v. 125.
 Employs, iv. 763.
 Empress, ix. 568, 626.
 Emprise, xi. 642.
 Emptied, i. 633.
 Emptier, ii. 1045.
 Empties, iii. 731.
 Emptiness, viii. 195.
 Empty, iii. 454. vii. 39. xi. 616.
 Empyrean, i. 117. ii. 430, 1047. iii. 699. v. 253, 460, 583. vi. 14, 433. vii. 14. x. 380.
 Empyrean, ii. 771. iii. 57. vi. 833. vii. 73, 633. x. 321.
 Emulate, ix. 963.
 Emulation, ii. 298.
 Emulous, vi. 822.
 Enamel'd, iv. 149. ix. 525.
 Enamour'd, ii. 765. iv. 169. v. 13, 448.

E N R

Encounter, ii. 718.
 Encounter'd, vi. 664.
 Encountring, vi. 220.
 Encroach'd, ii. 1001.
 Encroachment, xii. 72.
 End, i. 164. ii. 89, 186, 538, 561, 807. iii. 157, 197, 633. iv. 398. vi. 172, 731. vii. 79, 505, 591. viii. 35, 540. ix. 241. x. 446, 720, 977, 1020. xi. 605, 755. xii. 556, 605.
 End (verb) ii. 145, 157. iii. 406. iv. 833. vi. 258, 288, 493, 703. vii. 108, 217. ix. 51. x. 53, 167, 641, 725, 797, 856, 1084. xi. 300, 502, 786. xii. 6.
 No End, iv. 442. viii. 189. ix. 798, 1189. x. 1004. xii. 330.
 Without End, i. 67. ii. 870. iii. 142. v. 165, 615. vi. 137. vii. 161, 942. x. 797.
 Ended, ii. 106, 291, 390, 487, 514, 651. iii. 266. ix. 874. vi. 98, 296, 496, 569. viii. 1, 452. ix. 468, 733. x. 937, 1007. xi. 72, 137, 238, 246. xii. 552, 606.
 Endeavor, xii. 355.
 Endeavor'd, iii. 192.
 Endeavoring, viii. 260.
 Ending, iii. 729. vi. 702.
 Endless, i. 142. ii. 30, 159, 897. iv. 52. vi. 694. x. 754, 810. xii. 549.
 Endow, ix. 149.
 Endow'd, iv. 715. xi. 58.
 Ends, v. 586. xi. 345, 602.
 Enemy, i. 188. ii. 137, 785. iv. 825. v. 239. viii. 234. ix. 274, 304, 494, 905, 1172. xii. 390.
 Arch Enemy, i. 81.
 No Enemy, ii. 822.
 Enemies, ii. 157. vi. 466, 677, 826. x. 219, 625. xii. 318, 415, 482.
 Enforc'd, xi. 419.
 Engaged, iv. 954. ix. 400.
 Engaging, ix. 963.
 Engin, ii. 65. iv. 17.
 Enginry, vi. 553.
 Engins, i. 750. ii. 923. vi. 484, 518, 586. 650.
 Enjoy, iii. 471. iv. 433, 445, 472, 507, 534. v. 503. viii. 365, 523, 623. ix. 1032. x. 758. xi. 142, 804.
 Enjoy'd, i. 683. viii. 584. ix. 264.
 Enjoy'dft, xii. 580.
 Enjoying, iii. 306. iv. 446. viii. 366. ix. 829.
 Enjoyment, vi. 452.
 Enjoyments, viii. 531.
 Enjoy'ft, viii. 622.
 Enmity, i. 431. ii. 500. ix. 465, 1151. x. 180, 497, 925.
 Enna, iv. 269.
 Ennobled, ix. 992.
 Enormous, i. 511. v. 297. vii. 411.
 Enrage, ii. 698.
 Enrag'd, i. 216. ii. 95.
 Ensign, i. 536. vi. 775.

Ensigns,

I N D E X.

E R R

Ensigns, i. 325. ii. 886. v. 588. vi. 356, 533.
 Enſue, iv. 26, 527. v. 682. vi. 456. ix. 827, 977, 1185. xi. 839. xii. 331.
 Enſued, iv. 991. vii. 40.
 Enter, iii. 261. iv. 563, 704. v. 464. ix. 90. x. 503, 623. xii. 456.
 Enter'd, i. 731. iv. 373. vi. 388. ix. 188. xi. 630, 735.
 Enterpriſe, i. 89. ii. 345, 465.
 Enterpriſeſt, x. 270.
 Enters, vi. 10.
 Entertain, ii. 526. iv. 382. v. 328, 383. vi. 611.
 Entertain'd, iv. 166. x. 105, 1009.
 Entertainment, v. 690.
 Enthron'd, ii. 961. v. 536.
 Entic'd, i. 412.
 Enticing, ix. 996.
 Entire, i. 146, 671. iii. 265. v. 502, 753. vi. 399, 741. ix. 292. x. 9. xii. 264.
 Entirely, vii. 549.
 Entrails, i. 234. ii. 783. vi. 346, 517, 588. ix. 1000. xii. 77.
 Entrance, iii. 50. iv. 180, 546, 882. ix. 61, 68, 734. x. 21. xi. 119, 470.
 Entring, vi. 326. viii. 40. xii. 217.
 Envenom'd, ii. 543.
 Envier, vi. 89.
 Envies, vi. 900. ix. 770.
 Envieſt, viii. 494.
 Envious, iv. 524. vii. 139. xi. 15.
 Environ'd, ii. 1016.
 Environs, ix. 636.
 Envy, i. 35, 260. ii. 26. iii. 553. iv. 115, 503. v. 61, 662. vi. 793. ix. 175, 264, 466, 729. xi. 456.
 Envy (verb) ii. 27. iv. 517. ix. 805.
 Envy'd, ii. 244. vi. 813.
 Envying, ix. 254, 593.
 Epicycle, viii. 84.
 Epidaurus, ix. 507.
 Epilepfies, xi. 483.
 Equality, v. 763. vii. 487. xii. 26.
 Equator, iii. 617.
 Equinoctial, ii. 637. ix. 64. x. 672.
 Equipage, vii. 203.
 Equivalent, ix. 609.
 Ercoco, xi. 398.
 Erebus, ii. 883.
 Erect, ii. 986. iv. 288, 289. v. 725, 785. vii. 508. viii. 432. ix. 353, 501. xi. 509.
 Erected, i. 679.
 Eremites, iii. 474.
 Err, ii. 347. v. 799. vi. 148, 288. viii. 121. ix. 1049. x. 266.
 Errand, ii. 827. iv. 795. x. 41.
 Errands, iii. 652. vii. 573.
 Err'd, ix. 1178. xi. 208.
 Erring, i. 747. vi. 173.
 Erroneous, vi. 146. vii. 20. x. 969.

Vol. II.

E V E

Error, iv. 239. ix. 1181.
 Err'ft, vi. 172.
 Eruption, i. 656. viii. 235.
 Eſau, iii. 512.
 Eſcape, ii. 444.
 Eſcape (verb) x. 339.
 Eſcap'd, iii. 14. iv. 794, 824. vi. 448. xi. 777.
 Eſpous'd, iv. 710. v. 18.
 Eſpy'd, iv. 477.
 Eſſence, i. 425. ii. 215. iii. 6. ix. 166.
 Eſſences, i. 138.
 Eſſential, ii. 97. v. 841.
 Eſtabliſh'd, ii. 23. xii. 245.
 Eſtate, xii. 351.
 Eſteem, iv. 886. ix. 328, 329.
 Eſtotland, x. 686.
 Eſtrang'd, ix. 1132.
 Eternal, ii. 46. iv. 996.
 Eternal, i. 25, 70, 121, 154, 155, 318, 610. ii. 98, 161, 695, 896. iii. 2, 18, 127, 172, 349, 374. iv. 70, 268. v. 173, 246, 711. vi. 96, 227, 240, 385, 424, 630, 865, 904. vii. 9, 96, 137, 226, 517, 576. viii. 413. x. 32, 68, 597, 816. xii. 314, 551.
 Eternity, ii. 148, 248. iii. 5. v. 580. vii. 92. viii. 406. xii. 556.
 Eternize, vi. 374. xi. 60.
 Ethereal, i. 45, 285. ii. 139, 311, 601, 978. iii. 7, 100, 716. v. 267, 418, 499, 863. vi. 60, 330. vii. 244, 356. viii. 646. x. 27. xii. 577.
 Ethereous, vi. 473.
 Ethiop, iv. 282.
 Ethiopian, ii. 641.
 Etrurian, i. 303.
 Evade, x. 1021.
 Evaded, vi. 596.
 Evangelize, xii. 499.
 Evaſion, ii. 411.
 Evaſions, x. 829.
 Euboic, ii. 546.
 Another Eve, ix. 828, 911.
 Second Eve, x. 183.
 Eve, i. 743. iv. 185.
 Even, i. 349. iii. 179. vi. 245, 544. viii. 165. x. 47. xi. 348.
 Evening, i. 289. ii. 493. iv. 151, 355, 543, 598, 647, 654, 662, 792. v. 376, 627, 628. vii. 104, 260, 386, 448, 450, 582. viii. 519. ix. 278, 1088. x. 95. xi. 588. xii. 629.
 Evening ſtar, viii. 519. xi. 588.
 Evening's, v. 115.
 Even, iii. 42. iv. 555. v. 202, 425. vii. 252, 274, 338, 435, 550. ix. 582. xi. 276.
 Event, i. 118, 134, 624. ii. 82. iv. 716. v. 740. ix. 334, 405, 984. x. 969. xi. 593.
 Events, iv. 1001.
 Ever during, iii. 45. vii. 206.
 Everlaſting, ii. 184, 232. iii. 395. vii. 565.

* M m m

Evidence,

I N D E X

E X H

Evidence, ix. 962.
 Evidence (verb) x. 361.
 Evident, ix. 1077.
 Evil hour, ix. 780, 1067.
 Evil one, ix. 463.
 Evil spirit, ix. 638.
 Evince, xii. 287.
 Euphrasy, xi. 414.
 Euphrates, i. 420. xii. 114.
 Europe, x. 310. xi. 405.
 Eurus, x. 705.
 Eurynome, x. 581.
 Ewe, ix. 582.
 Ewes, xi. 649.
 Exact, vii. 477. viii. 539. ix. 1017. xii. 402.
 Exactly, viii. 451.
 Exacts, xii. 590.
 Exalt, iii. 313. iv. 525. v. 829. vii. 150.
 Exaltation, v. 90. vi. 727.
 Exalted, i. 736. ii. 5. vi. 99. ix. 150. xii. 457.
 Example, iv. 881. v. 901. vi. 910. vii. 42. ix. 962.
 x. 840. xi. 809. xii. 572.
 Exasperate, ii. 143.
 Exceeded, v. 459.
 Exceeding, ix. 961.
 Excel, iii. 133. viii. 542.
 Excell'd, ii. 884. iv. 490. ix. 897. x. 150.
 Excellence, ii. 350. v. 456. vi. 637, 821. viii. 91. x.
 1017.
 Excellent, viii. 566. x. 1015.
 Excelling, i. 359.
 Excels, ii. 124, 125. vi. 177, 822. viii. 456.
 Except, ii. 300, 678, 1032. iii. 684. ix. 545. x. 680.
 xi. 808.
 Excepted, xi. 426.
 Excess, i. 123, 593. iii. 696, 698. v. 640. ix. 648. xi.
 111, 498.
 Excessive, ii. 779. iii. 380. vi. 463.
 Excite, ii. 567. iv. 522.
 Excites, ii. 484. vii. 68. ix. 264, 472.
 Exclam'd, x. 416.
 Exclude, iii. 202. iv. 584.
 Excluded, iv. 105.
 Exclusion, iii. 525.
 Exclusive, viii. 625.
 Excursion, ii. 396. viii. 231.
 Excuse, v. 447. ix. 853. x. 764. xii. 96.
 Excus'd, iv. 394.
 Execrable, ii. 681. xii. 64.
 Execration, x. 737.
 Execute, i. 430. ii. 732. iii. 399. x. 772.
 Execution, x. 853.
 Exempt, ii. 318. iii. 370. ix. 486. x. 1025. xi. 514,
 709.
 Exercise, ii. 89. x. 400, 796, 927.
 Exercis'd, iv. 551.
 Exhalation, i. 711. xi. 741.
 Exhalations, v. 185, 425.

E X T

Exhale, v. 421.
 Exhal'd, v. 642. ix. 1049.
 Exhaling, vii. 255.
 Exhausted, vi. 852.
 Exhilarating, ix. 1047.
 Exhorting, ii. 179.
 Exile, i. 632. ii. 207. x. 484.
 Exil'd, iv. 106.
 Exorbitant, iii. 177.
 Expanded, i. 225.
 Expansive, ii. 1014. iv. 456. vii. 264, 340.
 Expatriate, i. 774.
 Expect, iv. 972. v. 892. vi. 186. ix. 382. xi. 226,
 359. xii. 384, 591.
 Expectation, ii. 417. vi. 306. ix. 789. x. 536, 782,
 xii. 378.
 Expected, v. 811. ix. 281. x. 1048.
 Expecting, x. 439, 504.
 Expedite, x. 474.
 Expedition, ii. 342. vi. 86. vii. 193.
 Expel, ii. 140.
 Expell'd, ii. 195, 983. viii. 332.
 Experience, i. 118. v. 826. viii. 190. ix. 807,
 988.
 Experienc'd, i. 568.
 Experiment, x. 967.
 Expert, v. 233.
 Expiate, iii. 207.
 Expiations, xii. 291.
 Expire, ii. 93.
 Explain'd, ii. 518.
 Exploded, xi. 669.
 Exploding, x. 546.
 Exploit, ii. 111. iii. 465. x. 407.
 Exploits, v. 565. xi. 790.
 Explore, ii. 971. vii. 95.
 Explores, ii. 632. vi. 113.
 Expose, ii. 828. x. 130. xii. 339.
 Expos'd, i. 505. ii. 360. iii. 425. iv. 206. ix. 341. x.
 407, 957.
 Exposures, ii. 27.
 Expressly, ix. 356.
 Express, ii. 480. iii. 3. v. 574. vii. 528. viii. 616. x.
 926, xi. 354.
 Express'd, iii. 140. vi. 720. ix. 554, 1164. x. 67. xi.
 597.
 Expressing, viii. 440, 544.
 Expression, iii. 591. ix. 527.
 Expulsion, vi. 880.
 Expung'd, iii. 49.
 Extend, ii. 326, 493. v. 651. vii. 230. x. 804.
 Extended, i. 195. ii. 885, 1047. iii. 557.
 Extends, ix. 108. xii. 211.
 Extent, vii. 496. x. 808.
 Extenuate, x. 645.
 Exterior, ix. 336.
 External, v. 103.
 Extinct, i. 141. ix. 829.

Extinguish

I N D E X.

F A I

Extinguish, iv. 666.
 Extol, ii. 479. iii. 146. iv. 436, 733. v. 164.
 Extoll'd, iii. 398.
 Extort, i. 111.
 Extracted, viii. 497.
 Extracting, v. 25.
 Extravagant, vi. 616.
 Extremes, i. 276. ii. 599. vii. 272. x. 976.
 Eye, i. 568, 604. ii. 189, 748. iii. 58, 193, 534, 547, 573, 578, 614, 660. iv. 117, 125, 279, 300, 572. v. 26, 131, 171, 711. vi. 149, 350, 476, 848. viii. 307, 488. ix. 397, 518, 528, 743, 777, 923, 1036. x. 5. xi. 191, 212, 385, 396, 620. xii. 556.
 Eye-lids, iv. 616. v. 674.
 Eye-witnesses, vi. 883.
 Ey'd, iv. 504. xi. 585.
 Eyes, i. 56, 193, 456. ii. 239, 388, 616, 753, 803, 890. iii. 23, 53, 382, 650, 700. vi. 358, 466, 492, 658. v. 44, 647. vi. 571, 755, 846, 847. vii. 446, 496, 513. viii. 63, 257, 310, 459. ix. 500, 706, 866, 875, 985, 1014, 1053, 1070, 1122. x. 553. xi. 130, 305, 367, 412, 419, 423, 429, 478, 585, 598, 711, 863. xii. 109, 274.
 Eyes, vii. 67.
 Eyries, vii. 424.
 Ezekiel, i. 455.

F

Fable, i. 580.
 Fabled, i. 741. ix. 30. x. 580.
 Fables, i. 197. ii. 627. iv. 250. xi. 17.
 Fablest, vi. 292.
 Fabric, i. 710. viii. 76. x. 482.
 Face, i. 600. ii. 304, 490. iii. 44, 140, 262, 407, 637. iv. 114. v. 30, 43, 644. vi. 540, 681, 721, 783. vii. 278, 316, 377, 636. ix. 853, 1063, 1080. x. 205, 723, 1064. xi. 316, 353, 712, 843.
 Faces, vi. 753. ix. 1077. xi. 128, 641. xii. 644.
 Facil, iv. 967. viii. 65. ix. 1158.
 Fact, ii. 124. ix. 928, 980. xi. 457.
 Faction, ii. 32, 901.
 Factious, xi. 664. xii. 352.
 Faculty, v. 410.
 Faculties, v. 101. viii. 542.
 Fade, iii. 360.
 Faded, i. 602. ii. 375, 376. iv. 870. ix. 893.
 Faery, i. 781.
 Fail, i. 117, 167, 633. ii. 205. vi. 117. vii. 38. ix. 942, 1142. x. 856. xii. 9.
 Fail'd, ii. 480. iii. 101. iv. 357. vii. 139. viii. 534. ix. 145.
 Failing, ii. 931. ix. 404. x. 129.
 Fails, vi. 117. viii. 38.
 Faint, vi. 392, 799. xi. 108, 631.
 Fainting, i. 530.

F A N

Fair-enticing, ix. 996.
 Fairer, ii. 110. iv. 270. ix. 1032.
 Much Fairer, v. 53.
 Fairest, iv. 147, 324. v. 18, 166, 381. viii. 307, 493. ix. 432, 538, 577, 851, 896. xi. 549.
 Faith, ii. 36, 690. iii. 104. iv. 520, 954. vi. 115, 143. viii. 325. ix. 286, 298, 320, 335, 411, 1075, 1141. x. 129. xi. 64, 141, 458, 807. xii. 128, 154, 295, 306, 409, 427, 449, 488, 527, 528, 529, 536, 582, 599, 603.
 Faithful, i. 264, 611. iv. 933, 950, 952. v. 896, 897. vi. 204, 371, 803. ix. 265, 983. xi. 64. xii. 113, 152, 462, 481, 571.
 Faithfulness, iv. 951.
 Faithless, iii. 96. v. 897.
 Fall, i. 76, 642. ii. 16, 76, 177, 549, 773. iii. 128. iv. 101. v. 241, 542, 878. vi. 55, 285, 872, 898. ix. 941, 1069. x. 44, 451. xi. 500. xii. 391.
 Fall (verb) ii. 203. iii. 95, 99, 152, 201, 237, 619. iv. 91, 260. v. 130, 546. vi. 790. vii. 19. viii. 640. ix. 362. x. 16, 184, 1087. xii. 118.
 Fall off, i. 30.
 Fall short, ix. 174.
 Fallacious, ii. 568. ix. 1046.
 Fallible, vi. 428.
 Falling, i. 174, 745. ii. 925, 935. iv. 615. v. 190, 191. x. 663.
 Fall'n, i. 84, 92, 157, 282, 330. ii. 13, 457. iii. 181, 400. iv. 591. v. 240, 541. vi. 24, 852. vii. 25, 26. x. 47, 62. xi. 29, 180.
 Falls, iii. 130. iv. 731. v. 613. viii. 551.
 Fall'st, v. 174.
 False, ii. 112, 522, 565, 700. iii. 92, 681. v. 694, 809, 898. vi. 121, 271. ix. 306, 333, 355, 1011, 1068, 1070. x. 452, 868. xi. 413. xii. 122.
 Falshood, iv. 122, 811. x. 873.
 Falsities, i. 367.
 Faltring, ii. 989. ix. 846. x. 115.
 Fame, i. 651, 695. ii. 346. iii. 449. iv. 938. vi. 249, 375, 384. x. 481. xi. 386, 623, 698, 699, 793. xii. 47.
 Fam'd, iii. 568. xii. 332.
 Familiar, ii. 219, 761. ix. 2. xi. 305.
 Family, x. 216.
 Families, xii. 23.
 Famin, ii. 847. x. 573, 597. xi. 472, 778.
 Famish, xii. 78.
 Famous, iv. 234.
 Fan, v. 6, 269.
 Fan (verb) x. 94.
 Fanatic, i. 480.
 Fancy, iv. 802. v. 53, 102, 110, 486. viii. 188, 294, 461.
 Fancy (verb) ix. 1009.
 Fancy'd, ix. 789.
 Fann'd, v. 655. vii. 432.
 Fanning, iv. 157.
 Fans, vii. 476.

Fare,

I N D E X.

F E A

Fare, v. 495. ix. 1028. x. 735.
 Fares, ii. 940. iv. 131.
 Farewel, i. 249. ii. 492. iv. 108, 109.
 Farms, ix. 448.
 Fashion'd, viii. 469.
 Fasten'd, x. 300.
 Fat, xi. 439, 648.
 Fatal, ii. 104, 712, 725, 786, 871. iv. 349, 514. v. 861. ix. 889. x. 4, 191, 364. xii. 99.
 Fate, i. 116, 133, 448. ii. 17, 197, 232, 393, 550, 559, 560, 610, 809. iii. 33, 113, 120. v. 527. vi. 819. vii. 173. ix. 689, 885. x. 265, 480. xi. 181.
 Father, ii. 727, 743, 810, 864. iii. 56, 139, 143, 144, 154, 227, 262, 271, 372, 386, 401. iv. 757. v. 246, 403, 596, 663, 735, 836, 847, 855. vi. 96, 671, 720, 723, 814, 890. vii. 11, 137, 196, 517, 588. viii. 498. x. 32, 63, 66, 68, 216, 1097. xi. 22, 45, 760. xii. 103, 487, 546.
 First Father, iv. 495. viii. 298.
 Fatherly, xii. 63.
 Father's, ii. 730. iii. 393, 398, 415. vi. 710. x. 223. xi. 20. xii. 121.
 Fathom, ii. 934.
 Fault, i. 609. iii. 96, 118. x. 823, 938.
 Faults, x. 1089, 1101. xii. 337.
 Faulty, xi. 509.
 Faunus, iv. 708.
 Favor, iii. 664. vi. 462, 661. vii. 72. viii. 202. ix. 334. x. 1096. xi. 153. xii. 278, 622.
 Favor (verb) i. 654.
 Favorable, v. 507. xi. 169.
 Favor'd, i. 30. ii. 350.
 Favors, ix. 949.
 Fav'rite, ix. 175.
 Fawn'd, iv. 959.
 Fawning, ix. 526.
 Fawns, iv. 404.
 Fealty, iii. 204. viii. 344. ix. 262.
 Fear, i. 558, 598, 788. ii. 49, 85, 293, 627, 783. iv. 108, 822, 854. v. 396. vi. 238, 393, 394, 397, 494. ix. 285, 286, 326, 702, 989. x. 780, 813. xi. 139, 212, 361, 799. xii. 218, 305, 562.
 Fear (verb) ii. 17, 94, 205, 343. iv. 190, 574. v. 98. vi. 490, 539, 912, viii. 168, 322. ix. 773. x. 409, 1000, 1024, 1082. xi. 234.
 Fear'd, i. 628. ii. 82, 470. v. 135, 905. ix. 331, 511, 536, 1006. x. 51.
 Not Fear'd, ii. 678. ix. 701. x. 119.
 Fearing, x. 340. xii. 15.
 Fearless, i. 131. ii. 855. iv. 14. v. 875. vi. 51, 804. ix. 57, 187. x. 811.
 Fears, i. 275, 530. x. 842, 1003.
 Fear'ft, ix. 282. x. 838.
 Feast, vi. 167. ix. 37. xi. 592, 715. xii. 21.
 Feasts, i. 390. v. 467.
 Feather'd, v. 284. vii. 420. ix. 1117.
 Feats, ii. 537.
 Feature, x. 279.

F I E

Fed, i. 68, 728. ii. 843. iii. 435. iv. 240. v. 415, 467. viii. 256.
 Feed, ix. 597.
 Feed (verb) ii. 863. iii. 37. v. 417. ix. 779. x. 604.
 Feeds, v. 416. vii. 490.
 Feel, i. 153, 336. ii. 101, 216, 340, 598. iii. 22. iv. 972. v. 892. vi. 157. viii. 282, 608. ix. 120, 315, 680, 913, 955, 983, 1009. x. 243, 811. xi. 465, 775.
 Feeling, x. 733.
 Feel'ft, x. 951.
 Feet, i. 238. ii. 404, 949. iii. 31, 73, 486. iv. 183, 866. v. 283. vi. 592. vii. 440. viii. 261, 315. x. 190, 215, 911, 942. xi. 759.
 Feign'd, ii. 627. iii. 639. iv. 96, 706. v. 381. ix. 31, 439, 492. xi. 799.
 Feigning, xii. 517.
 Fell, ii. 539. x. 906.
 Fell (verb) i. 75, 445, 461, 491, 586, 679, 740, 743, 748. ii. 771, 826, 1006, 1023. iii. 102, 129. iv. 39, 64, 230, 231, 905. v. 133, 434. vi. 190, 593, 614, 844, 871, 912. vii. 134. viii. 315, 458. x. 513, 539, 542, 570, 912, 1099. xi. 446.
 Fell asleep, v. 92. xii. 614.
 Fell'd, vi. 250, 575.
 Fellow-servant, viii. 225.
 Fellows, i. 606. ii. 428. vi. 160.
 Fellowship, viii. 389, 442. xi. 80.
 Arch-Felon, iv. 179.
 Felt, i. 227. ii. 77, 543, 780. iv. 847. vi. 872. viii. 530. ix. 782, 846, 859. x. 361, 362, 511, 541, 717, 1098.
 Female, vii. 490, 530. viii. 150. ix. 822, 999. x. 897.
 Female troop, xi. 614.
 Feminine, i. 423. ix. 458. x. 893.
 Fence, iv. 187.
 Fenc'd, iv. 697. ix. 1119.
 Fenceless, x. 303.
 Fenel, ix. 581.
 Fens, ii. 621. vii. 417.
 Fermented, vii. 281.
 Ferry, ii. 604.
 Fertil, i. 468. iv. 216, 645. v. 319. vii. 454. ix. 801.
 Fervent, v. 849.
 Fervently, ix. 342.
 Fervid, v. 301. vii. 224.
 Fesole, i. 289.
 Festivals, vi. 94. xi. 723.
 Fetch, viii. 137.
 Feverous, xi. 482.
 Fez, xi. 403.
 Fickle, ii. 233. ix. 948.
 Field, i. 105, 677, 763. ii. 292. iii. 430, 513. iv. 186, 245, 265, 268, 980. v. 20, 136, 292. vi. 309, 410. vii. 19, 322, 335, 358, 495, 522. ix. 86, 417, 520, 560, 575. x. 176, 204, 275, 533, xi. 171, 215, 429, 654.
 Fields,

I N D E X.

F I R

Fields, i. 249, 520. ii. 493, 530, 768. iii. 460, 569, 606. vii. 460. viii. 145, 301.
 Fiend, i. 283. ii. 643, 677, 815, 917, 947. iii. 430, 440, 498, 524, 588. iv. 166, 285, 393, 819, 857, 924, 1005, 1013. ix. 412. x. 20, 233. xi. 101.
 Arch-Fiend, i. 156, 209.
 Fiends, iv. 953.
 Fierce, i. 100, 305, 336, 667. ii. 78, 219, 580, 599, 671, 898. iii. 399. iv. 128, 509, 871. vi. 93, 201, 220, 356, 610, 765, 794, 829. vii. 272. ix. 462, 471. x. 556, 703, 709, 739, 865. xi. 483, 641. xii. 634.
 Fiercely, x. 478. xii. 593.
 Fierceness, ix. 462.
 Fiercer, ii. 45.
 Fiercest, ii. 44. iv. 927. vi. 314.
 Fiery, i. 52, 68, 173, 184, 377. ii. 180, 512, 531, 620, 635. iii. 522. iv. 402, 978. vi. 17, 55, 80, 213, 215, 304, 391, 479. xii. 208, 257, 492, 644.
 Fig-tree, ix. 1101.
 Fight, ii. 20. iv. 1003. vi. 30, 48, 87, 232, 243, 296, 308, 403, 423, 448, 531, 537, 687, 693, 786. x. 278, xii. 385, 386.
 Fight (verb) ii. 914. iv. 945. vi. 454. xii. 289.
 Fighting, ii. 1015. vi. 249.
 Figure, vii. 426. xii. 241.
 Files, i. 567. iv. 797. v. 651. vi. 339, 599.
 Filial, iii. 269. iv. 294. vi. 722. vii. 175, 587. xii. 306.
 Fill, iv. 507. v. 504. ix. 595, 1005, 1042. xii. 558.
 Fill (verb) i. 350. iv. 733. v. 389. vii. 168, 397, 531. viii. 104, 214. ix. 196. x. 506, 892. xii. 177, 178.
 Fill'd, i. 495, 707. ii. 129, 284, 843, 847. iii. 135, 348, 447. iv. 351, 827. v. 286. vi. 200. vii. 51, 257. x. 570. xi. 77, 888.
 Fill'd up, viii. 468.
 Fills, iii. 731. vii. 88. xi. 336.
 Film, xi. 412.
 Filth, x. 630.
 Final, ii. 142, 563. iii. 458. vi. 798. ix. 88. x. 1085. xi. 62, 493.
 Finally, iii. 150.
 Find out, ii. 406. x. 899.
 Finding, iv. 899.
 Finds, iii. 228. iv. 92. v. 531.
 Find'st, v. 231. viii. 586.
 Finish, iv. 661.
 Finish'd, ii. 284, 815. iv. 727. v. 559. vi. 141, 522. vii. 548.
 Finisher, xii. 375.
 Finite, x. 802.
 Fins, vii. 401.
 Fir, iv. 139. vi. 574. x. 1076.
 Fire (verb) vi. 520.
 Fir'd, iv. 557.
 Vol. II.

F L E

Fires, i. 346. ii. 170, 213, 275, 401. iv. 667. v. 177, 417. vi. 413, 756. vii. 87. xii. 256.
 Fires (verb) ii. 709.
 Firm, i. 350, 554. ii. 36, 497, 589. iii. 75, 418. iv. 695, 873. v. 210, 502. vi. 69, 242, 399, 534, 911. vii. 267, 362, 443, 586. ix. 286, 359, 1160. x. 295. xi. 71. xii. 127.
 Firmament, ii. 175. iii. 75, 574. iv. 604. vi. 757. vii. 261, 264, 274, 344, 349, 390. viii. 18. xi. 206.
 Firmer, xi. 498.
 Firmly, vi. 430.
 Firmness, v. 324. ix. 279.
 First-born, i. 489, 510. iii. 1. xii. 189.
 First-fruits, xi. 22, 435.
 Firstlings, xi. 437.
 First-mov'd, iii. 483.
 First-mover's, vii. 500.
 Fish, i. 463. vii. 401, 447, 503, 521, 533. viii. 341, 346, 395. x. 604, 711. xii. 67.
 Fishy, iv. 168.
 Fit, x. 626.
 Fit (adject.) ii. 306. iii. 454, 643. iv. 816, 953. v. 69, 148, 315, 348, 690. vi. 303, 543, 876. vii. 31. viii. 390, 448, 450. ix. 89, 489. x. 139, 242, 899. xi. 271, 571. xii. 597.
 Fitly, viii. 394.
 Fitter, xi. 98, 262.
 Fittest, ix. 89.
 Five, v. 104, 177. x. 657.
 Fix, i. 382. xii. 432.
 Fix'd, i. 97, 206, 560, 723. ii. 18, 560. iii. 481, 629, 669. iv. 465. v. 176, 621. vii. 586. viii. 3. ix. 735, 952, 1160. x. 295, 553, 661, 773. xi. 851. xii. 555, 627.
 Fixes, iv. 28.
 Flag, ii. 900.
 Flame, ii. 889. iv. 784. v. 807, 891. vi. 483, 584, 766. ix. 637. x. 232, 1075. xi. 120.
 Flam'd, i. 62. x. 562.
 Flames, i. 62, 182, 222. ii. 61, 172, 214, 754. iii. 470. vi. 58, 751.
 Flaming, i. 45, 664. iii. 394. iv. 554. v. 598, 875. vi. 17, 102, 213. vii. 134. viii. 162. ix. 156. xi. 101, 216. xii. 592, 643.
 Flank, vi. 570.
 Flashing, vi. 751.
 Flat, i. 461. ii. 143. ix. 627, 987.
 Flatly, v. 819.
 Flatter'd, x. 42.
 Flaw, x. 698.
 Fled, i. 420. ii. 165, 613, 787, 790, 994. iii. 512, 712. iv. 919, 1014, 1015. vi. 362, 395, 531, 538, 868. ix. 53, 58, 394. x. 339, 713. xi. 330, 563, 841.
 Fledst, iv. 963.
 Fledge, iii. 627. vii. 420.
 Fleec'd, vii. 472.
 Fleecy, iii. 558. v. 187. xi. 648.
 Fleet, ii. 636.
 * N n n
 Fleet,

I N D E X.

F L Y

Fleet (adject.) iii. 457.
 Fleeting, x. 741.
 Flesh, i. 428. iii. 284, 434. iv. 441, 483. viii. 468, 495, 629. ix. 914. xi. 4, 888. xii. 180, 303, 405.
 One Flesh, viii. 499. v. 959.
 Flew, iii. 445, 521, 717. iv. 194. v. 87, 251. vi. 213, 507, 642. viii. 264. x. 284.
 Flew off, vi. 614.
 Flew up, xi. 15.
 Flies, xii. 177.
 Flies (verb) ii. 612, 950. iii. 435. v. 176, 274. xi. 885.
 Flight, i. 14, 225, 555. ii. 80, 221, 407, 632, 928. iii. 15, 563, 631, 741. iv. 12, 595, 913, 921, 922. v. 89, 266, 871. vi. 152, 187, 236, 285, 367, 397, 539, 798. vii. 4, 294, 430. viii. 199. x. 83. xi. 7, 190, 202.
 Flock, v. 709. vi. 857. x. 273. xi. 437, 648. xii. 19.
 Flocking, i. 522.
 Flocks, iii. 44, 435. iv. 185, 252. vii. 461, 472. xii. 132.
 Flood, i. 195, 239, 312, 324, 419. ii. 577, 587, 640. iii. 535, 715. iv. 231. vii. 57. xi. 402, 472, 748, 756, 757, 831, 840, 893. xii. 117.
 Floods, i. 77. vi. 830. vii. 295.
 Flora, v. 16.
 Florid, iv. 278. vii. 90, 445.
 Florish'd, iv. 699. ix. 672.
 Floted, ix. 503.
 Floting, i. 196, 310. x. 296. xi. 745.
 Flotes, vii. 432. xi. 850.
 Flow, iii. 31. iv. 410. v. 195. viii. 601. ix. 239.
 Flow'd, i. 11. iii. 518. v. 150. vi. 332. vii. 8, 279. xi. 241.
 Flowing, iii. 640. iv. 496. v. 444. x. 910. xi. 846.
 Flown, i. 502. vii. 503. x. 422.
 Flows, v. 633. ix. 81. xii. 158.
 Flow'r, i. 316. iii. 353. iv. 270, 644, 652, 697. v. 481, 747. vi. 475. ix. 206, 428, 432.
 Flow'r'd, vii. 317.
 Flow'rets, v. 379, 636. vi. 784.
 Flow'ring, v. 293.
 Flow'rs, i. 771. ii. 245. iii. 359. iv. 241, 256, 269, 334, 438, 451, 709. v. 126, 212, 482, 636. viii. 44, 286, 527. ix. 193, 278, 408, 437, 840, 1039. x. 603, 679. xi. 273, 327, 594.
 Flow'rs (verb) iii. 357.
 Flow'ry, i. 410. iii. 30, 569. iv. 254, 626, 772. viii. 254. ix. 456, 881.
 Fluctuates, ix. 668.
 Fluid, vi. 349. vii. 237. xi. 882.
 Flung, i. 610. vi. 654. viii. 517.
 Flushing, ix. 887.
 Flutes, i. 551.
 Flutter'd, iii. 491.
 Flutt'ring, ii. 933.
 Fly, i. 372. ii. 879. iii. 494. iv. 22, 73, 75, 859, 910,

F O R

948, 963. v. 871, 889. vi. 295. vii. 389. xi. 547, 650.
 Flying, ii. 574, 643, 942. iv. 913. v. 688. vi. 214, 536. vii. 17, 429. x. 276.
 Fly'ft, iv. 482. v. 175.
 Foam, i. 203. vi. 512.
 Foaming, vi. 391. x. 301. xi. 643.
 Foe, i. 122, 179, 649. ii. 72, 78, 152, 202, 210, 369, 463, 722, 769, 804, 1039. iii. 179. iv. 7, 372, 373, 749. v. 724. vi. 129, 149, 363, 530, 537, 551. vii. 139. ix. 15, 253, 280, 295, 323, 327, 361, 383, 486, 951. x. 11, 431, 926, 1033, 1038. xi. 155.
 Arch-Foe, vi. 259.
 Foes, i. 437. ii. 504. iii. 258, 399, 677. v. 735, 876. vi. 39, 402, 440, 487, 603, 627, 688, 685, 831, 880. ix. 703. xii. 453.
 Foil, x. 375.
 Foil (verb) xii. 389.
 Foil'd, i. 273. ii. 330. vi. 200. viii. 608. ix. 1076.
 Fold, ii. 651. iv. 187, 192. ix. 499.
 Folds, i. 724. ii. 645. vii. 484. ix. 161, 498. xi. 431.
 Follow, ii. 206, 662, 866. iv. 469, 476. viii. 611. ix. 133. xi. 291, 371. xii. 335.
 Follow'd, i. 238, 467. vi. 598. vii. 222, 558. viii. 508, 645. x. 533. xii. 439.
 Followers, i. 606. xii. 484.
 Following, ii. 1025. iv. 437, 481. vii. 3. ix. 808. x. 278, 314, 367, 589. xi. 352.
 Follows, ii. 25.
 Folly, ii. 686. iii. 153. iv. 905, 1007. vi. 139. vii. 130. viii. 553. x. 619, 621. xii. 560.
 Foment, iv. 669. x. 1071.
 Fomented, xi. 338.
 Fond, iii. 449. vi. 90. viii. 195, 209. x. 834.
 Fondly, iii. 470. vii. 152. ix. 999. x. 564. xi. 59.
 Fontarabbia, i. 587.
 Food, v. 400, 401, 407, 465, 633. vii. 126, 408, 540. ix. 237, 238, 240, 573, 717, 768. x. 986. xi. 54. xii. 74.
 Fool, vi. 135.
 Fool'd, x. 880.
 Fools, iii. 496.
 Foot, vi. 625. vii. 228. ix. 71. x. 347. xi. 645, 848, 858.
 At Foot, iii. 485.
 On Foot, ii. 941.
 Foot-step, xi. 329.
 Forage, ix. 646.
 Forbear, viii. 490.
 Forbearance, x. 53.
 Forbid, v. 62. ix. 356, 703. x. 685.
 Forbiddance, ix. 903.
 Forbidden, i. 2. ii. 852. iv. 515. v. 69. ix. 904, 1025, 1026. x. 554. xii. 279.
 Forbidder, ix. 815.
 Forbidding, ii. 475. ix. 753.
 Forbids, iv. 82. v. 61. ix. 750, 753, 758, 759. xi. 49.
 Forbore,

I N D E X.

F O R

Forbore, ii. 736. ix. 1034.
 Forborn, ix. 747.
 Force, i. 94, 101, 121, 144, 145, 230, 248, 560, 574, 629, 647, 649. ii. 135, 188, 250, 358, 551, 853, 1012. iii. 91. iv. 813. v. 730. vi. 41, 125, 222, 293, 324, 622, 794. ix. 348, 1046, 1173, 1174. x. 246. xii. 412.
 Force (verb) ii. 62. xii. 521, 525.
 Forc'd, ii. 243. vi. 598. x. 475, 829, 991.
 Forcible, ii. 793. ix. 955.
 More Forcible, vi. 465.
 Forcing, vi. 196.
 Ford, ii. 612. xii. 130.
 Foreign, iii. 548. x. 441. xii. 46.
 Foreknew, iii. 117.
 Foreknowing, xi. 773.
 Foreknowledge, ii. 559, 560. iii. 116, 118. xi. 768.
 Foreland, ix. 514.
 Forelock, iv. 302.
 Foremost, ii. 28.
 Forerun, i. 677.
 Forerunners, xi. 195.
 Forerunning, vii. 584.
 Foreseeing, i. 627. iii. 79.
 Foreseen, iii. 121. vi. 673. xi. 763.
 Foresight, i. 119. xi. 368.
 Forest, i. 547, 613, 782. iv. 342. vii. 458. ix. 117. xi. 189.
 Forestall'd, x. 1024.
 Foretasted, ix. 929.
 Foretel, xii. 242.
 Foretold, ix. 1171. x. 38, 191, 482, 1051. xi. 771. xii. 327, 328, 329, 543.
 Forewarn, ii. 810. vii. 73. ix. 61, xii. 507.
 Forewarn'd, vii. 41. ix. 378.
 Forewarning, x. 876.
 Forfeit, iii. 176. x. 304.
 Forfeiture, iii. 221.
 Forge, xi. 564.
 Forge (verb) iv. 802.
 Forget, iii. 32, 415. iv. 512, 639. v. 550. ix. 474. xi. 878.
 Forgetful, ii. 74. iv. 54.
 Forgetfulness, ii. 608.
 Forgets, ii. 585, 586.
 Forgiv'n, x. 956.
 Forgo, viii. 497. ix. 908. xi. 541.
 Forgot, ii. 747. xi. 807.
 Forked, x. 518, 519.
 Forlorn, i. 180. ii. 615. iv. 374. vii. 20. ix. 910. x. 921.
 Form, i. 591. iii. 605. iv. 876. vi. 433. ix. 457. x. 214, 543, 872.
 Form (verb) ii. 532.
 Form'd, i. 705, iii. 124. iv. 297, 305, 441. v. 516, 824, 853. vi. 690. vii. 276, 356, 524. viii. 469, 596. ix. 149, 392, 898. xi. 369, 571.

F R A

Former, ii. 234, 585. iv. 94. v. 658. viii. 290. ix. 1006. xii. 105.
 Formidable, ii. 649.
 Forming, viii. 470.
 Formless, iii. 12. 708.
 Forms, i. 358, 481, 789, iii. 717. v. 457, 473, 573. vii. 455. xii. 534.
 Forms (verb) v. 105. viii. 223.
 Forsake, i. 368. x. 914. xii. 118.
 Forsaken, v. 878.
 Forsook, i. 432. xi. 516.
 Forth-crept, vii. 320.
 Forth-florish'd, vii. 320.
 Forth-issued, ii. 786.
 Forth-issuing, iv. 779. ix. 447.
 Forth-reaching, ix. 781.
 Forth-rush, x. 704.
 Forth-rush'd, x. 456.
 Forth-stepping, vi. 128.
 Fortify, x. 370.
 Fortitude, ix. 31. xii. 570.
 Fortunate, iii. 569.
 Fought, i. 578. ii. 45, 768. vi. 29, 220, 355, 666. xii. 261.
 Foughten, vi. 410.
 Foul, i. 33, 135, 446, 555. ii. 651, 748, 793. iii. 177, 692. iv. 118, 571, 840. vi. 124, 388, 588, 598. ix. 6, 163, 297, 328, 329, 331, 1078. x. 986, xi. 51, 124, 464. xii. 337.
 Found, x. 256. xii. 224.
 Found out, i. 621, 703. iii. 275. viii. 355.
 Foundation, iv. 521.
 Foundations, vi. 643, 870.
 Founded, i. 427. iv. 755. vii. 239, 618. xii. 550.
 Founder'd, ii. 940.
 Found'ft, ix. 407.
 Fount, iii. 357, 535. iv. 237. xi. 279.
 Fountain, i. 783. iii. 8, 375. iv. 229, 760. v. 203. vii. 8, 364. ix. 73, 420, 597, 628. xi. 78, 322.
 Fountain-side, iv. 326, 531. vii. 327.
 Fountains, v. 126, 195. x. 860. xi. 826.
 Fourfold-visag'd, vi. 845.
 Four-footed, iv. 397.
 Fowl, vii. 389, 398, 447, 451, 503, 521, 533. viii. 341, 395. x. 274, 604, 710. xii. 67.
 Fowls, v. 271.
 Fragrance, iii. 135. iv. 653. v. 286. viii. 266. ix. 425.
 Fragrant, iv. 645, 695. v. 379.
 Frail, ii. 375, 1030. iii. 180, 404. iv. 11. vi. 345. ix. 340.
 Frailty, x. 956. xi. 302.
 Frame, ii. 924. iii. 395. v. 154. vii. 273. viii. 15, 81.
 Fram'd, iv. 691. v. 256, 460. vii. 355. xii. 249.
 Frames, v. 106.
 Franciscan, iii. 480.
 Fraternal, xii. 26.
 Fraud,

I N D E X,

F R O

Fraud, i. 401, 646. iii. 152. iv. 121. v. 880. vi. 555, 794. vii. 143. ix. 55, 89, 285, 287, 643, 904, 1150. x. 485, 871.
 Fraudulent, iii. 692. ix. 531.
 Fraught, ii. 715. v. 661. vi. 876. x. 346. xi. 207.
 Full-Fraught, ii. 1054.
 Fray, ii. 908. iv. 996. xi. 651.
 Free, i. 259. ii. 19, 255, 551. iii. 99, 124. iv. 68, 415, 434, 747. v. 235, 527, 549, 791, 792, 819. vi. 292, 451. vii. 171. viii. 440, 610, 641. ix. 351, 352, 671, 802, 825. x. 999. xi. 513. xii. 71, 90, 902, 304.
 Get Free, vii. 464.
 Not Free, iii. 103. v. 532. vi. 181. ix. 372.
 Free-will, ii. 560. iv. 66. v. 236. viii. 636. ix. 1174. x. 9, 46.
 Freed, viii. 182. ix. 140.
 Freedom, iii. 109, 128. iv. 294. v. 797. vi. 169. viii. 434. ix. 762. xi. 580, 798. xii. 95.
 Freely, iii. 102, 175, 240. iv. 72, 381. v. 538, 539. vi. 565. vii. 540. viii. 322, 443. ix. 732, 988.
 Freeze, i. 716.
 Frequent, i. 797. iii. 534. vii. 504, 571.
 Frequent (verb) vii. 148. xi. 317, 838.
 Frequented, xi. 722.
 Frequenting, x. 1091, 1103.
 Fresh, i. 771. ii. 1012. iv. 229, 326, 623. v. 20, 125, 203. vi. 784. viii. 274, 467, 515. xi. 135, 845. xii. 15, 423.
 Freshest, ix. 1041.
 Fret, vii. 597.
 Fretted, i. 717.
 Friend, v. 229. ix. 2. x. 11, 60.
 Friendliest, v. 668.
 Friendly, iv. 36. vi. 22. viii. 9, 651. ix. 564, 772.
 Friends, i. 264. iv. 866. vi. 38, 609. xii. 129.
 Friendship, xi. 796.
 Friars, iii. 474.
 Fright, xi. 121.
 Frighted, i. 543. ii. 994.
 Fringed, iv. 262.
 Frisking, iv. 340.
 Frith, ii. 919.
 Frizled, vii. 323.
 Frogs, xii. 177.
 Front, i. 563. ii. 302, 683. iv. 300, 865. vi. 558, 569, 611. vii. 509, ix. 330. xii. 592, 632.
 Front to Front, ii. 716. vi. 105.
 Fronted, ii. 532.
 Frontier, i. 466.
 Frontiers, ii. 998.
 Frontispiece, iii. 506.
 Frore, ii. 595.
 Frost, xi. 899.
 Frown, ii. 713, 720. iii. 424. vi. 260.
 Frown'd, ii. 719.
 Frowning, ii. 106. iv. 924.
 Frozen, i. 352. ii. 587, 602, 620.

F U T

Frugal, v. 324. viii. 26.
 Fruit, i. i. iv. 147, 219, 249, 422, 644, 652. v. 58, 67, 83, 341, 482, 635. vi. 475. vii. 311, 325, 540. viii. 307, 320. ix. 577, 588, 616, 621, 648, 656, 659, 661, 686, 731, 735, 741, 763, 776, 781, 788, 798, 851, 869, 904, 924, 929, 972, 996, 1011, 1023, 1046, 1073, 1101. x. 4, 13, 550, 565, 687, 1053. xi. 86, 125, 413, 535. xii. 184.
 Fruit-tree, vii. 311.
 Fruit-trees, v. 213.
 Fruitage, v. 427. x. 561.
 Fruitful, iii. 337. v. 388. vii. 396, 531. viii. 96.
 More Fruitful, v. 320.
 Fruition, iii. 307. iv. 767.
 Fruitless, v. 215. ix. 648, 1188.
 Fruits, iii. 67, 451. iv. 148, 331, 332. v. 304, 390, 464. viii. 44, 147, 212, 527. ix. 745. x. 603. xi. 26, 285, 327. xii. 551. See First-fruits.
 Frustrate, ii. 193. iii. 157. ix. 944. xi. 16.
 Fry, vii. 400.
 Fuel'd, i. 234.
 Fugitive, ii. 700. iv. 923. ix. 16.
 Fugitives, ii. 57.
 Fugue, xi. 563.
 Fulfil, i. 431. iii. 157. vi. 675, 729. ix. 230. xii. 402, 404.
 Fulfill'd, v. 246. vi. 729. vii. 635. viii. 491. xi. 602.
 Fulfilling, xii. 396.
 Fulgent, x. 449.
 Full, i. 372, 660, 797. ii. 24, 147, 388, 688. iii. 332, 378. iv. 29, 687. v. 517, 556, 639, 720, 862. vi. 622, 720, 826. vii. 70, 377. viii. 232. ix. 62, 802, 819, 1126. x. 65, 503, 951. xi. 815. xii. 301, 473.
 At Full, i. 641.
 Full grown, vii. 436.
 Full high, i. 536.
 Full orb'd, v. 42.
 Full soon, ii. 805. vi. 834.
 Fully, viii. 180. x. 79, 374.
 Fulness, iii. 225.
 Fume, iv. 168. viii. 194.
 Fum'd, xi. 18.
 Fumes, ix. 1050.
 Fuming, v. 6. vii. 600.
 Furies, ii. 596, 671. vi. 859. x. 620.
 Furious, iv. 4. vi. 86, 357. vii. 213. viii. 244. xi. 854.
 Furnace, i. 62. ii. 888.
 Furniture, ix. 34.
 Fury, i. 179, 235. ii. 61, 728, 938. v. 808. vi. 207, 591. x. 240.
 Fusil, xi. 573.
 Future, ii. 222. iii. 78. v. 582. vi. 429, 502. vii. 183, 486. x. 345, 840. xi. 114, 357, 764, 774, 870.

G Gabble,

I N D E X.

G A V

G

Gabble, xii. 56.
 Gabriel, iv. 549, 561, 781, 865, 877, 886, 1005. vi. 46, 355. ix. 54.
 Gain, ii. 1009.
 Gain (verb) i. 190. vi. 907. viii. 122. ix. 332. x. 901. xii. 199, 223.
 Gain'd, i. 471. iv. 512. v. 174. viii. 435. ix. 529. x. 373, 902.
 Gaining, xi. 768.
 Gains, iii. 428. v. 324. ix. 933.
 Gain-say, ix. 1158.
 Galaxy, vii. 579.
 Gales, iv. 156. viii. 515.
 Galileo, v. 262.
 Gambol'd, iv. 345.
 Game, vi. 667. xi. 714. xii. 30.
 Games, iv. 551. ix. 33.
 Gamesome, vi. 620.
 'Gan, vi. 60. ix. 1016. x. 710.
 Ganges, iii. 436. ix. 82.
 Gap, vi. 861.
 Gap'd, vi. 577.
 Gaping, ii. 440.
 Garb, ii. 226.
 Garden, iii. 66. iv. 209, 215, 226, 230, 285, 529, 789. v. 260, 368, 752. vii. 538. viii. 299, 321, 326. ix. 206, 660, 662. x. 98, 116, 746. xi. 97, 118, 222, 261.
 Garden-plot, ix. 418.
 Garden-trees, ix. 657.
 Gardens, iii. 568. ix. 439.
 Gard'ning, iv. 328. ix. 203.
 Gard'ning-tools, ix. 391.
 Garland, ix. 840, 892.
 Garlands, iii. 362. iv. 709. xi. 594.
 Gash, vi. 331.
 Gate, iv. 568, 870. vii. 411. ix. 389. xi. 230.
 Gate, ii. 873. iii. 515, 687. iv. 178, 542, 579. v. 253, 254. x. 298, 418. xi. 190. xii. 571, 638, 643. See Heaven, Hell, Palace.
 Gates, i. 171, 761. ii. 436, 631, 645, 648, 684, 776, 853, 884. iv. 382, 898, 967. vi. 4. vii. 206, 565. viii. 231, 241. x. 230, 231. xi. 640, 661.
 Gath, i. 465.
 Gather'd, iv. 271. v. 207. vii. 283, 363. ix. 1111. x. 299, 344, 1070. xi. 537.
 Gathering, iv. 269.
 Gathers, ii. 590. v. 343. xii. 631.
 Gave, i. 736. iv. 144, 350, 380, 787. v. 858. vi. 402. vii. 175, 541. viii. 514. ix. 266, 748, 783, 996, 1001, 1066. x. 122, 143, 430, 650. xi. 49, 72, 182, 277, 339, 497. xii. 67.
 Gave heed, iv. 969.
 Gave way, v. 252.
 Gav'ft, ii. 865. vii. 493. x. 138.
 Vol. II.

G I V

Gay, i. 372. iv. 149, 942. vii. 444. viii. 274. ix. 428. xi. 582, 615, 866.
 Gayest, xi. 186.
 Gaza's, i. 466.
 Gaze, iii. 671. iv. 356. vi. 205. ix. 524.
 Gaze (verb) iii. 613. v. 47. ix. 535, 539, 578, 615.
 Gaz'd, v. 57, 272. viii. 258. ix. 735. xi. 845.
 Gazing, iv. 351.
 Gehenna, i. 405.
 Gemm'd, vii. 325.
 Gems, i. 538. ii. 271. iii. 507. iv. 649. vi. 475. xi. 583.
 General, i. 421. ii. 481, 773. iii. 328. iv. 144, 492, 659. xi. 76.
 General's, i. 337.
 Generate, vii. 387. x. 894.
 Generated, vii. 393.
 Generation, i. 653. vii. 102.
 Generations, xi. 344.
 Genial, iv. 712. vii. 282. viii. 598.
 Gentiles, iv. 277. xii. 310.
 Gentle, iii. 585. iv. 156, 308, 337, 366, 404, 488, 806. v. 37, 130. viii. 287, 515, 648. ix. 527. x. 93, 919. xi. 188, 421. xii. 435, 595.
 Gently, i. 529. iii. 583. iv. 259. vii. 81. viii. 293. ix. 431. xi. 298, 758.
 Geryon's, xi. 410.
 Gesture, i. 590. viii. 489. ix. 460.
 Gestures, iv. 128.
 Get, xii. 45.
 Ghastly, ii. 846. vi. 368. xi. 481.
 Giant, i. 576, 778.
 Giant-angels, vii. 605.
 Giants, iii. 464. xi. 642, 688.
 Gibeah, i. 504.
 Gibeon, xii. 265.
 Gibraltar, i. 355.
 Gift, iv. 735. v. 19, 366. vi. 626. ix. 540, 806. x. 138. xi. 340. xii. 138.
 Gifts, iv. 715. v. 317. viii. 220, 494. x. 153. xi. 57, 612, 636. xii. 500.
 Gigantic, xi. 659.
 Gilds, iii. 551. vii. 366.
 Gills, vii. 415.
 Gird, vi. 542. viii. 82. ix. 1113.
 Gird on, vi. 714.
 Girded, ix. 1096.
 Girt, iv. 276. v. 281. vii. 194. ix. 1116.
 Give, ii. 14, 153, 157. iii. 318. iv. 381, 841. v. 206, 485, 693, 822. viii. 319, 339. ix. 805, 818. xii. 12, 392.
 Give ear, ix. 1067.
 Giver, viii. 493.
 Givers, v. 317.
 Gives, v. 119, 403, 404. viii. 171. ix. 40, 686.
 Giving, iii. 299. vi. 730.
 Giv'n, i. 347, 776. ii. 332, 775. iii. 103, 243. iv. 430, 561, 1007. v. 454, 523, 740. vi. 322, 887. viii. 386.
 * O o o

I N D E X.

G L O

viii. 386, 545. ix. 10, 951. x. 244, 385. xi. 255, 502. xii. 66, 282, 287, 300, 519.
 Giv'n up, x. 488.
 Giv'ft, ix. 810.
 Glad, ii. 1011. iii. 270, 630. iv. 150. v. 29, 92. vi. 258. vii. 291, 386. viii. 245, 322. ix. 528, 625. x. 383, 777. xi. 20, 507. xii. 375.
 Glade, iv. 231. ix. 1085.
 Gladlier, vi. 731. viii. 47.
 Gladly, ii. 1044. vi. 21. viii. 226. ix. 966. x. 775. xi. 332. xii. 366.
 Glance, vii. 405. viii. 533. ix. 1034. xi. 442.
 Glanc'd, x. 1054.
 Glare, iv. 402.
 Glar'd, vi. 849. x. 714.
 Glafs, i. 288. v. 261. xi. 844.
 Glassy, vii. 619.
 Glaz'd, iii. 590.
 Gleam, iii. 499. iv. 461. xii. 257.
 Glide, v. 200. vii. 402. ix. 159.
 Glides, xii. 630.
 Gliding, iv. 555. xi. 568. xii. 629.
 Glimmering, i. 182. ii. 1037. iii. 429.
 Glimpse, i. 524. iv. 867. vi. 642. viii. 156.
 Glist'ring, iii. 550. iv. 645, 653. viii. 93. xi. 247.
 Glitter, x. 452.
 Glittering, i. 535. iii. 366. iv. 656. v. 291, 592.
 Globe, i. 291. ii. 512. iii. 418, 422, 498, 722. iv. 723. vii. 280. x. 671.
 Globes, v. 259. vi. 590.
 Globous, or Globose, v. 649, 753. vii. 357.
 Gloom, i. 244, 544. ii. 400, 858. vii. 246. x. 848.
 Gloomy, i. 152. ii. 976. iii. 242. iv. 270. vi. 832.
 Gloomiest, x. 716.
 Glories, i. 719.
 Glories (verb) i. 573.
 Glorify, iii. 695. vi. 725. vii. 116.
 Glorious, i. 89. ii. 16, 179. iii. 376, 612, 622. iv. 39, 292, 658. v. 153, 309, 362, 567, 833. vii. 370, 574. viii. 464. ix. 961, 1177. x. 391, 474, 537, 721. xi. 211. xii. 334.
 More Glorious, vi. 39. xi. 213.
 Most Glorious, iii. 139.
 Gloriously, iii. 323, 655.
 Glory, i. 39, 110, 141, 370, 594, 612. ii. 265, 386, 427, 484, 564. iii. 63, 133, 164, 239, 312, 388, 449. iv. 32, 838, 853. v. 29, 719, 738, 839. vi. 290, 383, 422, 680, 701, 726, 747, 792, 815, 891. vii. 182, 184, 187, 208, 219, 499. viii. 12. ix. 135, 1115. x. 64, 86, 226, 451, 722. xi. 333, 384, 694. xii. 172, 371, 456, 460, 477, 546.
 Glory (verb) x. 386.
 Glorifying, i. 239.
 Gloss, v. 435.
 Glossy, i. 672.
 Glow'd, iv. 604. viii. 618. ix. 427, 887.

G O R

Glowing, iii. 594. v. 10.
 Gloz'd, iv. 549.
 Glozing, iii. 93.
 Glut, iii. 259. vi. 589. x. 990.
 Glutted, x. 633.
 Gluttonous, xi. 533.
 Gnawing, vi. 340.
 Gnaw, ii. 799.
 Go, ii. 456, 826, 1008. v. 118, 229, 313. vi. 44, 275, 710. viii. 646. ix. 372, 373, 382, 1156. x. 71, 177, 265, 409. xii. 201, 594, 615, 617.
 Go on, xii. 537.
 Goal, ii. 531.
 Goat, ix. 582.
 Goats, vi. 857. xii. 292.
 Goblin, ii. 688.
 God alone, iv. 202.
 A God, iii. 470. vi. 99.
 As a God, ii. 478.
 The God, iv. 33. ix. 506.
 Godhead, ii. 242. iii. 206. vi. 722. vii. 175, 586. ix. 790, 877. xii. 389.
 Godlike, i. 358. ii. 511. iii. 307. iv. 289. v. 351. vi. 67, 301. vii. 110. viii. 249. ix. 717. xii. 427.
 Goddess, ii. 757. v. 78, 381. vii. 40. ix. 547, 732.
 Goddess-like, viii. 59. ix. 389.
 Goddesses, xi. 615.
 Godless, vi. 49, 811.
 Demi-Gods, i. 796. ix. 937.
 Goes, iv. 469. xi. 290.
 Going, ix. 1157. xi. 290.
 Gold, i. 372, 483, 682, 690, 717. ii. 4, 271, 947. iii. 352, 506, 541, 595, 608, 642. iv. 220, 238, 496, 554, 596. v. 187, 282, 356, 442, 634, 759. vi. 13, 110, 475. vii. 406, 479, 577. ix. 429, 501, 578. xii. 250, 253, 363.
 Golden, i. 538, 715, 796. ii. 328, 1005, 1051. iii. 337, 365, 572, 625. iv. 148, 249, 305, 763, 997. v. 255, 713, 886. vi. 28, 102, 527. vii. 207, 225, 258, 365, 597, 600. xi. 18, 24, 392.
 Golgotha, iii. 477.
 Gone, iii. 544. iv. 994. v. 91. vi. 670. ix. 1055.
 Gone forth, v. 885.
 Gone well, xi. 781.
 Gonfalons, v. 589.
 Goodliest, iv. 147, 323. viii. 304. xi. 189.
 Goodly, iii. 548. viii. 15. ix. 576. xi. 509.
 Goodness, i. 218. iii. 158, 165, 688. iv. 734, 847. v. 159. vii. 171. viii. 279, 647. xi. 353. xii. 469.
 Good-will, vii. 182. xii. 477.
 Gor'd, vi. 387.
 Gordian, iv. 348.
 Gore, xi. 460.
 Gorge, iii. 434.
 Gorg'd, x. 632.
 Gorgeous, ii. 3. v. 250. vi. 103. ix. 36.
 Gorgon, x. 527.
 Gorgonian, ii. 611. x. 297.

Gorgons,

I N D E X.

G R E

Gorgons, ii. 628.
 Goshen, i. 309.
 Got, i. 365. ix. 594, 1072. x. 579. xi. 87.
 Govern, v. 802. vii. 30, 510, 546.
 Govern'd, vi. 706.
 Government, x. 154. xii. 88, 225.
 Governs, ii. 910. vi. 178.
 Gourd, v. 327. vii. 321.
 Grace, i. 111, 218. ii. 238, 499, 1033. iii. 131, 142, 145, 174, 183, 187, 198, 227, 228, 302, 401, 639. iv. 94, 298, 364, 490, 845. vi. 703. vii. 573. viii. 43, 215, 222, 488. x. 767, 1081, 1096. xi. 3, 23, 255, 359, 890. xii. 305, 478, 525.
 Grac'd, xi. 168.
 Graceful, ii. 109. viii. 600. ix. 459. x. 1066.
 Graces, ii. 762. iii. 674. v. 15. viii. 61.
 Gracious, iii. 144. v. 134. viii. 337, 436. x. 118, 1047. xii. 271.
 Gradual, v. 483. ix. 112.
 Grain, iv. 817. v. 285, 430. vi. 515. viii. 17. ix. 450. xi. 242. xii. 184.
 Grand, i. 29, 122. ii. 507. iv. 192. v. 149. x. 427, 1033.
 Grand-child, x. 384. xii. 153, 155.
 Grant, v. 831.
 Granting, iv. 104.
 Grants, xii. 238.
 Grape, iv. 259. v. 307, 344.
 Grasp, iv. 989.
 Grasped, i. 667.
 Grasping, vi. 836.
 Grasp, iv. 350. vii. 310, 315. ix. 450, 502.
 Grassly, iv. 601. v. 391. vii. 463. ix. 186. xi. 324, 433.
 Grate, ii. 881.
 Grateful, iv. 55, 165, 647, 654. v. 645. vi. 8, 407. vii. 512. viii. 55, 650. ix. 197, 580. xi. 323, 442, 864.
 More grateful, iv. 331. viii. 606.
 Gratefully, viii. 4. xi. 370.
 Gratify, x. 625.
 Gratitude, iv. 52.
 Gratulating, ix. 472.
 Gratulation, viii. 514.
 Grave, ii. 911. iii. 247, 259. x. 185, 635, 786. xii. 423.
 Grave (adject.) ii. 300. iv. 844. xi. 585, 662.
 Gravely, iv. 907.
 Graven, i. 716. xi. 573.
 Gray, iii. 475. iv. 598. v. 186. vii. 373. xi. 540. xii. 227.
 Gray-headed, xi. 662.
 Graze, vii. 404. ix. 571. x. 711.
 Grazed, i. 486.
 Grazing, iv. 253. xi. 558.
 Greater, i. 4, 258. v. 172. vi. 199. vii. 145, 347, 359, 604, 607. viii. 29, 87. ix. 621. x. 515. xii. 242, 533.

G R O

Greatest, i. 367, 695. ii. 29. x. 247, 528.
 Greatly, x. 193. xi. 869. xii. 557, 558.
 Greatness, ii. 257. iii. 165. viii. 557.
 Grecian, iv. 212.
 Greece, i. 739. x. 307.
 Greedily, ix. 791. x. 560.
 Greedy, ix. 257.
 Greek, ix. 19.
 Green, iv. 133, 325, 458, 626. v. 480. vii. 316, 337, 402, 460, 479. viii. 286, 631. xi. 435, 858. xii. 186.
 Greeting, vi. 188.
 Grew, ii. 705, 720, 784. iii. 356. iv. 195, 221, 694. vii. 336. viii. 47, 470. x. 551, 561. xi. 152.
 Griding, vi. 329.
 Grief, ii. 586. iv. 358. ix. 97. xii. 373.
 Grieve, i. 167. xi. 754.
 Griev'd, iv. 28. xi. 887.
 Grieving, vi. 792.
 Grievous, x. 501. xi. 776. xii. 508.
 Grim, i. 396. ii. 170, 682, 804. vi. 236. x. 279, 713. xi. 469.
 Grind, x. 1072.
 Grinn'd, ii. 846.
 Gripe, vi. 543. xi. 264.
 Grip'd, iv. 408.
 Grizzly, i. 670. ii. 704. iv. 821.
 Groan, vi. 658. ix. 1001.
 Groan (verb) iv. 88.
 Groan'd, xi. 447.
 Groaning, xii. 539.
 Groans, ii. 184. xi. 489.
 Grooms, v. 356.
 Grofs, i. 491. ii. 570. vi. 552, 661. xi. 51, 53. xii. 77.
 Groffer, v. 416. ix. 1049.
 Grotesque, iv. 136.
 Grots, iv. 257.
 Grove, i. 403, 416. iii. 28. iv. 265, 272, 982. v. 22. vii. 537. ix. 418. x. 548.
 Groves, iii. 569. iv. 248. v. 126, 292. vii. 404. ix. 388.
 Groveling, i. 280. x. 177.
 Ground, i. 421, 705, 767. ii. 929. iii. 179, 350. iv. 216, 406, 702, 731. v. 348, 367, 429. vi. 71, 242, 388, 478. vii. 210, 304, 332, 334, 422, 442, 456, 475, 481, 523, 525. ix. 497, 526, 590, 1104, 1151. x. 201, 206, 207, 850, 851, 1054, 1090, 1102. xi. 98, 106, 202, 262, 348, 850, 858, 861. xii. 186, 628, 631. See Under-Ground.
 Grounded, viii. 572.
 Grounds, ii. 126.
 Grow, i. 691. ii. 31, 220. iv. 98, 216, 671. v. 477. 618. ix. 623, 803, 1105. xi. 5, 274. xii. 352, 400.
 Growing, ii. 315, 767. iv. 438. ix. 202, 877. x. 244, 715. xii. 164.

Grown,

I N D E X.

H A I

Grown, ii. 761, 779. vi. 661. ix. 564, 742, 807, 1154. x. 529. xii. 116, 164, 351.
 Grows, iii. 356. iv. 425. v. 72, 319. viii. 321. ix. 208, 617, 776.
 Growth, i. 614. iv. 629. v. 319, 635. ix. 113, 211.
 Grunsel, i. 460.
 Gryphon, ii. 943.
 Guard, vi. 412. viii. 559.
 Guard (verb) ii. 1033. iv. 280. xi. 122.
 Guarded, ii. 947.
 Guardians, iii. 512. xi. 215.
 Guards, iv. 550, 862. x. 18. xii. 590.
 Guards (verb) ii. 611. ix. 269.
 Guess, viii. 85.
 Guess'd, v. 290.
 Guest, v. 313, 351, 383, 507. vii. 14, 69, 109. viii. 646.
 Guests, xii. 166, 167.
 Guiana, xi. 410.
 Guide, ii. 975. iii. 194. iv. 442. v. 91. viii. 298, 312, 613. ix. 646, 808. x. 146. xi. 371, 674, 785, xii. 647.
 Guide (verb) vi. 711. xii. 204, 482, 490.
 Guided, vii. 15. viii. 486.
 Guides, v. 708. xii. 362.
 Guile, i. 34, 121, 646. ii. 41, 188. iii. 92. iv. 349. ix. 306, 466, 733, 772. x. 114.
 Guileful, ix. 567. x. 334.
 Guilefully, ix. 655.
 Guilt, ix. 971, 1043, 1114. x. 112, 166. xii. 443.
 Guiltless, ix. 392. x. 823, 824.
 Guilty, iii. 290. iv. 313. ix. 785, 1058. x. 340.
 Guise, i. 564. xi. 576.
 Gulf, or Gulph, i. 52, 329. ii. 12, 441, 592, 1027. iii. 70. v. 225. vi. 53. ix. 72. x. 39, 253, 366. xi. 833.
 Gummy, x. 1076.
 Gums, iv. 248, 630. xi. 327.
 Gurge, xii. 41.
 Gushing, xi. 447.
 Gust, x. 565, 698.

H

Habit, iii. 643.
 Habitable, viii. 157.
 Habitant, viii. 99. x. 588.
 Habitants, ii. 367. iii. 460.
 Habitation, ii. 573. vi. 876. vii. 622.
 Habitations, vii. 186. xii. 49.
 Habits, iii. 490.
 Habitual, x. 588.
 Hades, ii. 964.
 Hail, i. 171. ii. 589. vi. 589. x. 698, 1063. xii. 181, 182.
 Hail (verb) i. 250. iii. 1, 412. iv. 750. v. 205, 385, 388. xi. 158. xii. 379.
 Hainous, ix. 929. x. 1.

H A R

Hair, ii. 710. iii. 640. v. 131. vii. 323, 497.
 Hairy, iv. 135.
 Hal'd, ii. 596.
 Half-lost, ii. 975.
 Other Half, iv. 488. v. 560.
 Half-raised, v. 12.
 Half-rounding, iv. 862.
 Half-spy'd, ix. 426.
 Half-stooping, ix. 427.
 Half-starv'd, x. 595.
 Half-sunk, vi. 198.
 Half-way, iv. 777. vi. 128.
 Hall, i. 762, 791. ix. 38. x. 444, 522, 667.
 Halleluia, x. 642.
 Halleluiahs, ii. 243. vi. 744. vii. 634.
 Hallowed, iii. 31. iv. 964. v. 321. vii. 592. xi. 106.
 Halt, vi. 532.
 Hamath, xii. 139.
 Hand in Hand, iv. 321, 689. v. 395. xii. 648.
 At Hand, ii. 674. iv. 552. vi. 537. vii. 202. viii. 199.
 Each Hand, i. 222. v. 252. vi. 307, 770. xi. 659.
 Either Hand, vi. 800. xii. 637.
 Left Hand, x. 322.
 Right Hand, ii. 174, 633, 869. iii. 279. v. 606, 864. vi. 154, 747, 762, 835, 892. x. 64. xii. 457.
 Handed, iv. 739.
 Hang, ix. 798.
 Hanging, ii. 1051. ix. 622.
 Hangs, ii. 637. v. 323.
 Hap, ix. 160, 421.
 Hap (verb) ii. 837. ix. 56.
 Hapless, ii. 549. v. 879. vi. 785. ix. 404. x. 342, 965.
 Haply, i. 203. iv. 8, 378. vi. 501. xi. 196.
 Happen'd, ix. 1147.
 Happier, ii. 24, 97, 446, 507, 775. v. 76. vii. 117. viii. 282. ix. 697. x. 237. xi. 88. xii. 464, 465, 587.
 Happiest, iv. 317, 638, 774. x. 904.
 Happiness, i. 55. ii. 563. iii. 450. liv. 417. v. 235, 504. vi. 741, 903. vii. 632. viii. 365, 399, 405, 621. ix. 254, 340, 819. x. 725. xi. 58.
 Thrice Happy, iii. 570. vii. 625, 631.
 Haran, xii. 131.
 Harangues, xi. 663.
 Harbinger, ix. 13. xi. 589.
 Harbour, ix. 288.
 Harbour (verb) i. 185. v. 99.
 Hard, ii. 256, 433, 444, 1021. iii. 21, 200, 575. iv. 45, 432, 584, 932. v. 564. vi. 452, 495, 622. viii. 251. x. 468, 751, 992. xi. 146.
 Hard by, i. 417. x. 548.
 Harden'd, iii. 200. vi. 791.
 More Harden'd, xii. 194.
 Harder, ii. 1016.
 Hardly, ix. 304.
 Hard'ning, i. 572.

Hardy,

I N D E X.

H E A

Hardy, ii. 425. iv. 920.
 Harlot-lap, ix. 1060.
 Harlots, iv. 766.
 Harm, iv. 791, 843, 901. vi. 656. vii. 150. ix. 251, 326, 327, 350. x. 1055.
 Harm (verb) ix. 1152.
 Harmless, iv. 388.
 Harmonic, iv. 687.
 Harmonious, iii. 38. vii. 206. viii. 606.
 Harmony, ii. 552. v. 625. vi. 65. viii. 384, 605. x. 358.
 Harmonies, vii. 560.
 Harness'd, vii. 202.
 Harp, ii. 548. iii. 414. v. 151. vii. 594. xi. 560, 583.
 Harps, iii. 365, 366. vii. 37, 258, 450, 559.
 Harpy-footed, ii. 596.
 Harsh, ii. 882. ix. 987.
 Harshly, xi. 537.
 Hart, xi. 189.
 Harvest, iv. 981. xi. 899.
 Harvest-Queen, ix. 842.
 Haste, iii. 500. iv. 560. v. 331, 777. vii. 294. x. 17, 456. xi. 449.
 Haste (verb) i. 357. ii. 838. v. 136, 211, 308, 326, 686. vii. 105. viii. 519. xi. 104. xii. 366.
 Hasted, iii. 714. vi. 254. vii. 291. ix. 853. xi. 81.
 Hasten, iii. 329. v. 846. x. 857.
 Hasten'd, i. 675.
 Hastening, iv. 353, 867. vi. 85.
 Hast'ning, xii. 637.
 Hasty, i. 730.
 Hatch, vii. 418.
 Hatching, iii. 378.
 Hate, i. 58, 107, 417. ii. 120, 336, 577. iii. 298, 300. iv. 69, 99. v. 738. vii. 54. ix. 466, 471, 475, 491, 492, 1123. x. 114, 906. xi. 601.
 Hate (verb) ii. 249. iv. 37. vi. 559, 734. xi. 553.
 Hated, xi. 702. xii. 411.
 Hateful, i. 626. ii. 859. iv. 505. vi. 264. ix. 121. x. 869.
 Hatefullest, x. 569.
 Hates, ii. 857.
 Hatred, i. 308. ii. 500. x. 928.
 Hat'ft, vi. 734.
 Haughty, iv. 858. vi. 109. ix. 484.
 More Haughty, v. 852.
 Haunt, iv. 184. xi. 271, 835.
 Haunt (verb) iii. 27. vii. 330.
 Haunted, iv. 708.
 Havoc, ii. 1009. vi. 449. ix. 30.
 Havoc (verb) x. 617.
 Hazard, i. 89. ii. 453, 455, 473. v. 729. x. 491.
 Hazard (verb) iv. 933.
 Head, i. 193, 211, 357. ii. 672, 711, 730, 754, 758, 949. iii. 86, 220, 286, 319, 626. iv. 134, 283, 443, 826, 953. v. 606, 830, 842, 893. vi. 346, 350, 556, 625, 779. vii. 470. viii. 292, 574. ix. Vol. II.

H E A

184, 189, 428, 499, 1155. x. 133, 181, 449, 499, 523, 732, 735, 815, 934, 955, 1032, 1035. xi. 534, 864. xii. 150, 388, 430, 432.
 Headlong, i. 45, 750. ii. 374, 772. vi. 864.
 Heads, i. 435, 459. ii. 178. iv. 35, 699. vi. 653, 757, 840. x. 1040.
 Heal, ii. 401.
 Heal'd, vi. 344, 436. viii. 468.
 Healing, ix. 290.
 Healthful, xi. 523.
 Heap, ii. 590. iii. 709. iv. 815. vi. 389.
 Heap (verb) i. 215.
 Heap'd, iii. 83. v. 391. xi. 668. xii. 338.
 Heaps, x. 558.
 Heaps (verb) v. 344.
 Hear, i. 274. ii. 65, 846. iii. 185, 195, 701. iv. 410, 866. v. 411, 555, 600, 602, 810. vi. 567. vii. 52, 101. viii. 3, 204, 208. ix. 281, 862, 966. x. 27, 731. xi. 31, 359. xii. 61, 367.
 Heard, i. 275, 331. ii. 290, 477, 519, 580, 993. iii. 710. iv. 2, 681. v. 546, 557, 659. vi. 28, 208, 557, 618, 769, 782, 867, 909. vii. 51, 68, 181, 221, 296. viii. 10, 203, 205, 242, 452, 500. ix. 518, 888, 1128. x. 23, 97, 99, 116, 119, 163, 729, 954, 1047. xi. 74, 153, 252, 266, 322, 560, 663. xii. 103, 529, 598, 624.
 Heard'ft, vii. 561.
 Hearing, vii. 118.
 Hearken, iii. 93.
 Hearken'd, ix. 1134. x. 198.
 Hears, vii. 100. x. 506.
 Hear'ft, iii. 7. v. 224.
 Heart, i. 18, 151, 400, 444, 571, 788. iv. 154, 484, 861. vi. 113, 346, 350. vii. 60, 214, 150, 486, 513. viii. 266, 322, 475, 590. ix. 189, 550, 734, 845, 876, 913, 955. x. 6, 357, 358, 915, 940, 966, 973, 1061. xi. 27, 92, 150, 288, 448, 494, 595, 866, 887. xii. 25, 193, 274, 524.
 Heart-sick, xi. 482.
 Heart-struck, xi. 264.
 One Heart, viii. 499. ix. 967.
 Heart's, viii. 451. xii. 613.
 Hearts, v. 448, 532. x. 1091, 1103. xi. 4. xii. 489.
 Heat, i. 453. ii. 219. iv. 668. v. 231, 369, 437. ix. 1108. x. 616, 653, 656, 691, 1037, 1077. xi. 589, 899. xii. 634.
 Heath, i. 615.
 Heathen, i. 375. x. 579.
 Heave, xi. 827.
 Heav'd, i. 211.
 Heaven of Heavens, iii. 390. vii. 13, 553. xii. 451.
 Heaven-banish'd, x. 437.
 Heav'n-fall'n, x. 535.
 Heaven-gate, iii. 541. v. 198. vii. 618. x. 22, 88.
 Heav'n-gates, i. 326. ii. 996.
 Heav'n-tow'rs, xii. 52.
 Heav'n-warring, ii. 424.
 Heav'nly, i. 6, 138, 361. ii. 499, 757, 813, 824. iii. * P p p

I N D E X.

H E S

19, 213, 217, 298. iv. 118, 361, 686, 711. v. 286
316, 397, 500. vi. 165, 723, 788. vii. 7, 39, 69,
210. viii. 217, 356, 379, 453, 485, 592, 615, 646.
ix. 151, 457, 607, 730, 1082. x. 624, 641. xi.
17, 207, 208, 230, 871. xii. 256.
Heav'nly-born, ii. 860.
Too Heav'nly, x. 872.
Heavier, iii. 159. iv. 101. ix. 57. x. 835.
Much Heavier, x. 836.
Heaviest, vi. 265.
Heavy, ii. 902. vi. 551. x. 741. xii. 103, 531.
Heed, x. 1030.
Heel, v. 284. x. 181, 498. xii. 385, 388, 433, 631.
Heels, ii. 135.
Heir, v. 720. vi. 707, 708, 887.
Held, i. 200, 508, 618, 734, 755. ii. 417, 761. iii.
643, 690. iv. 860, 887. v. 82, 83, 771. vi. 2. vii.
100. ix. 443. x. 411, 800. xi. 693.
Held on, ix. 180.
Hell-born, ii. 687.
Hell-doom'd, ii. 697.
Hell-fire, ii. 364.
Hell-gate, ii. 725, 746. x. 415.
Hell-gates, x. 282, 369.
Hell-hounds, ii. 654. x. 630.
Hellepont, x. 309.
Hellish, ii. 504, 735. iii. 298, 300. vi. 636. ix. 409.
x. 585, 873.
Hell's, i. 542. ii. 510. x. 494.
Helm, vi. 543. xi. 245.
Helmed, vi. 840.
Helmets, vi. 83.
Helms, i. 547. iv. 553. vi. 840.
Help, iv. 727. viii. 450. ix. 336. x. 137. xi. 165.
Help (verb) viii. 418. ix. 624.
Help'd, vi. 656.
Hem, iv. 979.
Hemisphere, iii. 725. vii. 250, 384. ix. 52. xi. 379.
Herald's, ii. 518.
Heralds, i. 752. xi. 660.
Herb, iv. 253, 644. vii. 310, 336. viii. 254. ix. 111,
186, 206, 572. x. 204, 711. xii. 184.
Herbs, iv. 709. vii. 317. viii. 527. x. 603.
Herculean, ix. 1060.
Herd, iv. 396, 652. vi. 856. ix. 522. xi. 647. xii.
19, 481.
Herds, ii. 494. iii. 44. iv. 754. vii. 462. ix. 1109. xi.
557. xii. 132.
Herdsman, ix. 1108.
Hereditary, xii. 370.
Hermes, iii. 603. iv. 717. xi. 133.
Hermione, ix. 506.
Hermon, xii. 141, 142.
Heroes, i. 552. xi. 243.
Heroic, i. 557. ii. 549. iv. 551. vi. 66. ix. 14, 25, 29,
32, 40, 485. xi. 690.
Hesebon, i. 408.
Hesperian, i. 520. iii. 568. iv. 250. viii. 632,

H O A

Hesperus, iv. 605. ix. 49.
Hewing, xi. 728.
Hewn, i. 293. v. 759. vi. 449.
Hid, i. 673, 688. iii. 39, 624, 707. iv. 278, 497.
vii. 600. viii. 126, 167. ix. 76, 436. x. 100, 117,
716. xi. 316, 579, 699.
Hidden, ii. 271. vi. 442, 516.
Hide, iv. 35. vi. 555. ix. 90, 162, 1090, 1092, 1113.
x. 723, 974. xi. 68, 111.
Hideous, i. 46, 313. ii. 177, 656, 726, 788. vi. 107,
206, 577. xii. 56.
Hides, i. 27.
Hierarch, v. 468. xi. 220.
Hierarchal, v. 701.
Hierarchies, v. 591, 692. vii. 192.
Hierarchs, v. 587.
Hierarchy, i. 737.
Hies, ii. 1055.
High-arch'd, x. 301.
High-blest, xi. 145.
High-climbing, iii. 546.
High-honor'd, ii. 456.
High-reaching, ii. 644.
High-seated, vii. 585.
Highth, i. 24, 92, 282, 552, 723. ii. 95, 190, 324,
893. iii. 58. iv. 95, 138, 564. vi. 132, 300, 793.
vii. 215. viii. 413, 430, 454. ix. 167, 510, 675,
677. x. 724. xi. 730.
Highten'd, vi. 629. xi. 793.
Hill, i. 10, 231, 403, 416, 670, 689. ii. 495, 557,
944. iii. 28, 546. iv. 172, 182, 224, 243, 538,
681. v. 186, 203, 604, 619, 732, 757. vi. 25, 57,
69, 641, 784. vii. 3, 300. viii. 262, 514. ix. 116.
xi. 187, 210, 229, 367, 377, 381. xii. 591, 606,
626.
Hill-top, vii. 520.
Up-Hill, iv. 777.
Hilloc, iv. 254.
Hillocks, vii. 469. x. 860.
Hills, i. 293. ii. 540. iii. 435. iv. 261. v. 261, 547.
vi. 528, 639, 644, 663, 664, 781. vii. 8, 288, 326.
viii. 275. xi. 575, 740, 829, 852. xii. 146.
Hind, xi. 189.
Hinder, vii. 465.
Hinder'd, x. 8.
Hinders, ix. 778.
Hinges, ii. 881. v. 255. vii. 207.
Hinnom, i. 404.
Hirelings, iv. 193.
Hispanan, xi. 394.
Hiss, i. 768. vi. 212. x. 508, 543, 546, 573.
Hiss for Hiss, x. 518.
Hissing, x. 522.
Historian, viii. 7.
Hit, vi. 592.
Hive, i. 770.
Hoarse, ii. 287, 661. v. 873. vii. 25. xii. 58.
Hoary, ii. 891. xi. 899.

Hold,

I N D E X.

H O R

Hold, x. 406.
 Hold (verb) i. 657. ii. 12, 362, 895. iii. 84, 461. iv. 111, 907. v. 347, 395, 537, 723. vii. 532. viii. 408. x. 135, 365, 751. xi. 635, 900. xii. 68.
 Holds, i. 124. ii. 497, 541, 1043. iv. 263. v. 103, 441, 537. vii. 382.
 Holds on, xi. 633.
 Hollow, i. 314, 707. ii. 112, 285, 518, 953. vi. 484, 552, 578. vii. 257, 289.
 Hollow'd, vi. 574.
 Holy, i. 390, 683. iii. 1. v. 147, 386, 593, 604, 712. vi. 272, 743. vii. 91, 584, 594, 631. ix. 899. xi. 606. xii. 109, 340.
 Holy Land, iii. 536.
 Holy One, vi. 359. xii. 248.
 Holieft, iv. 759. vi. 724.
 Home, ii. 457, 458. vi. 622. x. 1085. xi. 154, 692.
 Homely, x. 605.
 Homeward, v. 688. xii. 632.
 Homicide, i. 417.
 Honey, vii. 492.
 Honor, i. 533. ii. 453. iii. 660, 738. iv. 289, 314, 390. v. 188, 289, 462, 817, 844. vi. 422. viii. 58, 508, 577. ix. 332, 1057, 1074. xi. 617.
 Honor (verb) iii. 343. v. 315, 365. vi. 676.
 Honor'd, v. 73, 663. vi. 816. viii. 274, 649.
 Honoring, viii. 569.
 Honors, v. 780.
 Hoods, iii. 490.
 Hope, i. 66, 88, 120, 190, 275. ii. 7, 89, 142, 221, 416, 498, 522, 568. iii. 630. iv. 60, 105, 108, 938, 960. v. 119. vi. 131, 497, 787. viii. 209, 481. ix. 257, 422, 424, 475, 476, 633. x. 463, 838, 1043. xi. 138, 271, 493, 599, 779. xii. 376.
 Hope (verb) ii. 232, 234, 811. iv. 892. vi. 287. vii. 121. ix. 126. xi. 308. xii. 576.
 Without Hope, x. 995.
 Hop'd, iii. 740.
 Hopeful, iv. 984. x. 972. xi. 543.
 Hopeless, ii. 186. ix. 259.
 Hopes, i. 637. iii. 449. iv. 808. ix. 985. x. 1011.
 Hoping, vi. 258. x. 339.
 Horizon, iii. 560. vi. 79. vii. 371. ix. 52. x. 684.
 Horizontal, i. 595.
 Horn'd, x. 525. xi. 831.
 Horns, i. 439. iv. 978. vii. 366. x. 433.
 Horonaim, i. 409.
 Horrent, ii. 513.
 Horrible, i. 61, 137. ii. 846. vi. 210. x. 472. xi. 465.
 Horrid, i. 51, 83, 224, 392, 563. ii. 63, 644, 676, 710. iv. 996. vi. 207, 252, 305, 668. ix. 185. x. 540, 789. xi. 465.
 Horror, ii. 67, 220, 616, 703. iv. 18, 989. v. 65. vi. 307, 863. ix. 890. x. 539.
 Horrors, i. 250. ii. 177. x. 843.
 Horfe, ii. 887. x. 590. xi. 645.

H U N

Horfes, v. 356.
 Hofanna, vi. 205.
 Hofanna's, iii. 348.
 Hospitable, i. 504. v. 332.
 Host, i. 37, 136, 541, 635, 754. ii. 519, 759, 824, 885, 993. iv. 606, 922. v. 535, 583, 710, 744, 874. vi. 38, 104, 214, 231, 392, 527, 590, 633, 647, 830. vii. 132. ix. 441. x. 259, 437. xi. 230. xii. 196, 209.
 Hostile, ii. 1040. v. 904. vi. 50, 260. xi. 796. xii. 31.
 Hostility, ii. 336.
 Hofting, vi. 93.
 Hofts, vi. 800.
 Hot, ii. 898. ix. 467. x. 694. xi. 568, 845.
 Hovering, i. 345. ii. 717. v. 140. ix. 639. x. 285.
 Hour, i. 697. ii. 91, 848, 934, 1055. iv. 581, 610, 779, 963. v. 170, 303, 667. vi. 10, 150, 396. viii. 213, 512. ix. 225, 406, 596, 739. x. 93, 440, 771, 923. xi. 203. xii. 589.
 Hourly, ii. 796, 797.
 Hours, ii. 527. iii. 417. iv. 267. vi. 3. vii. 444. viii. 69. ix. 1188.
 House, ii. 823. vi. 877. vii. 576. x. 465. xii. 121.
 House of God, i. 470, 496. xii. 349.
 Houses, ix. 446.
 Household, ix. 233. x. 980. xi. 820.
 Howl, ii. 799.
 Howl'd, ii. 658.
 Hubbub, ii. 951. xii. 60.
 Hue, i. 230, 527. iv. 148, 256. vii. 445. viii. 619. xi. 557.
 Hues, iv. 698.
 Huge, i. 57, 196, 209, 547, 710. ii. 434, 473, 709, 874. vi. 193, 251, 364, 552, 873. vii. 285, 410, 496. x. 531. xi. 729.
 Hugest, i. 202. vii. 413.
 Hull, xi. 840.
 Human, i. 359, 393, 482. iii. 44, 462. iv. 206, 475, 751. v. 227, 459, 518, 565, 572. vi. 300, 896. vii. 75, 177, 368, 640. viii. 119, 250, 392, 414, 587. ix. 197, 241, 554, 561, 712, 714, 871. x. 793, 908. xi. 147, 694. xii. 10, 71.
 Humane, ii. 109. ix. 732.
 Humble, ii. 240. vii. 322. viii. 378. x. 912. xi. 295.
 Humbled, vi. 342. xi. 150.
 Humbles, xii. 193.
 Humbling, x. 576.
 Humbly, x. 1089, 1100.
 Humid, iv. 151. v. 425. vii. 306. ix. 193.
 Humiliation, iii. 313. x. 1092, 1104.
 Humor, iii. 610. vi. 332. vii. 280.
 Hundreds, i. 760.
 Hung, i. 287, 342. ii. 78, 1005. iii. 367. iv. 250, 302, 554. vi. 190, 246, 763. vii. 242, 325. viii. 307. ix. 430, 594. xi. 247.
 Hung forth, iv. 997.
 Hung over, v. 13.

Hunger,

I N D E X.

J E A

Hunger, iv. 184. v. 437. viii. 213. ix. 586. x. 556, 568.
 Hunter, xi. 188. xii. 33.
 Hunting, xii. 30.
 Hurdled, iv. 186.
 Hurl'd, i. 45. ii. 180, 374. vi. 665. x. 636.
 Hurling, i. 669.
 Hurried, ii. 937. v. 778.
 Hurried back, ii. 603.
 Hurt, ix. 700, 727. xii. 418.
 Hurtful, ii. 259.
 Husband, vii. 490. viii. 52. ix. 204, 234, 268, 482. x. 4, 336. xi. 291.
 Husband's, ix. 385. x. 195.
 Husk, v. 342.
 Hyacinth, iv. 701. ix. 1041.
 Hyacinthin, iv. 301.
 Hyaline, vii. 619.
 Hydaspes, iii. 436.
 Hydras, ii. 628.
 Hydrus, x. 525.
 Hymen, xi. 591.
 Hymenæan, iv. 711.
 Hymn, iv. 944.
 Hymning, iii. 417. vi. 96. vii. 258.
 Hymns, ii. 242. iii. 148. v. 656. vi. 745.
 Hypocrisy, iii. 683.
 Hypocrite, iv. 957.
 Hypocrites, iv. 744.

I

I am, vii. 168.
 Jacob, iii. 510. xi. 214.
 Jaculation, iv. 665.
 Jangling, xii. 55.
 Janus, xi. 129.
 Japhet, iv. 717.
 Jar, v. 793.
 Jarring, ii. 880. vi. 315.
 Jasper, iii. 363, 519. xi. 209.
 Javan's, i. 508.
 Jav'lin, xi. 658.
 Jaws, x. 569, 637.
 Ice, ii. 591, 600. x. 291, 697, 1063. xii. 193.
 Ida, i. 515. v. 382.
 Idea, vii. 557.
 Idiots, iii. 474.
 Idle, iv. 617. vi. 839. vii. 279.
 Idleness, x. 1055.
 Idly, x. 236. xi. 645.
 Idol, i. 396. vi. 101.
 Idol-worship, xii. 115.
 Idolatresses, i. 445.
 Idolatries, i. 456. xii. 337.
 Idols, i. 375, 446.
 Jealous, iv. 503. x. 478.
 Jealousy, v. 449.

I M B

Jealousies, v. 703.
 Jehovah, i. 386, 487. vii. 602.
 Jessamin, iv. 698.
 Jesus, ix. 183. xii. 310.
 Ignoble, ii. 227. xii. 221.
 Ignobly, xi. 624.
 Ignominious, vi. 395.
 Ignominy, i. 115. ii. 207. vi. 383.
 Ignorance, iv. 519. ix. 774, 809.
 Ignorant, ix. 704. xi. 764.
 Iland, i. 205. xi. 834.
 Ile, i. 746. ii. 410. iv. 275. x. 527.
 Iles, i. 521. ii. 638. ii. 567, 570. iv. 354. viii. 631. ix. 1118.
 Ilium, i. 578.
 Ill-fenc'd, iv. 372.
 Ill-foreseen, xi. 763.
 Illaudable, vi. 382.
 Illimitable, ii. 892.
 Ill-join'd, iii. 463.
 Ill-mated, xi. 684.
 Ill-secur'd, iv. 370.
 Ill-worthy, xi. 163.
 Illuminate, vii. 350.
 Illumin, i. 23.
 Illumin'd, i. 666.
 Illusion, x. 571.
 Illusions, iv. 803.
 Illustrate, x. 78.
 Illustrates, v. 739.
 Illustrious, iii. 627. xi. 773. vii. 109. ix. 962. x. 367.
 More Illustrious, v. 842.
 Illyria, ix. 505.
 Image, i. 371, 440, 459. ii. 764. iii. 63. iv. 292, 472, 480, 567. v. 95. 784. vi. 736. vii. 519, 526, 527, 627. viii. 221, 424, 441, 544. xi. 508, 514, 515, 518, 525.
 Imagination, vi. 300.
 Imaginations, ii. 10. v. 105.
 Imagin'd, iii. 599. v. 263. x. 291, 881.
 Imagining, x. 553.
 Imaus, iii. 431.
 Imbalm'd, ii. 842. xi. 135.
 Imbark'd, xi. 753.
 Imbattel'd, i. 129. vi. 16, 550. vii. 322. xii. 213.
 Imblaz'd, i. 538. v. 592.
 Imblazon'd, ix. 34.
 Imblazonry, ii. 513.
 Imbodied, i. 574. vi. 779.
 Imbolden'd, viii. 434.
 Imborder'd, ix. 438.
 Imbosom'd, iii. 75. v. 597.
 Imbos, xii. 180.
 Imbowel'd, vi. 587.
 Imbow'r, i. 304.
 Imbow'r'd, ix. 1038.
 Imbrown'd, iv. 246.

Imbrute,

I N D E X.

I M P

Imbrute, ix. 166.
 Imbued, viii. 216.
 Imitate, ii. 270. v. 111.
 Imitated, iii. 511.
 Imitation, v. 764. vi. 662.
 Immature, vii. 277.
 Immeasurable, i. 549. vii. 211.
 Immeasurably, ii. 844.
 Immediate, ii. 121. vi. 584. vii. 176. viii. 617. x. 52, 1049.
 Immediately, vii. 285. xi. 477. xii. 87.
 Immense, ii. 829.
 Immense (adj.) i. 790. iv. 52. v. 88. vi. 704. vii. 196, 620. x. 300. xii. 469.
 Imminent, vi. 317. ix. 409. xi. 725.
 Immortal, i. 53, 107, 559, 622. ii. 13, 553. iii. 67, 267, 353, 373. vii. 77. ix. 291, 1166. xi. 50, 285. xii. 435.
 Immortality, iv. 201. v. 638. xi. 59.
 Immoveable, ii. 602. x. 303.
 Immures, ii. 435.
 Immutable, iii. 373. v. 524. ix. 1165.
 Immutably, iii. 121. vii. 79.
 Imp, ix. 89.
 Impair, vii. 608. xii. 10.
 Impair'd, iv. 850. v. 73, 665. vi. 691. ix. 144.
 Impal'd, ii. 647. vi. 553.
 Imparadis'd, iv. 506.
 Impart, v. 677. vii. 81. ix. 728.
 Imparted, viii. 441.
 Imparts, v. 423.
 Impassable, x. 254.
 Im-passion'd, ix. 678.
 Impassive, vi. 455.
 Impatience, x. 1044.
 Impearls, v. 747.
 Impediment, vi. 548.
 Impendent, ii. 177. v. 891.
 Impenetrable, ii. 647. ix. 1086.
 Impenetrably, vi. 400.
 Impenitence, xi. 816.
 Imperfect, ix. 338, 345. xii. 300.
 Imperfection, viii. 423.
 Imperial, i. 536. ii. 310, 446. v. 584, 801. vii. 585.
 Imperious, vi. 287.
 Imperishable, vi. 435.
 Impertinence, viii. 195.
 Impervious, x. 254.
 Impetuous, i. 175. ii. 880. iv. 560. vi. 591. xi. 744.
 Impious, i. 43, 342, 686. v. 813, 845. vi. 188, 831.
 Impiously, vii. 611.
 Implacable, vi. 658.
 Implanted, xi. 23.
 Implements, vi. 488.
 Implicit, vii. 323.
 Implies, iv. 901. x. 1017.
 Implor'd, viii. 377.
 Implores, vii. 38.

VOL. II.

I N C

ImPLY'd, iv. 307.
 Import, ix. 731.
 Important, xi. 9.
 Imports, viii. 71.
 Importune, ix. 610. x. 933.
 Impose, i. 567. viii. 30. xi. 227.
 Impos'd, ii. 241. v. 679. vi. 407. vii. 545. ix. 235. xi. 172. xii. 397.
 Imposition, xii. 304.
 Impossible, ii. 250. iv. 548. vi. 501. vii. 58. ix. 360. x. 800.
 Impostor, iii. 692.
 Impotence, ii. 156.
 Impower'd, x. 369.
 Impregnable, ii. 131.
 Impregn'd, ix. 737.
 Impregns, iv. 500.
 Impress, iv. 558.
 Impress'd, iii. 388. iv. 150. vii. 294. xi. 182.
 Impresses, ix. 35.
 Improv'd, v. 498. ix. 54.
 Imprudence, xi. 686.
 Impulse, iii. 120. ix. 530. x. 45.
 Impure, iii. 630. iv. 746. vi. 742. x. 735.
 Impurpled, iii. 364.
 Impute, x. 620.
 Imputed, iii. 291. xii. 295, 409.
 Imput'ft, ix. 1145.
 In-abstinence, xi. 476.
 Inaccessible, ii. 104. iii. 377. vii. 148.
 Imbred, ii. 587.
 Incamp, ii. 132.
 Incamp'd, x. 276. xi. 656. xii. 591.
 Incamping, vi. 412.
 Incapable, ii. 140. v. 505. vi. 434.
 Incarnate, iii. 315. ix. 166.
 Incense, vii. 599. ix. 194. xi. 18, 25, 439. xii. 363.
 Incense (verb) ii. 94. ix. 692. xii. 338.
 Incens'd, ii. 707. iii. 187. v. 847. vi. 130. viii. 235. ix. 1162.
 Incentive, vi. 519.
 Incessant, i. 698. vi. 138. xi. 308.
 Incestuous, x. 602.
 Inchanting, x. 353.
 Incited, viii. 125.
 Inclement, iii. 426. x. 1063.
 Inclinal, ix. 742.
 Inclination, ii. 524. x. 265.
 Incline, iii. 402. x. 1061. xi. 145.
 Inclined, iii. 405. xi. 250, 596.
 Inclines, ii. 314. iv. 615.
 Inclining, x. 46.
 Inclose, i. 617.
 Inclos'd, ii. 512. iii. 420. iv. 283. vi. 101. vii. 486. ix. 494, 722.
 Inclosure, iv. 133. ix. 543.
 Included, ix. 416.
 Incompass'd, iii. 149. v. 876.
 Incompos'd, ii. 989.
 * Q q q
 Incomprehensible,

I N D E X.

I N E

Incomprehensible, viii. 20.
 Inconvenient, v. 495.
 Incorporate, x. 816.
 Incorporeal, i. 789. v. 413. viii. 37.
 Incorrupt, xi. 56.
 Incorruptible, ii. 138. ix. 298, 622.
 Increase, iv. 748. x. 486, 730, 731.
 Increas'd, x. 251. xii. 155.
 Increate, iii. 6.
 Incredible, iv. 593.
 Incumbent, i. 226.
 Incumber'd, vi. 874. ix. 1051.
 Incur, viii. 336. ix. 992.
 Incurr'd, x. 15.
 Incur'st, iv. 913.
 Ind, ii. 2.
 Indanger'd, i. 131. ii. 1017.
 Indearing, iv. 337.
 Indebted, iii. 235. iv. 57.
 Indecent, vi. 601.
 Indefatigable, ii. 408.
 Indented, ix. 496.
 India, v. 339.
 Indian, i. 781. iii. 436. ix. 1108.
 Indians, ix. 1102.
 Indignant, x. 311.
 Indignation, iii. 707. vi. 811. ix. 666. x. 418.
 Indignity, ix. 154.
 Indirect, xi. 631.
 Indissolubly, vi. 69.
 Indite, ix. 27.
 Individual, iv. 486. v. 610.
 Induce, ii. 503.
 Induc'd, viii. 253.
 Inducement, ix. 934.
 Inducing, vi. 407.
 Inductive, xi. 519.
 Indue, xii. 500.
 Indued, ii. 356. x. 473, 815. vii. 507. viii. 353. ix. 324, 561, 871.
 Indulgence, ix. 1186.
 Indulgences, iii. 492.
 Indulgent, v. 883. ix. 3.
 Indurance, ii. 262.
 Indure, ii. 206. iv. 811, 920, 925. ix. 833. xi. 365. xii. 324, 405.
 Indur'd, i. 299. ii. 1028. v. 783. vi. 111, 431.
 Indures, ix. 269.
 Indus, ix. 82.
 Industrious, i. 751. ii. 116. viii. 137.
 Ineffable, iii. 137. v. 734.
 Ineffably, vi. 721.
 Ineffectual, ix. 301.
 Inelegant, v. 335.
 Inevitable, ii. 197, 322.
 Inevitably, viii. 330.
 Inexorable, ii. 91.
 In-experience, iv. 931.
 Inexpert, ii. 52. xii. 218.

I N H

Inexplicable, x. 754.
 Inexpressible, v. 595. viii. 113.
 Inextinguishable, ii. 88. vi. 217.
 Inextricable, v. 528.
 Infallible, xii. 530.
 Infam'd, ix. 797.
 Infamy, vi. 384.
 Infant, xii. 168.
 Infant-blood, ii. 664.
 Infantry, i. 575.
 Infect, x. 608.
 Infected, i. 453.
 Infection, i. 483.
 Infeebled, ix. 488.
 Infer, vii. 116.
 Inferior, ii. 26. iii. 420. iv. 59, 362. viii. 382, 410, 541. ix. 825. x. 468.
 Infernal, i. 34, 251, 657, 792. ii. 66, 387, 507, 575, 742, 850, 881. iv. 793, 965. vi. 483, 667. vii. 238. ix. 136. x. 259, 389, 464.
 Infers, viii. 91. ix. 285, 754.
 Infidel, i. 582.
 Infinite, i. 218. ii. 405, 797. iii. 12, 373, 706. iv. 74, 415, 734, 916. v. 596, 874. vi. 241. vii. 191, 602. viii. 410, 420. x. 794, 802, 907. xi. 167, 692. xii. 469.
 Infinitely, iv. 414.
 Infinitely Good, vii. 76.
 Infinitude, iii. 711. viii. 169.
 Infirm, v. 384.
 Infirmer, x. 956.
 Infix'd, ii. 602. vi. 837.
 Inflamm, ii. 581. ix. 1031.
 Inflamed, i. 300. ii. 630, 791. iv. 9. vi. 261.
 Inflammes, iv. 818.
 Inflaming, ix. 1013.
 Inflict, i. 96. x. 341.
 Inflicted, ii. 335. x. 51.
 Influence, ii. 1034. iii. 118. iv. 669. v. 695. vii. 375. viii. 513. ix. 107, 309. x. 662.
 Inform'd, iii. 593. vii. 639. ix. 275.
 Informidable, ix. 486.
 Informing, xii. 232.
 Infuriate, vi. 486.
 Infus'd, v. 694. vii. 236. viii. 474. ix. 836.
 Ingender'd, x. 530.
 Ingendring, ii. 794. iv. 809.
 Inglorious, i. 624. iii. 253. ix. 141. xii. 220.
 Ingorg'd, ix. 791.
 Ingraft, xi. 35.
 Ingrate, iii. 97. v. 811.
 Ingrateful, v. 407. ix. 1164.
 Ingrave, xii. 524.
 Ingraven, ii. 302.
 Ingredients, xi. 417.
 Ingross'd, v. 775.
 Ingulf'd, iv. 225. v. 614.
 Inhabit, ii. 355. vii. 162.
 Inhabitant, ii. 860. v. 461.

Inhabitants,

I N D E X.

I N S

Inhabitants, iv. 5. viii. 145.
 Inhabited, x. 690.
 Inheritance, ii. 38.
 Inhospitable, xi. 306.
 Inhospitably, xii. 168.
 Inhuman, xi. 511.
 Inhumanly, xi. 677.
 Inimitable, iii. 508.
 Injoin'd, ix. 207. x. 575. xi. 177.
 Injoins, ix. 357.
 Injoin'st, v. 563.
 Iniquities, xii. 107.
 Injunction, x. 13.
 Injure, x. 1057.
 Injur'd, i. 98. v. 450.
 Injury, i. 500. vi. 434.
 Injuries, x. 925.
 Inland, x. 423.
 Inlaid, vi. 758.
 Inlarg'd, i. 415. iv. 390.
 Inlarges, viii. 590.
 Inlay, iv. 701.
 Inlighten, iii. 731. iv. 668. xi. 115.
 Inlighten'd, vi. 497. viii. 274.
 Inlightner, xii. 271.
 Inlightning, viii. 143.
 Inly, xi. 444.
 Inmate, ix. 495. xii. 166.
 Inmost, i. 168. iv. 738. v. 302. ix. 1048. xi. 418.
 Innocence, iv. 318, 388, 745. v. 445. vi. 401. viii. 501. ix. 373, 411, 459, 1054, 1075. xi. 30.
 Innocent, iv. 11. v. 209.
 Innumerable, i. 101, 338, 699. iii. 147, 565. v. 585, 745, 898. vi. 82, 508. vii. 88, 156, 400. viii. 297. ix. 1089. x. 268, 507, 896.
 Innumeros, vii. 455.
 Inoffensive, v. 345. viii. 164. x. 305.
 Inordinate, iv. 808. xii. 87.
 Inquire, iii. 571. viii. 225. xii. 362.
 Inroad, iii. 421. vi. 387.
 Inroads, ii. 103.
 Inroll'd, xii. 523.
 Infanguin'd, xi. 654.
 Infatiate, ii. 8. ix. 536.
 Infect, iv. 704. vii. 476. xi. 734.
 Insensate, vi. 787.
 Insensible, viii. 291. x. 777.
 Insensibly, vi. 692. viii. 130.
 Inseparable, x. 250.
 Inseparably, iv. 473.
 Inshrine, i. 719. v. 273. xii. 334.
 Insinuating, iv. 348.
 Inslav'd, ii. 333. xi. 797.
 Insnar'd, iv. 717.
 Insolence, i. 502.
 Inspection, ix. 83.
 Inspire, i. 79.
 Inspir'd, iv. 273. v. 322. vi. 155, 503. viii. 476. ix. 180. x. 785. xi. 7.

I N T

Inspires, iv. 154. ix. 23.
 Inspiring, iv. 804.
 Instant, vi. 549. x. 210, 345.
 Instantly, viii. 458.
 Instill'd, vi. 269. xi. 416.
 Instinct, ii. 937. vi. 752. x. 263. xi. 562.
 Instinctive, viii. 259.
 Instruct, i. 19. x. 1081.
 Instructed, xii. 239, 557.
 Instruction, vii. 81.
 Instructor, v. 546. xi. 871.
 Instructs, v. 320.
 Instrument, ii. 872. vi. 505. x. 166.
 Instrumental, iv. 686. vi. 65.
 Instrument, xi. 559.
 Insufferably, ix. 1084.
 Insulting, ii. 79. iv. 926.
 Insuperable, iv. 138.
 Insupportable, x. 134.
 Insurrection, ii. 136.
 Integrity, v. 704. ix. 329.
 Intellect, vi. 351.
 Intellectual, ii. 147. v. 485. ix. 483, 768.
 Intelligence, viii. 181.
 Intelligent, vii. 427.
 Intelligential, v. 408. ix. 190.
 Intemperance, xi. 472.
 Intend, ii. 457, 713. v. 867. x. 58.
 Intended, i. 652. viii. 447, 555. ix. 45, 295. x. 689.
 Intends, i. 14. ii. 727, 740. iv. 898. v. 693, 725. xii. 73.
 Intense, viii. 387.
 Intent, i. 787. iii. 192. iv. 810. v. 332. vi. 503. ix. 162, 462, 786, 1035.
 Intercede, xi. 21.
 Intercept, v. 871. vi. 193. ix. 410. x. 429.
 Intercession, x. 228.
 Intercessor, iii. 219. x. 96. xi. 19.
 Interchange, ix. 115.
 Intercourse, ii. 1031. vii. 571. ix. 238. x. 260.
 Interdicted, v. 52. vii. 46.
 Interdiction, viii. 334.
 Interfus'd, vii. 89.
 Intermission, ii. 802. iv. 102.
 Intermit, ii. 462.
 Intermits, ix. 223.
 Intermitted, ii. 173. ix. 1133.
 Intermix, viii. 54. xi. 115.
 Intermix'd, vii. 598. ix. 218.
 Internal, viii. 461. ix. 711.
 Interpose, ii. 854. xii. 4.
 Interpos'd, iv. 253. v. 258. vi. 336. x. 323. xii. 270.
 Interposes, iii. 728.
 Interposest, ii. 738.
 Interpret, xi. 33.
 Interpreted, v. 762.
 Interpreter, iii. 657. vii. 72.

Interrupt,

I N D E X.

I N W

Interrupt, ii. 371. viii. 184. ix. 512. xii. 317.
 Interrupted, xi. 286.
 Interval, vi. 105.
 Intervene, ix. 222.
 Interview, vi. 555. xi. 593.
 Intervolv'd, v. 623.
 Interwove, i. 621.
 Intestine, ii. 1001. vi. 259. xi. 484.
 Inthral, ii. 551. iii. 125. xii. 94.
 Inthral'd, iii. 176. vi. 181.
 Inthralment, xii. 171.
 Intitle, xi. 170.
 Intoxicated, ix. 1008.
 Intrans'd, i. 301. xi. 420.
 Intrench'd, i. 601.
 Intricacies, viii. 182.
 Intricate, ii. 877. v. 622. ix. 632.
 Introduce, iii. 368. v. 797. xii. 241.
 Introduc'd, x. 709.
 Intrusion, xii. 178.
 Intuitive, v. 488.
 Intwin'd, iv. 174.
 Intwining, x. 512.
 Invade, ii. 342. iii. 726. xi. 102.
 Invaded, vi. 653.
 Invaders, xi. 801.
 Invalid, viii. 116.
 Invent, vi. 464.
 Invented, ii. 70. iv. 524. ix. 767.
 Invention, vi. 498.
 Inventions, vi. 631. vii. 121.
 Inventor, vi. 499.
 Inventors, xi. 610.
 Invest, iii. 10.
 Invested, vii. 372.
 Invests, i. 208. xi. 233.
 Invincible, i. 140. iv. 846. vi. 47.
 Invincibly, vi. 806.
 Inviolable, iv. 843. vi. 398.
 Inviron. See Environ.
 Invisible, i. 369. iii. 55. 375. 586. 684. v. 157. 565.
 599. vi. 681. vii. 122. 589. viii. 135. x. 444.
 Invisibly, iv. 476.
 Invite, ii. 278. v. 374. ix. 402.
 Invited, xii. 160.
 Invites, iii. 188.
 Inviting, viii. 208. ix. 777.
 Inundation, xi. 828.
 Invoke, i. 13. xi. 590.
 Invok'd, xi. 492. 591. xii. 112.
 Involve, ii. 384.
 Involv'd, i. 236. ii. 807. v. 879. vii. 227. 483. ix. 75.
 Inure, viii. 239.
 Inur'd, ii. 216. xi. 362.
 Inutterable, ii. 626.
 Invulnerable, ii. 812. vi. 400.
 Inward, iii. 52. 584. vi. 861. viii. 221. 293. 539.

I R O

542, 608. ix. 97, 600, 762, 895, 1125. x. 221.
 871. xii. 101, 495.
 Inwardly, iv. 88.
 Inwards, xi. 439.
 Inwove, iii. 352.
 Inwoven, iv. 693.
 Inwreath'd, iii. 361.
 Jocond, i. 787. vii. 372. ix. 793.
 John, iii. 623.
 Join, ii. 718. iii. 282, 370. v. 164, 197. vi. 294. ix.
 882. x. 660. xi. 652, 686. xii. 516.
 Join'd, i. 90, 577. iii. 152. iv. 687, 863. v. 335, 513.
 834. vi. 62, 108, 206, 494. vii. 488. viii. 58. ix.
 198, 243, 259, 909. x. 310, 359, 925.
 Joining, v. 106. x. 302, 924.
 Joins, xii. 38, 388.
 Joint, i. 426. ii. 668. viii. 625.
 Joint (adject.) x. 405, 408.
 Joint-hands, ix. 244.
 Joint-racking, xi. 488.
 Jointed, vii. 409.
 Joints, viii. 269. ix. 891.
 Jollity, xi. 714.
 Ionian, i. 508.
 Jordan, xii. 145.
 Jordan's, iii. 535.
 Joshua, xii. 310.
 Josiah, i. 418.
 Jove, i. 198, 512, 514, 741. iv. 277. ix. 396, 508. x.
 584. xi. 185.
 Jove's, iv. 719.
 Journey, ii. 985. v. 559. viii. 36. ix. 479. xii. 1.
 204.
 Journey (verb) vii. 246. xii. 258.
 Journey's, iii. 633.
 Journey'd, iv. 173.
 Journeys, viii. 88.
 Joust, ix. 37.
 Jousted, i. 583.
 Joy, i. 123, 250, 524, 788. ii. 371, 372, 387, 495.
 586, 765. iii. 67, 68, 137, 265, 338, 347, 417. iv.
 92, 155, 369, 509. v. 638, 641. vi. 23, 94, 200,
 607, 774. vii. 161, 256. viii. 266. ix. 115, 478,
 633, 770, 843, 882, 990, 1081. x. 103, 345, 350,
 351, 457, 577, 1052. xi. 43, 80, 139, 361, 625,
 628, 869. xii. 22, 372, 468, 504, 551.
 Joy (verb) v. 46. viii. 170.
 Joy'd, ix. 1166.
 Joyless, iv. 766.
 Joyous, viii. 515.
 Joys, ii. 819. iv. 411. ix. 985. x. 741.
 Ire, i. 148. ii. 95, 155. iv. 115. vi. 843. vii. 184. ix.
 18, 692. x. 936, 1023. xi. 885.
 Iris, iv. 698. xi. 244.
 Irksome, ii. 527. v. 35. ix. 242.
 Iron, ii. 327, 646, 878. iii. 594. iv. 859, 898. v.
 887. vi. 576, 590. xi. 565.
 Irradiance,

I N D E X.

J U S

Irradiance, viii. 617.
 Irradiate, iii. 53.
 Irrational, ix. 766. x. 708.
 Irreconcilable, i. 122.
 Irregular, v. 624.
 Irreparable, ii. 331.
 Irresistible, vi. 63.
 Irresolute, ix. 87.
 Irreverent, xii. 101.
 Irrevocable, xii. 323.
 Irrigulous, iv. 255.
 Isaac, xii. 268.
 Isis, i. 478.
 Israel, i. 413, 432, 482. xii. 267.
 Issue, i. 508. iv. 280.
 Issued, iv. 454.
 Issued forth, viii. 233.
 Issues forth, vi. 9.
 Issuing, vi. 332. x. 405.
 Issuing forth, x. 533. 537.
 Iterate, ix. 1005.
 Ithuriel, iv. 788, 810, 868.
 Jubilant, vii. 564.
 Jubilee, iii. 348. vi. 884.
 Judah, i. 457.
 Judge, iii. 154. x. 118, 126, 160, 209. xi. 167.
 Judge (verb) ii. 233. iii. 123, 330. iv. 904, 912.
 viii. 448. x. 55, 62, 71, 96, 338, 992. xi. 603,
 705. xii. 460, 461.
 Judg'd, ii. 390, 448. iii. 295. v. 850. vi. 37, 426. x.
 73, 81, 173, 209, 229, 494, 1047, 1059, 1087,
 1099. xii. 412.
 Judges, xii. 320.
 Judges (verb) iv. 910.
 Judgest, iii. 155.
 Judgment, viii. 636. ix. 10. x. 57, 81, 164, 197,
 932. xi. 668. xii. 14, 92.
 Judgments, xi. 69, 725. xii. 175.
 Judicious, viii. 591. ix. 1020.
 Juciest, v. 327.
 Juno, iv. 500. ix. 18.
 Ivory, iv. 778.
 Jupiter, iv. 499.
 Jurisdiction, ii. 319.
 Just, ii. 18, 38, 825. iii. 98, 215, 294, 335. iv. 589,
 443, 755. v. 552, 814. vi. 121, 265, 381, 726,
 740. vii. 184, 186, 231, 487, 570, 631. viii. 572.
 ix. 10, 698, 700, 701, 1056. x. 7, 535, 643, 857,
 888, 936, 969, 1045. xi. 65, 455, 526, 577, 681,
 703, 818, 876, 890, 901. xii. 16, 92, 273, 294,
 540.
 Just (adverb) iii. 527. iv. 460, 863.
 Just then, ix. 278.
 Justice, i. 70. ii. 733. iii. 132, 210, 407. v. 247. x.
 54, 59, 78, 755, 857, 858. xi. 667, 807. xii. 99,
 231, 401.
 Justification, xii. 296.
 Justify, i. 26. x. 142.
 Vol. II.

K N E

Justling, ii. 1018. x. 1074.
 Justly, iii. 112, 677. iv. 72. v. 736. ix. 40, 100. x.
 168, 768. xi. 288. xii. 79.
 Ivy, ix. 217.

K

Keen, v. 436. vi. 322. ix. 588. x. 166. xi. 842.
 Keep, ii. 775, 852, 999. iii. 578. iv. 372, 420, 525,
 685, 842. viii. 320, 634. ix. 62, 245, 704, 820,
 x. 856. xi. 550.
 Keeping, ix. 363. xii. 365.
 Keeps, vii. 379.
 Ken, i. 59. xi. 379, 396.
 Within Ken, iii. 622.
 Kennel, ii. 658.
 Kens, v. 265.
 Kept, ii. 725. v. 128, 900. vii. 145, 594, 634. ix.
 746. x. 427, 619.
 Kernels, v. 346.
 Key, ii. 725, 774, 850, 871.
 Key-hole, ii. 876.
 Keys, iii. 485.
 Kick'd, iv. 1004.
 Kid, iv. 344. ix. 583. xii. 20.
 Kids, iii. 434.
 Kill, x. 402.
 Kills, xii. 168.
 Kind, i. 704. iii. 462. iv. 217, 286. v. 479, 490. vi.
 73. vii. 311, 394, 451, 453. viii. 393. ix. 565,
 721, 1101. x. 248. xi. 337.
 Kindled, ii. 170. ix. 637.
 Kindles, x. 1076.
 Kindliest, v. 336.
 Kindly, iv. 228, 668. vii. 419.
 Kindred, xii. 122.
 Kinds, iv. 397, 671. v. 341. vii. 393. viii. 343, 597.
 x. 612. xi. 582.
 Kine, ix. 450. xi. 647.
 King, i. 131, 392, 444, 471, 484, 735. ii. 43,
 229, 316, 325, 698, 699, 751, 851, 978,
 992. iii. 317, 374. iv. 41, 111, 821, 973. v. 220,
 640, 664, 690, 769, 777, 818, 870. vi. 42, 227,
 357, 708, 718, 886. vii. 122, 208, 608. viii. 239.
 ix. 442. x. 387. xi. 218. xii. 165, 205, 326, 359.
 Kingdom, ii. 325, 361. vi. 183, 815. vii. 161. x.
 406.
 Kingdoms, ii. 384, 403. xii. 262.
 Kingly, ii. 673. iii. 505. xi. 249.
 Kings, i. 694, 721. ii. 4. iv. 212, 280, 383. xi. 243,
 390, 398. xii. 262, 320, 329, 348.
 Kifs'd, v. 134.
 Kisses, iv. 502.
 Knee, i. 112. v. 788, 817. vi. 194.
 Knee-tribute, v. 782.
 Kneel'd, xi. 150.
 Knees, iii. 321. v. 608. x. 918.
 Knew, i. 93. iv. 828, 1013. v. 35, 287. vi. 327. viii.
 * R r r

I N D E X.

L A M

54, 251, 271, 283, 445, 508. ix. 561, 792. x. 12, 19, 170. xi. 504.
 Knew't, xii. 577.
 Knights, i. 581. ii. 536. ix. 30, 36.
 Knit, iv. 267.
 Knots, iv. 242.
 Know, i. 630, 643. ii. 206, 316, 740, 744, 821, 839, 990. iii. 180, 662, 694, 703. iv. 86, 113, 517, 523, 565, 588, 637, 775, 827, 828, 830, 831, 1006. v. 100, 243, 402, 414, 454, 461, 741, 789, 826, 856, 859, 860, 895. vi. 148, 163, 704. vii. 61, 97, 125, 127, 131, 631, 639. viii. 103, 173, 191, 192, 280, 282, 328, 373, 406, 548. ix. 368, 709, 726, 758, 773, 804, 1071, 1073, 1137. x. 27, 169, 207, 629, 967. xi. 50, 85, 92, 356, 475, 578. xii. 82, 174, 599, 610.
 Knowing, iv. 222. vii. 83. viii. 438. ix. 709, 1055. xi. 307. xii. 127.
 Knowledge, i. 628. iii. 47. iv. 222, 515, 525, 638. v. 52, 60, 108, 509. vii. 75, 120, 126, 543. viii. 8, 324, 353, 551. ix. 687, 697, 723, 727, 752, 790, 804, 820, 998, 1073. xi. 87. xii. 279, 559, 582. See Tree.
 Known, i. 80, 374, 376, 515, 732. ii. 839. iii. 647. iv. 757, 836. vi. 20, 418, 432. vii. 85. viii. 106. ix. 110, 699, 976, 1023, 1102, 1150. x. 5, 156, 684. xi. 88, 307. xii. 544.
 Knows, ii. 151, 806, 807. iv. 103, 201. vii. 144. viii. 138, 705, 765, 1146. x. 787, 793. xi. 199.
 Know't, i. 19. ii. 730. iii. 276. iv. 426, 584, 895, 926, 1006. vi. 689. vii. 493, 536, 622. viii. 372, 573, 620. ix. 252. x. 72, 948. xi. 335.
 Klar, xi. 394.

L

Laborious, ii. 80. xi. 178.
 Labor, i. 164. ii. 262, 1021, 1022. iv. 328, 613, 625. vi. 492, viii. 133, 213. ix. 208, 236, 944. x. 491, 670, 1054, 1056. xi. 172, 375.
 Labor (verb) ix. 205, 302.
 Labors, ix. 214, 841.
 Lab'rer's, xii. 631.
 Lab'ring, ii. 665. x. 1012. xi. 565. xii. 18.
 Labyrinth, ii. 584. ix. 183.
 Laden, x. 550.
 Laertes, ix. 441.
 Lag, x. 266.
 Lahor, xi. 391.
 Laid, i. 137, 172. iv. 457, 521, 741, 791, 815. vi. 339, 572. viii. 254. ix. 408. x. 1046. xi. 438, 479, 732.
 Lair, vii. 457.
 Lake, i. 210, 229, 280, 702. ii. 74, 169, 576. iii. 521. iv. 261, 459. v. 186. x. 562. xi. 847.
 Lakes, ii. 621. vii. 397, 437.
 Lamb, ix. 583. xii. 20.
 Lambs, iii. 434. xi. 649.
 Lament, viii. 244. xi. 266.

L A Y

Lament (verb) i. 448. xi. 287, 874.
 Lamentable, ii. 617.
 Lamentation, ii. 579.
 Lamented, x. 845.
 Lamenting, v. 894. xi. 675.
 Lamp, iii. 22, 581. iv. 764. vii. 370. viii. 520.
 Lamps, i. 728. v. 713. ix. 104. xii. 255.
 Lance, i. 766.
 Land, i. 227, 228, 343, 519, 739. ii. 589, 940. iii. 75, 440, 531, 548, 653. iv. 643, 652, 662. vii. 284, 307, 415, 473. viii. 144. ix. 76, 81, 117. x. 693. xi. 337. xii. 122, 127, 134, 138, 156, 159, 172, 178, 197, 259, 339.
 Land-mark, xi. 432.
 Landed, x. 316.
 Lands, i. 290. iii. 588. v. 263. vii. 429. xii. 46.
 Landskip, ii. 491. iv. 153. v. 142.
 Language, viii. 373. ix. 553. xii. 54.
 Languish, x. 995.
 Languish'd, vi. 497.
 Languishing, x. 996.
 Lap, iv. 254. ix. 1041. x. 778. xi. 536.
 Lapland, ii. 665.
 Lapse, viii. 263. xii. 83.
 Lapsed, iii. 176. x. 572.
 Larbord, ii. 1019.
 Large, i. 195, 213, 285, 444, 790. iii. 430, 495, 530. iv. 144, 223, 300, 434. v. 317, 318, 343, 558. vi. 309. vii. 486. viii. 191, 375. x. 244. xi. 626, 732. xii. 21, 305.
 Too large, vi. 730. viii. 104.
 Largely, viii. 7. ix. 1043. xi. 845.
 Larger, x. 529.
 Lascivious, ix. 1014.
 Lasting, i. 55. iii. 449. x. 742.
 Lateral, x. 705.
 Laugh, ii. 204. x. 626. xi. 626.
 Laughs, ii. 731.
 Laugh't, v. 737.
 Laughter, vi. 603. viii. 78. x. 488. xii. 59.
 Lavinia, ix. 17.
 Laurel, iv. 694.
 Law, ii. 200. iv. 637, 750. v. 798, 822. vi. 41, 42. ix. 654, 775. x. 83, 805. xi. 49. xii. 29, 287, 289, 290, 297, 300, 306, 309, 397, 402, 404, 416, 488.
 Without Law, v. 798.
 Laws, ii. 18, 241. v. 679, 680, 693, 819, 844, 883. x. 228. xii. 226, 230, 244, 282, 283, 304, 521, 522.
 Lawful, v. 570. viii. 614.
 Lawless, xii. 173.
 Lawns, iv. 252.
 Lax, vii. 162.
 Lay, i. 52, 196, 209, 301, 312. ii. 168. iii. 628. iv. 28. vi. 239, 390. viii. 463. ix. 418. x. 89, 777, 851. xi. 380, 506. xii. 608.
 Lay by, iii. 339.
 Lay siege, xi. 656.

Lay

I N D E X.

L E G

Lay in wait, ix. 1173.
 Lays, vii. 436.
 Lays forth, iv. 259.
 Lazar-house, xi. 479.
 Lead, iii. 255. iv. 100, 530. v. 375, 684. viii. 86.
 ix. 631, 696. x. 261, 463, 830. xi. 364, 468. xii.
 17, 309.
 Lead forth, vi. 46, 47.
 Lead on, xii. 614.
 Leader, i. 272. ii. 19. iv. 933, 949. vi. 232, 451,
 621.
 Leaders, i. 357. vi. 67.
 Leadeft, xi. 372.
 Leading, ii. 991. ix. 631. x. 267.
 Leads, ii. 433, 525, 976. iii. 696. viii. 613. ix. 215.
 x. 266.
 Leaf, iv. 695. v. 747. vii. 317.
 League, i. 87. ii. 319. iv. 339, 375.
 League, ii. 929. iv. 164. x. 274, 438.
 Leagues, iii. 488.
 Leagu'd, x. 868.
 Lean'd, iv. 494.
 Learning, v. 12.
 Leap'd, iii. 470, 472.
 Leaps, iv. 187.
 Learn, i. 695. ii. 354, 686. iv. 400. v. 894. vi. 147,
 717. viii. 68, 190. ix. 275. xi. 360. xii. 561.
 Learn'd, ii. 816. iv. 533. v. 856. vi. 367. xii. 440,
 575.
 Leave, ii. 250. iv. 434. viii. 377. xii. 348.
 Without Leave, ii. 685. viii. 237. ix. 725. x. 760.
 Leave (verb) i. 224, 236. iii. 238, 247. iv. 529, 789.
 v. 118, 669. viii. 168. ix. 265. x. 819, 820, 1070.
 xi. 269, 804. xii. 110, 186, 339, 439, 455, 586.
 Leaves, i. 302. iv. 266. v. 6, 219, 480. ix. 519, 615,
 1095, 1110.
 Leaves (verb) iv. 747. ix. 621, 1074. x. 434. xii.
 129, 153, 163.
 Leaving, x. 711.
 Lebanon, i. 447.
 Led, i. 129, 401, 455, 678. iii. 698. iv. 268, 476,
 605, 797. v. 215, 356. vi. 26, 232. vii. 575. viii.
 269, 302, 485, 511. ix. 473, 644, 1039. x. 188,
 324. xii. 639.
 Led on, vii. 61.
 Lee, i. 207.
 Leer, iv. 503.
 Left, ii. 633. See Hand, Side.
 Left, i. 146, 213, 433. ii. 361, 1000. iii. 207. iv.
 80, 81, 428, 595. v. 235, 236, 526, 730. vi. 104,
 309, 443, 689, 851. vii. 125. viii. 2, 77, 460, 478,
 534. ix. 142, 338, 345, 351, 652, 1051, 1057,
 1185. x. 46, 421, 437, 452, 534. xi. 221, 304,
 753. xii. 61, 71, 343, 481, 506, 513, 523.
 Legal, xii. 410.
 Legion, vi. 230, 232. viii. 232.
 Legions, i. 301, 632. ii. 132, 537, 1006. iv. 942. v.
 669. vi. 64, 142, 206, 655. vii. 134. viii. 427.

L I G

Legs, x. 512.
 Leisure, ii. 1046. x. 510. xi. 254.
 Lemnos, i. 746.
 Lend, ix. 260. xii. 200.
 Length, i. 209, 564. ii. 274, 709, 893, 1028. vi. 78,
 107. vii. 483. ix. 79. x. 302. xi. 730, 782.
 Lengthen'd out, x. 774.
 Lent, iv. 483.
 Leo, x. 676.
 Leper, i. 471.
 Lessen, iii. 304. vii. 614.
 Lethe, ii. 583.
 Lethan, ii. 604.
 Levant, x. 704.
 Leucothea, xi. 135.
 Level, i. 726. ii. 634. iv. 252.
 Level'd, ii. 712. iv. 543. vi. 591. vii. 376.
 Leviathan, i. 201. vii. 412.
 Levied, ii. 905. xi. 219.
 Levy, ii. 501.
 Lewd, i. 490. iv. 193.
 Lewdly, vi. 182.
 Liable, vi. 397.
 Liar, iv. 949.
 Libbard, vii. 467.
 Libecchio, x. 706.
 Liberal, iv. 415. viii. 362. ix. 997.
 Liberty, ii. 256. iv. 958. v. 793, 823. vi. 164, 420.
 x. 307, 368. xii. 82, 83, 100, 526.
 Libra, iii. 558.
 Libyan, i. 355. iv. 277. xii. 635.
 Lice, xii. 177.
 Lichas, ii. 545.
 Lick up, x. 630.
 Lick'd, ix. 526.
 Lie, i. 266, 279. ii. 360. iii. 243. iv. 631. ix. 76, x.
 276. xii. 190.
 Lies, i. 367. iii. 93. v. 243, 709. x. 42.
 Lies (verb) ii. 588, 958, 974. iv. 569. viii. 193, 641.
 ix. 349, 620, 725. x. 987. xi. 177, 653.
 Life for Life, iii. 236.
 Life-blood, viii. 467.
 Life-giving, iv. 199.
 Lifeless, iii. 443. ix. 1154. x. 707.
 Lift, iii. 486. iv. 688. vi. 299.
 Lift up, ii. 393.
 Lifted high, vi. 189.
 Lifted up, iv. 49.
 Light (adject.) iii. 439. iv. 1012. vi. 642. ix. 386.
 Light (verb) viii. 520. ix. 173, 305. x. 73, 740, 934.
 xi. 590, 767, 858.
 Too Light, v. 495.
 Light-arm'd, ii. 902. vi. 529.
 Light down, i. 349.
 Lighted, iv. 570. vi. 103. x. 316. xi. 209.
 Lighter, ii. 906. v. 480.
 Lightest, x. 45.
 Lightly, iv. 811. v. 7.

Light'n,

I N D E X.

L I V

Light'n, x. 960.
 Lightning, i. 175. ii. 66. v. 734. vi. 642, 849. x. 184, 1075. xii. 229.
 Lights, vii. 343, 346, 382.
 Lights (verb) i. 228. iii. 437, 742. iv. 183, 763, 815. v. 276. x. 833.
 Lik'd, xi. 587.
 Likelier, iv. 527.
 Likeliest, ii. 525. iii. 659. vi. 688. ix. 394, 414.
 Likely, iii. 460. iv. 872. ix. 935.
 Most Likely, ix. 365.
 Liken, vi. 299.
 Likeness, ii. 673. iv. 813. viii. 450. x. 327. xi. 321, 522.
 Likening, i. 486. v. 573.
 Likes, iv. 738. vi. 353, 717.
 Likest, ii. 756. iii. 572. vi. 301.
 Liking, xi. 587.
 Limb, i. 426. ii. 668. iii. 638. viii. 625. ix. 484.
 Limb, vi. 352.
 Limb by Limb, viii. 267.
 Limb'd, vii. 456.
 Limbeck, iii. 605.
 Limber, vii. 476.
 Limbo, iii. 495.
 Limbs, iv. 772. x. 1069.
 Limit, vi. 140. xii. 145.
 Limitary, iv. 971.
 Limited, vi. 229.
 Limits, iv. 384, 964. v. 755.
 Line, iv. 210, 282. vii. 480. viii. 102. ix. 64.
 Lineaments, v. 278. vii. 477.
 Ling'ring, ii. 56, 702. xii. 638.
 Link, ix. 914.
 Linked, i. 328. ii. 1005. iv. 339. ix. 133, 970. x. 905. xi. 139.
 Lion, iv. 343, 402. vii. 464. viii. 393.
 Liona, x. 703.
 Lions, viii. 393.
 Lip, ii. 614. viii. 56.
 Lips, v. 150, 675. viii. 218. ix. 1144.
 Liquid, i. 229, 701. iii. 519. iv. 455. v. 25. vi. 348. vii. 68, 264, 362. viii. 263. xi. 570.
 Liquors, v. 445.
 Lift, ii. 656, 798. iv. 803. viii. 75.
 Lifted, xi. 866.
 Listen, vi. 908.
 Listens, v. 627.
 List'ning, vii. 106, 563. x. 342.
 Lithe, iv. 347.
 Live, ii. 194, 254, 318, 500, 868. iii. 244, 293. iv. 533. v. 81, 474, 795. vi. 344, 350, 461. viii. 152, 176, 182, 276, 281, 340, 341, 633. ix. 653, 688, 829, 833, 908, 910, 933, 1085. x. 269, 919, 923, 1028. xi. 38, 95, 158, 161, 180, 535, 554, 629, 802, 872. xii. 299, 351, 411, 602.
 Liv'd, iv. 198. vii. 204. viii. 264, 295. ix. 1166. xi. 764. xii. 117.

L O O

Livelier, xi. 242.
 Liveliest, i. 274.
 Lively, iv. 363. viii. 269, 311.
 Liver, vi. 346.
 Liveries, vii. 478.
 Livery, iv. 599.
 Lives, xi. 621. xii. 17.
 Lives (verb) ii. 624. iii. 477. iv. 888. ix. 764, 932, 933. xi. 337.
 Liv'ft, xi. 553.
 Livid, i. 182.
 Living, i. 433. ii. 613, 855, 1050. iii. 327, 443. iv. 287, 605. v. 197, 652. vi. 846. vii. 388, 392, 413, 451, 455, 528, 534, 566. viii. 154, 370. ix. 228, 539. x. 277, 788, 974. xi. 160. xii. 118, 527.
 Load, iv. 972. v. 59. vi. 644.
 Loaded, iv. 147. viii. 307. ix. 577.
 Loath, iv. 386. ix. 946, 1039. xii. 585.
 More Loath, x. 109.
 Loath'd, xii. 178.
 Loathsome, iii. 247. xi. 524.
 Local, xii. 387.
 Locks, iii. 361, 626. iv. 301. v. 56. x. 559, 1066.
 Locusts, i. 341. xii. 185.
 Lodge, iv. 720. v. 377.
 Lodge (verb) iv. 790. vi. 7.
 Lodg'd, vi. 531. vii. 201. viii. 105. xi. 823.
 Loftiest, i. 499. iv. 138.
 Lofty, iii. 734. iv. 395. xi. 640.
 Loins, i. 352. v. 282. ix. 1096. x. 983. xi. 455. xii. 380, 447.
 Lonely, ii. 228. xi. 290.
 Long-sufferance, iii. 198.
 Long-time, vi. 245. xii. 23, 316.
 Long wander'd, xii. 313.
 Longing, ii. 55. iv. 511. ix. 593, 743. x. 877.
 Longitude, iii. 576. iv. 539. v. 754. vii. 373.
 Look, ii. 106, 307, 418, 680. iv. 28, 873. vi. 469. ix. 397, 1132. x. 296, 1094.
 Look (verb) iv. 458, 460, 462. v. 800. ix. 687. xi. 897.
 Look down, iii. 257, 722.
 Look up, iv. 1010.
 Looks, i. 522, 680. iv. 291, 464, 570, 718. v. 12, 122, 331. viii. 474, 616. ix. 222, 239, 309, 454, 534, 558. x. 111, 360, 608, 919.
 Looks (verb) i. 595.
 Looks down, iii. 542.
 Look'd, ii. 918. iv. 178. v. 54. x. 412. xi. 556, 638, 712, 840.
 Look'd round, vi. 529.
 Look'd up, iv. 1013.
 Looking, x. 993. xi. 381.
 Looking back, xii. 641.
 Looking down, xi. 887. xii. 60.
 Looking forth, xii. 209.
 Looking on, ix. 312.
 Look'ft, iv. 33.

Loop-

I N D E X.

L O V

Loop-holes, ix. 1110.
 Loose, ii. 887. iii. 362. iv. 497.
 Let Loose, ii. 155.
 Loosly, vii. 425.
 Loosning, vi. 643.
 Lop, iv. 629. ix. 210.
 Lopt, vi. 575.
 Lopt off, i. 459.
 Loquacious, x. 161.
 Lord, ii. 236, 699. iv. 516, 943. v. 205, 608, 799.
 vi. 425, 887. vii. 205. viii. 106, 376. ix. 154,
 235, 273. x. 401, 794. xi. 257. xii. 34, 70, 502,
 544.
 Lord God, x. 163.
 Lordly, ii. 243. iii. 578.
 Lords, i. 32, 194. iv. 290. vi. 451. viii. 339. ix. 658.
 x. 467. xi. 803. xii. 93, 349.
 Lore, ii. 815. ix. 1128.
 Lose, ii. 146, 325, 483, 607. v. 21, 731. vii. 153.
 viii. 332. ix. 944, 959. xi. 459, 798. xii. 358.
 Lofes, viii. 553.
 Losing, iii. 206, 280.
 Loss, i. 4, 188, 265, 526, 631. ii. 21, 330, 440, 770.
 iii. 308, 678. iv. 11, 849, 904. vii. 74. viii. 480.
 ix. 131, 912. x. 752, 1019.
 Lost, i. 55, 105, 106, 136, 243, 270, 312, 316,
 471, 591, 637. ii. 48, 110, 149, 231, 561, 894,
 982. iii. 150, 173, 223, 233, 280. iv. 109, 573,
 854. vi. 838. ix. 479, 642, 784, 900, 1022, 1072,
 1165. x. 374, 574, 929, 945, 1036. xi. 59, 87,
 288, 347, 682, 798. xii. 46, 84, 101, 429, 621.
 For Lost, ii. 14.
 Not Lost, i. 525. vi. 25. xi. 594.
 Lot, i. 608. ii. 223, 617. iv. 446, 561, 1011. ix. 690,
 881, 952. x. 261. xi. 765.
 Loud, i. 314, 394, 532. ii. 520, 579, 921. iii. 346,
 348, 397, 429. v. 193. vi. 23, 59, 557, 567. vii.
 271. viii. 244. x. 455, 641, 699, 845. xii. 56,
 229.
 Full Loud, ii. 655.
 Louder, x. 954.
 Loudest, ii. 954. xi. 8.
 Love labour'd, v. 41.
 Love-tale, i. 452.
 Loveless, iv. 766.
 Lovelier, ix. 232, 505.
 Loveliest, iv. 321. viii. 558.
 Loveliness, viii. 547.
 Lovely, iv. 152, 848. vii. 502. viii. 471. ix. 504. x. 152.
 More Lovely, iv. 714. v. 380.
 Lover, iv. 769.
 Lover's, v. 450.
 Loving, viii. 588. x. 993.
 Lour'd, ix. 1002.
 Lourcing, ii. 490.
 Lours, iv. 873.
 Lover, iii. 540. iv. 76, 91. v. 410. vii. 18, 84. viii.
 199. xi. 283.
 Vol. II.

M A G

Lowliest, xi. 1.
 Lowliness, viii. 42.
 Lowly, i. 434. iii. 349. v. 144, 201, 463. viii. 173,
 412. x. 937.
 Loyal, iv. 755.
 Loyalty, v. 900.
 Lucent, iii. 589.
 Lucid, i. 469. xi. 240.
 Lucifer, v. 760. vii. 131. x. 425.
 Lucre, xii. 511.
 Lull, ii. 287.
 Lull'd, iv. 771.
 Luminaries, vii. 185. viii. 98.
 Luminary, iii. 576.
 Luminous, iii. 420. viii. 140.
 Lucre, ix. 518.
 Lur'd, ii. 664. x. 276.
 Lurk, iv. 587.
 Lurking, ix. 1172.
 Lurks, ix. 267.
 Lust, i. 417, 496. ii. 791. iv. 753. ix. 1015. xi. 795.
 Lustful, i. 415. xi. 619.
 Lustre, i. 97, 538. ii. 271. iv. 850. x. 447. xi. 325.
 Lute, v. 151.
 Luxuriant, iv. 260.
 Luxurious, i. 498. ix. 209. xi. 788.
 Luxury, i. 722. xi. 715, 751.
 Luz, iii. 513.
 Lyre, iii. 17.

M

Mace, x. 294.
 Machination, vi. 504.
 Mad, iv. 129.
 Madding, vi. 210.
 Made answer, v. 735.
 Made fast, x. 319. xi. 737.
 Made gay, vii. 318.
 Made halt, xi. 210.
 Made haste, x. 29.
 Made head, ii. 992.
 Made way, ix. 550.
 Madness, xi. 486.
 Mad'ft, i. 22. iv. 724. x. 137.
 Mæonides, iii. 35.
 Mæotis, ix. 78.
 Magazine, iv. 816.
 Magellan, x. 687.
 Magic, i. 727.
 Magnanimous, vii. 511.
 Magnetic, iii. 583.
 Magnific, v. 773. x. 354.
 Magnificence, i. 718. ii. 273. viii. 101.
 Magnificent, iii. 502. vii. 568. x. 153.
 Magnify, vii. 97.
 Magnify'd, vii. 606.
 Magnitude, ii. 1053. vii. 357.
 Magnitudes, viii. 17.

* S f f

Mahanaim,

I N D E X.

M A R

Mahanaim, xi. 214.
 Maia's, v. 285.
 Maid, v. 223.
 Majesty, ii. 266. iv. 290, 607. vi. 101. vii. 195. viii. 509. xi. 232.
 Majestic, ii. 305. viii. 42.
 Mail, v. 284. vi. 368.
 Maim'd, i. 459.
 Main, vi. 698. x. 257.
 Main (adject.) ii. 121. iii. 83. iv. 233. vi. 216, 243, 471, 654. vii. 279. xii. 431.
 Mainly, xi. 519.
 Maintain'd, vi. 30.
 Make, i. 255. ii. 113. v. 70, 829. vii. 519. viii. 484. ix. 127, 778, 866. x. 611, 798, 1028. xi. 680.
 Make appear, x. 29.
 Make known, ix. 817.
 Make short, x. 1000.
 Make sure, x. 402.
 Maker, i. 486. ii. 915. iii. 113, 676. iv. 292, 725, 748. v. 148, 184, 551, 858. vii. 116. viii. 278, 380, 485. ix. 177, 338, 538. x. 43, 743. xi. 611.
 Maker's, iv. 380. viii. 101. xi. 514, 515.
 Makes, iii. 290. vi. 7, 458, 697. xi. 651, 892. xii. 167.
 Making, iii. 113. v. 858. ix. 138.
 Malabar, ix. 1103.
 Maladies, xi. 480.
 Male, i. 422. vii. 529. viii. 150.
 Males, xii. 168.
 Malice, i. 217. ii. 382. iii. 158, 400. iv. 49, 123. v. 666. vi. 270, 502. ix. 55, 306, 461.
 Malicious, ix. 253.
 Malign, iii. 553. iv. 503. vi. 313. vii. 189.
 Malignant, x. 662. xii. 538.
 Mammon, i. 678, 679. ii. 228, 291.
 Manacled, i. 426.
 Manag'd, viii. 573.
 Mane, vii. 466, 497.
 Mangled, vi. 368.
 Manhood, iii. 314. x. 148. xi. 246. xii. 389.
 Manifest, vi. 707. vii. 615. viii. 423. x. 66.
 Man-like, viii. 471.
 Manly, iv. 302, 490.
 Manna, ii. 113.
 Mansion, i. 268. ii. 462. iii. 699. vi. 738. viii. 296.
 Man-slaughter, xi. 693.
 Mantle, iii. 10. iv. 609.
 Mantling, iv. 258. v. 279. vii. 439.
 Manuring, iv. 628. xi. 28.
 Marasmus, xi. 487.
 Marble, iii. 564.
 March, i. 413. ii. 574, 615. v. 688. vi. 72. x. 474.
 March'd, vi. 77.
 Marching, i. 488. ii. 886. xii. 40.
 Mariner, iv. 558.
 Marish, xii. 630.

M E A

Maritim, xi. 398.
 Mark, iv. 400, 962. v. 21. ix. 92, 528. xii. 50.
 Mark'd, iv. 129, 401, 568.
 Marle, i. 296.
 Marocco, i. 584. xi. 404.
 Marr'd, iv. 116. ix. 136.
 Marriage, v. 223. viii. 487. xi. 591.
 Marriageable, v. 217.
 Marriages, xi. 684.
 Marrying, xi. 716.
 Marshal'd, ix. 37.
 Martial, i. 540.
 Martyrdom, ix. 32.
 Marveling, ix. 551.
 Mary, v. 387. x. 183.
 Masculine, x. 890.
 Mask, iv. 768.
 Mafs, iii. 708. vii. 237. xii. 548.
 Massacre, xi. 679.
 Maffy, i. 285, 703. ii. 878. v. 634. vi. 195. xi. 565.
 Mast, i. 293.
 Master-work, vii. 505.
 Mast'ring, ix. 125.
 Mast'ry, ii. 899. ix. 29.
 Match, vi. 631.
 Match'd, ii. 720. xi. 685.
 Matching, v. 113.
 Matchless, i. 623. ii. 487. iv. 41. vi. 341, 457. x. 404.
 Mate, i. 192, 238. iv. 828. vii. 403. viii. 578, 594. x. 899.
 Material, iii. 709.
 Materials, ii. 916. vi. 478.
 Mates, vi. 608.
 Matin, v. 7. vi. 526. vii. 450.
 Matrimonial, ix. 319.
 Matron, i. 505. xi. 136.
 Matron-lip, iv. 501.
 Matter, i. 256. iii. 413, 613. v. 472, 563, 738. vii. 233. ix. 669, 951, 1177. x. 807, 1071.
 Matters, viii. 167.
 Mature, v. 862. ix. 803. x. 822. xi. 537.
 Mature (verb) i. 660. x. 612.
 Maturest, ii. 115.
 Maugre, iii. 255. ix. 56.
 Maw, ii. 847. x. 601, 991.
 May-flow'rs, iv. 501.
 Maze, ix. 499.
 Mazes, ii. 561. v. 622. x. 830.
 Mazy, iv. 239. ix. 161.
 Meadow-ground, xi. 648.
 Meadows, vii. 460.
 Meager, x. 264.
 Mean, ii. 981. iv. 62. vi. 421. viii. 473. ix. 39. xi. 9. xii. 351.
 Mean (verb) ii. 684. iii. 272. iv. 632. v. 723. vi. 120, 290. viii. 527. ix. 553, 860, 1152. xi. 879.
 Meaner, vi. 367.

Meanest,

I N D E X

M E R

Meaneft, iv. 204. xi. 231.
 Meaning, vii. 5. ix. 1019.
 Means, i. 165. iii. 228. x. 1062. xii. 234, 279.
 Meant, iii. 516. v. 513. vi. 854. ix. 690. x. 545.
 1033, 1050. xii. 149.
 Measure, i. 513. v. 517, 639. vi. 265. vii. 128, 640.
 ix. 846.
 Measure (verb) vii. 603.
 Without Measure, iii. 142.
 Measur'd, iv. 776. xi. 730. xii. 554.
 Measures, i. 50. v. 581.
 Measuring, vi. 893.
 Meaths, v. 345.
 Meats, v. 451. xi. 473.
 Media, iv. 171.
 Mediation, iii. 226.
 Mediator, x. 60. xii. 240.
 Meditated, ix. 55.
 Meditation, xii. 605.
 Medusa, ii. 611.
 Meek, iii. 266. iv. 494. v. 359. viii. 217. x. 1092.
 1104. xi. 162, 437, 451. xii. 569, 597.
 Meet, iii. 234, 675. viii. 448. ix. 711, 1028. xi. 604.
 Meet (verb) ii. 64, 722, 955. iv. 530, 913. v. 350.
 vi. 93, 439, 882. viii. 57, 139, 609. ix. 360, 847.
 1176. x. 103, 349, 599, 775, 905. xi. 237,
 240.
 Meeting, v. 778. x. 350, 879.
 Meets, ii. 931. iv. 154, 540, 784. ix. 271.
 Meet'ft, v. 175.
 Megæra, x. 560.
 Melancholy, xi. 485, 544.
 Melibœan, xi. 242.
 Mellifluous, v. 429.
 Melind, xi. 399.
 Melodious, iii. 371. v. 196, 656. xi. 559.
 Melody, viii. 528.
 Melt, iv. 389.
 Melted, xi. 566.
 Member, ii. 668.
 Membrane, viii. 625.
 Memnonian, x. 308.
 Memorial, i. 362. vi. 355.
 Memorials, v. 593.
 Memory, iv. 24. vi. 379. vii. 66, 637. viii. 650. xi.
 154, 325. xii. 46.
 Memphian, i. 307, 694.
 Menac'd, ix. 977.
 Mends, x. 859.
 Mental, xi. 418.
 Mention, viii. 200.
 Mention (verb) ii. 820.
 Mention'd, x. 1041.
 Merchants, ii. 639.
 Merciful, xii. 565.
 Mercy, i. 218. iii. 132, 134, 202, 401, 407. x. 59,
 78, 1096. xii. 346.

M I G

Mercy-feat, xi. 2. xii. 253.
 Mere, iv. 316. ix. 413.
 Merely, v. 774. viii. 22.
 Meridian, iv. 30, 581. v. 369.
 Merit, i. 98. ii. 5, 21. iii. 290, 309. v. 80. vi. 43.
 vii. 157. x. 259. xi. 35.
 Merit (verb) i. 575.
 Merited, iv. 418. vi. 153. x. 388.
 Merits, iii. 319. xii. 409.
 Merits (verb) iii. 697. vi. 382. ix. 995. xi. 699.
 Message, iv. 823. v. 289, 290. xi. 299. xii. 174.
 Messenger, viii. 646. xi. 856.
 Messengers, iii. 229. vii. 572.
 Messiah, v. 664, 691, 765, 883. vi. 43, 68, 718,
 775, 796, 881. xii. 244, 359.
 Met, i. 574. ii. 742. iii. 613. iv. 231, 322, 496, 863.
 vi. 18, 128, 131, 156, 247, 323, 532, 688. ix.
 325, 449, 849. x. 285, 321, 349, 390. xi. 213, 722.
 Metal, i. 540. iii. 592, 595. v. 442. xi. 573.
 Metallic, i. 673.
 Meteor, i. 537.
 Meterous, xii. 629.
 Methinks, v. 114. x. 243, 1029.
 Methought, iv. 478. v. 35, 50, 85, 91. viii. 295, 355,
 462. xi. 151.
 Metropolis, iii. 549. x. 439.
 Mexico, xi. 407.
 Michael, ii. 294. vi. 44, 202, 250, 321, 411, 686,
 777. xi. 99, 295, 334, 412, 453, 466, 515, 530,
 552, 603, 683, 787. xii. 79, 285, 386, 466.
 Mid, ii. 718. iii. 729. iv. 940. vii. 442.
 Mid-air, vi. 536.
 Mid-course, xi. 204.
 Mid-day, viii. 112.
 Mid-heav'n, vi. 889. ix. 468. xii. 263.
 Mid-hours, v. 376.
 Midnight, i. 782. iv. 682, 768. v. 667. ix. 58, 159.
 xii. 189.
 Midnight-march, v. 778.
 Midnight-search, ix. 181.
 Mid-noon, v. 311.
 Mid-sea, vii. 403.
 Mid-sky, vi. 314.
 Mid-voly, vi. 854.
 Mid-way, vi. 91. xi. 631.
 Middle, i. 14, 516. ii. 653. iii. 16, 461. iv. 195. v.
 v. 280, 339. ix. 605, 1097. xi. 665.
 Midriff, xi. 445.
 Midft, i. 224. ii. 508. iii. 358. v. 165, 251. vi. 28,
 99, 417. ix. 184. x. 441, 528. xi. 432.
 Might, i. 110, 506, 643. ii. 192. iii. 170, 398. iv.
 346, 986. v. 720. vi. 16, 229, 320, 355, 377,
 630, 710, 737. vii. 165, 223, 615. x. 404. xi. 689,
 830.
 Mightier, i. 149, 512. vi. 32.
 Mightiest, i. 99. ii. 307. vi. 112, 200, 386, 459,
 710. xi. 387.
 Mighty,

I N D E X.

M I S

Mighty, i. 20, 136, 222, 533, 566, 665. ii. 456, 508, 719, 991. v. 735, 748, 836. vi. 62, 638, 841, 890. vii. 355, 608. viii. 81. x. 455, 650. xi. 642. xii. 33, 124.
Mild, ii. 220, 397, 546. iv. 479, 647, 654. v. 16, 371. vi. 28. vii. 110. ix. 226. x. 67, 96, 847, 1046. xi. 151, 234, 286.
Milder, ii. 816. vi. 98.
Mildly, viii. 317.
Mildness, vi. 735. ix. 534.
Miles, ii. 938.
Militant, vi. 61. x. 442.
Military, iv. 955. vi. 45. xi. 241.
Milk, ix. 582.
Milky, v. 306. vii. 579.
Millions, i. 609, 664. ii. 55, 997. iv. 677. vi. 48, 220.
Mimic, v. 110.
Mind, i. 97, 139, 253, 254, 626. ii. 34, 189. iii. 52, 705. iv. 55, 618. v. 34, 117, 452, 902. vii. 128. viii. 188, 525, 541, 557, 604. ix. 213, 238, 603, 779, 1120, 1125. x. 8, 825, 1011, 1015. xi. 144, 687. xii. 444.
Mind (verb) ii. 212. iv. 612. vi. 477. ix. 358.
Minded, iv. 583. viii. 444. ix. 519. xi. 156.
Mindless, ix. 431.
Minds, i. 559. ii. 521. iv. 118, 522. v. 680, 786. vi. 444, 613. ix. 1053. xii. 15.
Mine, v. 443. xi. 656.
Mineral, i. 235. vi. 517.
Mingle, ii. 384. vi. 277.
Mingled, vi. 513.
Minims, vii. 482.
Minister, v. 460. xi. 73. xii. 308.
Ministeries, vii. 149.
Ministers, i. 170. ix. 156. xi. 676.
Ministrant, x. 87.
Ministred, v. 444.
Ministring, iv. 664. vi. 167, 182.
Ministry, xii. 505.
Minstrelsy, vi. 168.
Minutes, ix. 91.
Miracle, ix. 562.
Miracles, xii. 501.
Mire, iv. 1010.
Mires, ix. 841.
Mirror, iv. 263. vii. 377.
Mirth, i. 786. iv. 346. ix. 1009.
Mischief, ii. 141. vi. 488, 503, 636. ix. 472, 633. x. 167, 895. xi. 450.
Mischievous, ii. 1054.
Miscreated, ii. 683.
Mis-deem, ix. 301.
Mis-deeds, x. 1080.
Miserable, i. 157, ii. 98, 752. iv. 73, 126. ix. 1139. x. 720, 839, 981. xi. 500.
More Miserable, x. 930.

M O M

Misery, i. 90, 142. ii. 459, 563. iv. 92. vi. 268, 462, 904. ix. 12. x. 726, 810, 928, 982, 997, 1021. xi. 476.
Miseries, x. 715.
Misfortunes, x. 900.
Mis-gave, ix. 846.
Mis-hap, x. 239.
Mis-inform, ix. 355.
Misjoining, v. 111.
Misleads, ix. 640.
Mis-rule, vii. 271. x. 628.
Mifs, iii. 735. x. 104, 262.
Mifs'd, vi. 499. ix. 857. xi. 15.
Missive, vi. 519.
Mist, iii. 53. v. 435. vii. 333. ix. 75, 158, 180. x. 694. xii. 629.
Mistake, x. 900.
Misthought, ix. 289.
Mistress, ix. 532.
Mistrust, ix. 357, 1124.
Mistrustful, ii. 126.
Mists, v. 185.
Misty, i. 595.
Mitigate, i. 556. x. 76. xi. 41.
Mix, v. 182, 334. vii. 58, 215. viii. 616, 627, 629. xi. 529.
Mix'd, i. 58, 579. ii. 69, 913. iii. 456, 610. iv. 149, 768. vi. 21. xiii. 236, 602. ix. 165, 577. x. 24. xi. 24, 662, 686. xii. 181, 182.
Mixing, x. 228.
Mixture, xi. 51.
Moab's, i. 406.
Moaping, xi. 485.
Mock, iv. 628.
Mock'd, x. 774. xii. 59.
Mode, i. 474.
Model, iii. 509. viii. 79.
Moderate, xii. 351.
Moderation, xi. 363.
Modern, xi. 386.
Modest, iv. 310.
Mogul, xi. 391.
Moist, ii. 898. iii. 652. v. 325, 422. vii. 408. x. 1066. xi. 741.
Moisture, vii. 282. viii. 256.
Mold, i. 706. ii. 139, 355. iii. 709. iv. 226, 360. v. 321. vi. 473, 576. vii. 356, 470. ix. 485.
Mold (verb) x. 744.
Molds, xi. 571.
Mole, x. 300.
Molest, viii. 186.
Moloch, i. 392, 417. ii. 43. vi. 357.
Moment, ii. 448, 907. vi. 239, 509. vii. 154. x. 45.
In a Moment, i. 544. ii. 609. iv. 51.
Monarch, i. 638. ii. 467. iv. 960. v. 832. x. 375.
Monarchal, ii. 428.

Monarchies,

I N D E X.

M O T

Monarchies, ii. 307.
 Monarchy, i. 42. v. 795. x. 379.
 Monarchs, i. 599.
 Monbaza, xi. 399.
 Monster, ii. 675. x. 596, 986.
 Monsters, ii. 795. x. 523.
 Monstrous, i. 197, 479. ii. 625. iii. 456. vi. 862. x. 514. xi. 474.
 Montalban, i. 583.
 Montezume, xi. 407.
 Monthly, iii. 728.
 Months, iii. 581. viii. 69.
 Monument, x. 258. xi. 326.
 Monuments, i. 695.
 Mood, i. 550. vi. 620. ix. 920.
 Moon, i. 287, 440, 596, 784. ii. 665, 1053. iii. 459, 726. iv. 606, 648, 655, 798. v. 42, 175, 263, 418, 421. vii. 104, 356, 375. viii. 142. x. 656. xii. 266.
 Moon-struck, xi. 486.
 Mooned, iv. 978.
 Moon's, iv. 723.
 Moons, viii. 149.
 Moors, i. 207.
 Moory, ii. 944.
 Moral, xii. 298.
 Moreh, xii. 137.
 Morn, i. 208, 742. iii. 42. iv. 641, 650, 773. v. 1. 30, 168, 202, 310, 428, 628, 716. vi. 2, 524, 748. vii. 29, 252, 260, 338, 386, 448, 550. viii. 511. ix. 191, 447, 848, 1136. xi. 173, 184. xii. 422.
 Morning, iv. 244, 623. v. 20, 124, 145, 746. vii. 108, 275, 366. ix. 194, 800.
 Morning-hour, viii. 111.
 Morning-light, xi. 204.
 Morning-star, v. 708.
 Morning-watch, xii. 207.
 Morning's, v. 211.
 Morrow, iv. 588, 623, 662.
 Morrow's, v. 33.
 Morfel, ii. 808.
 Morfels, x. 605.
 Mortal, i. 2, 51, 559, 588, 693, 766. ii. 653, 729, 813. iii. 55, 179, 214, 215, 253, 268. iv. 8. vi. 348, 434. vii. 24. viii. 331. ix. 1003. x. 48, 273, 796. xi. 54, 273, 366. xii. 9, 236, 248, 384.
 Mortality, x. 776.
 Mortals, ii. 1032.
 Mosaic, iv. 700.
 Moscow, xi. 395.
 Moses, xii. 170, 198, 211, 237, 241, 307.
 Mossy, v. 392. ix. 589.
 Mother, i. 36, 687. ii. 792, 849. iv. 475, 492. v. 338, 388. vii. 281. viii. 498. ix. 644, 680. x. 602. xi. 159, 160. xii. 368, 379, 624.
 Mother-tree, ix. 1100.
 Mother's, x. 778. xi. 536.
 Vol. II.

M U S

Motion, ii. 75, 151, 780. v. 581. vi. 192, 302, 532. vii. 177. viii. 35, 115, 223, 259. ix. 674. xii. 592.
 Motion'd, ix. 229.
 Motions, ii. 191. iii. 582. v. 625. vii. 500. viii. 130. x. 658. xi. 91.
 Move, i. 549. ii. 837. iii. 37, 579, 719. v. 177, 554, 701. vi. 68, 556, 790. viii. 33, 70, 77, 130, 276, 281, 585. ix. 1016. x. 297, 652. xi. 91.
 Mov'd, i. 29, 561. ii. 876, 1022. iv. 902. vi. 63, 302, 405. vii. 91. viii. 116, 132, 264, 293. ix. 667, 1143. xi. 453, 560, 830.
 Moves, vii. 534. x. 359.
 Moving, i. 284. ii. 675. iv. 409. v. 310. vi. 533. vii. 87, 207, 415. ix. 677.
 Mound, iv. 134.
 Mount, i. 15, 781. ii. 593. iii. 530. iv. 126, 281, 569. v. 382, 598, 643, 712, 757, 758, 764. vi. 5, 88, 743. vii. 584, 600. xi. 216, 320, 402, 829. xii. 142, 144, 227.
 Mountain, i. 443, 613. iv. 226. v. 766. vi. 197, 575. viii. 303. x. 1065. xi. 567, 728, 851.
 Mountain tops, ii. 488.
 Mountains, i. 291, vi. 649, 652, 697, 842. vii. 201, 214, 285. x. 291.
 Mounted, iv. 1014. v. 300. vi. 572. x. 589.
 Mourn'd, i. 458.
 Mournful, i. 244.
 Mourns, xi. 760.
 Mouth, ii. 888. v. 83. ix. 187, 514. x. 288, 636. xi. 569. xii. 42.
 Mouths, ii. 517, 655, 967. iv. 513. vi. 576. x. 547. xii. 158.
 Mowes down, x. 606.
 Mozambic, iv. 161.
 Much-humbled, xi. 181.
 Mulciber, i. 740.
 Multiform, v. 182.
 Multiplies, v. 318.
 Multiply, vii. 396, 531, 630. x. 193, 730, 732. xi. 677. xii. 17.
 Multiply'd, vii. 398. viii. 424.
 Multitude, i. 351, 702, 730. ii. 323, 836. iii. 260, 345. vi. 810, 847. vii. 138. x. 554, 643. xii. 352.
 Multitudes, iv. 474. v. 716. vi. 31. x. 26.
 Mural, vi. 879.
 Murky, x. 280.
 Murm'ring, iv. 260, 453, 1015. viii. 263.
 Murmur, ii. 284. v. 873. vii. 68.
 Murmurs, v. 196.
 Murren, xii. 179.
 Muse, i. 6, 376. iii. 19. vii. 37, 52.
 Mus'd, ix. 744.
 Muses, iii. 27. vii. 6.
 Music, i. 787. v. 548. xi. 592.
 Must, v. 345.
 Must'ring, ii. 268. xi. 645.
 * T t t

Mutable,

I N D E X.

N A T

Mutable, v. 237.
 Mute, i. 618. ii. 420. iii. 217. vii. 25. viii. 222. ix.
 557, 563, 672, 748, 1064. x. 18. xi. 31, 194.
 Mutiny, ii. 926.
 Mutt'ring, ix. 1002.
 Mutual, i. 87. iv. 376, 727, 728. vi. 506. vii. 429.
 viii. 58, 385. ix. 1043, 1187.
 Myriads, i. 87, 622. v. 684. vi. 24. vii. 201.
 Myrrh, v. 23, 292. ix. 629. xii. 363.
 Myrtle, iv. 262, 694. ix. 219.
 Myrtle-band, ix. 431.
 Myrtles, ix. 627.
 Mysteries, xii. 509.
 Mystrious, iv. 312, 743, 750. viii. 599. x. 173.
 Mystriously, iii. 516.
 Mystic, v. 178. ix. 442.
 Mystical, v. 620.
 N
 Nailed, xii. 413.
 Nails, xii. 415.
 Naked, iv. 290, 319, 496, 713, 772. v. 382, 444.
 ix. 1057, 1074, 1115, 1117, 1139. x. 117, 212.
 Nakedness, x. 217, 221.
 Name, i. 412, 462, 738. ii. 788, 964. iii. 412. iv.
 36, 950, 951. v. 658, 707, 776. vi. 174. vii. 1, 5,
 536. viii. 114, 357, 496. ix. 40, 142. x. 386, 649,
 867. xi. 171. xii. 36, 45, 311, 577, 584.
 Name (verb) i. 197. viii. 272. ix. 44. xii. 326.
 Nam'd, i. 80, 574. ii. 579. v. 839. vi. 294. vii. 252,
 274. viii. 352, 439. xi. 296. xii. 62.
 Nameless, vi. 380.
 Names, i. 361, 365, 374, 376, 421. vi. 76, 373. vii.
 493. viii. 344. xi. 277. xii. 140, 458, 515.
 Naming, viii. 359. ix. 751.
 Naphtha, i. 729.
 Nard, v. 293.
 Narrow, i. 779. ii. 919. iv. 207, 384, 528. vi. 104,
 583. ix. 83, 323. xi. 341.
 Narrower, vii. 21.
 Nathless, i. 299.
 Nation, xii. 111, 113, 124, 164, 414, 503.
 National, xii. 317.
 Nations, i. 385, 598. iv. 663. xi. 692, 792. xii. 97,
 126, 147, 277, 329, 440, 446, 450, 499.
 Native, i. 458, 634. ii. 76, 1050. iii. 605. iv. 158,
 289. v. 361, 863. vi. 226, 436. vii. 16, 245. ix.
 93, 373, 1056. x. 467, 1085. xi. 270, 292, 463.
 xii. 54, 129.
 Natives, v. 790.
 Nativity, vi. 482.
 Natural, x. 740, 765. xii. 288, 645.
 Nature, ii. 218, 624, 895, 911, 1037. iii. 126, 282,
 304. iv. 242, 633, 667. v. 24, 109, 294, 318, 360,
 452, 509, 527, 834. vi. 176, 267, 442, 511. vii.
 103, 482. viii. 26, 153, 353, 459, 506, 534, 541,

N E W

561. ix. 27, 624, 782, 914, 956, 1001. x. 169,
 885, 892. xi. 49, 182, 194, 597, 602, 604. xii.
 29.
 Nature's, iii. 49, 455. iv. 207, 314. v. 45, 181. vi.
 311. x. 805. xi. 523. xii. 578.
 Natures, v. 302. vii. 493.
 Nay, iv. 71. ix. 1159.
 Near, ii. 609. iv. 425, 787. x. 347, 562.
 More Near, v. 830.
 So Near, vii. 55. ix. 220, 221. x. 389.
 Nearer, i. 785. ii. 394, 1008. iv. 133, 399. v. 358,
 476. vi. 81. vii. 62. ix. 434, 578.
 Nearest, i. 195. ii. 958. iii. 649. iv. 484. v. 622.
 Nearly, v. 721.
 Nebo, i. 407.
 Necessitate, x. 44.
 Necessitated, v. 530.
 Necessity, iii. 110. iv. 393. v. 528. vii. 172. x. 131,
 765.
 Neck, vii. 438. ix. 501, 525.
 Necks, iii. 395. v. 787. xi. 1046.
 Nectar, iv. 240. v. 428, 633. ix. 838.
 Nectarin, iv. 332.
 Nectarous, v. 306. vi. 332.
 Need, v. 629. viii. 419. ix. 260, 311, 731.
 Need (verb) ii. 53, 341, 413. iii. 340. iv. 419, 617.
 vi. 625. viii. 628. ix. 236, 246. x. 80, 409, 1082.
 Needed, v. 151, 214, 384. vii. 378.
 Needleless, vii. 494. ix. 1140.
 Needs, iv. 235. v. 302, 414. vii. 126. viii. 136. ix.
 215. xi. 251.
 Need'ft, viii. 564.
 Neglect, iii. 199. xii. 426.
 Neglects, iii. 738.
 Negus, xi. 397.
 Neighbourhood, i. 400.
 Neighb'ring, ii. 395. iii. 459, 726. iv. 145. v. 547.
 vi. 663. xi. 575. xii. 136.
 Neptune's, ix. 18.
 Nerve, xi. 415.
 Nests, iv. 601.
 Net, xi. 586.
 Nether, i. 346. ii. 296, 784. iv. 145, 231. vii. 624.
 xi. 328.
 Nethermost, ii. 956, 969.
 Never-ceasing, ii. 654.
 Never ending, ii. 221.
 New-arriv'd, x. 26.
 New-comer, ix. 1097.
 New-created, iv. 937. vii. 554. x. 481.
 New-felt, x. 263.
 New-gather'd, ix. 852.
 New-made, vii. 617.
 New-reap'd, xi. 431.
 New-ris'n, i. 594.
 New-wak'd, viii. 4, 253.
 News, vi. 20. x. 21. xi. 263.
 Nice,

I N D E X.

N O I V

Nice, iv. 241. v. 433. viii. 399.
 Nicest, vi. 584.
 Niger, xi. 402.
 Ancient Night, ii. 970, 986.
 All Night, vi. i. vii. 436. xii. 206.
 All Night long, iv. 603, 657. v. 657.
 By Night, vii. 348. viii. 143. x. 342. xii. 203, 365.
 Night founder'd, i. 204.
 Night-hag, ii. 662.
 Night-wand'rer, ix. 640.
 Night-warbling, v. 40.
 Night-watches, iv. 780.
 Nightly, i. 440. ii. 642. iii. 32. iv. 685. v. 714. vii.
 29, 580. ix. 22, 47.
 Nightingale, iv. 602. vii. 435.
 Nightingales, iv. 771.
 Night's, xii. 264.
 Nights, ix. 63, 137. x. 680.
 Nile, i. 343, 413. xii. 157.
 Nilus, iv. 283.
 Nimble, iv. 866. vi. 73. xi. 442.
 Nine, vi. 871. vii. 6. ix. 438. x. 438.
 Ninefold, ii. 436.
 Nine times, i. 50.
 Niphates, iii. 742.
 Nisroch, vi. 447.
 Nitre, ii. 937.
 Nitrous, iv. 815. vi. 512.
 Noble, vi. 189. xii. 221.
 More Noble, viii. 34.
 Nobleness, viii. 557.
 Nobler, ii. 116. iv. 288. viii. 28. ix. 111. xi. 411,
 605.
 Noblest, i. 552. iv. 217.
 Nocent, ix. 186.
 Nocturnal, iii. 40. viii. 134.
 Noise, i. 394, 498. ii. 64, 657, 896, 957. vi. 211,
 487, 587, 667, 867. viii. 243. x. 567, 705. xii.
 55.
 Noises, ii. 921.
 Noisome, xi. 478.
 Nook, i. 707. iv. 789. ix. 277.
 Noon, i. 743. iii. 616. iv. 564, 627. v. 174, 231. ix.
 219, 401, 739. x. 93. xii. 1.
 Noon-tide, ii. 309. iv. 246. ix. 403.
 North, i. 351. iv. 569, 783. v. 689, 726, 755. vi.
 79. x. 654, 695.
 North-east, iv. 161.
 Northward, xii. 139.
 North-wind, ii. 489. xi. 842.
 Norumbeque, x. 696.
 Norway, i. 203.
 Norwegian, i. 293.
 Nostrils, vii. 525. ix. 196. x. 280.
 Note, iii. 40. iv. 683.
 Notes, ii. 494, 548. iii. 17. v. 199. ix. 6.
 Nothing, i. 27. ii. 97, 101. iv. 418. vi. 495. viii.

O B J

571. ix. 232, 345, 574, 722, 1039. x. 869, 1010.
 xii. 186.
 Notion, vii. 179.
 Notions, viii. 187.
 Notus, x. 702.
 Novelty, x. 891.
 Nought, ii. 679. iii. 158, 207, 453. vi. 382. ix.
 786.
 Nourish, iv. 670. v. 183, 325.
 Nourisher, v. 398.
 Nourishment, v. 421, 483. vii. 130. xi. 533.
 Noxious, ii. 216. vii. 498. x. 660.
 Number, i. 571. iii. 706. iv. 687. v. 843, 901. vi.
 49, 769, 809. vii. 147, 613. viii. 38, 422. x. 888.
 Without Number, i. 791, iii. 346.
 Number'd, vi. 229. viii. 19. x. 576. xi. 40.
 Numberless, i. 344, 780. iii. 719. v. 653. vi. 224.
 vii. 197, 492. viii. 108. ix. 548.
 Numbers, iii. 38, 332, 346, 380. viii. 114, 421. ix.
 144. xi. 480.
 Numerous, i. 675. ii. 993. iv. 385. v. 150, vi. 231,
 830. vii. 418, 621. x. 397. xi. 752. xii. 132.
 More Numerous, v. 389. xi. 130.
 Too Numerous, xii. 167.
 Nuptial, iv. 339, 710. viii. 487, 510. x. 994. xi. 280,
 590.
 Nursery, viii. 46.
 Nutriment, vii. 408.
 Nutriments, v. 496.
 Nymph, iv. 707.
 Nymphlike, ix. 452.
 Myseian, iv. 275.
 O
 Oak, vi. 574.
 Oaks, i. 613.
 Oar, ii. 942.
 Oary, vii. 440.
 Oath, ii. 352.
 Ob, ix. 78.
 Obdurate, i. 58. vi. 790. xii. 205.
 Obdured, ii. 568. vi. 785.
 Obedience, iii. 95, 107, 190, 191, 269. iv. 428, 520,
 955. v. 514, 522, 537. vi. 740, 902. vii. 159. viii.
 240, 325. ix. 368. xii. 397, 403, 408.
 Obedient, v. 501, 514. vii. 498. xii. 246.
 Obey, ii. 865. iv. 636. v. 551. vi. 185, 741. viii.
 634. x. 145. xi. 112. xii. 561.
 Obey'd, i. 337. v. 704, 806. vi. 185. vii. 48, 453.
 viii. 272. ix. 570, 701. xii. 86.
 Obeying, ix. 868. x. 14.
 Obeys, ix. 351. xii. 126, 212.
 Object, viii. 456, 535. ix. 222, 361. x. 936, 996. xi.
 201.
 Object (verb) iv. 896.
 Objects, iii. 621. viii. 609. xii. 9.
 Oblige,

I N D E X.

O F F

Oblige, ix. 980.
 Oblique, iii. 564. ix. 510. x. 671.
 Obliquities, viii. 132.
 Oblivion, ii. 583. vi. 380.
 Oblivious, i. 266.
 Obloquy, v. 813.
 Obnoxious, ix. 170, 1094.
 Obscene, i. 406.
 Obscure, ii. 406.
 Obscure (adject.) i. 429, 524. ii. 132. iii. 15. iv. 840.
 vii. 229. viii. 192, 230. ix. 159. x. 366. xi. 283.
 Obscur'd, i. 594. iv. 571. v. 841. vi. 585. ix. 797,
 1086. xii. 86.
 Obscurely, xii. 543.
 Obsequious, vi. 10, 783. viii. 509.
 Observe, vii. 78. x. 334. xi. 530. xii. 563.
 Observ'd, i. 588. iv. 849. ix. 94. x. 430. xi. 191,
 228, 817.
 Observes, v. 262.
 Observing, iv. 737.
 Obstacle, iii. 615. viii. 624.
 Obstinacy, x. 114.
 Obstruct, v. 257. x. 636. xii. 52.
 Obtain, iii. 156, 660. iv. 93. vii. 112. ix. 20. x. 75.
 xi. 47.
 Obtain'd, ii. 250. x. 938.
 Obtains, iii. 546.
 Obtruded, xi. 504.
 Obtrusive, viii. 504.
 Obtuse, xi. 541.
 Obvious, vi. 69. viii. 158, 504. x. 106. xi. 374.
 Occasion, i. 178. ii. 341. v. 453. ix. 480, 974.
 Occasionally, viii. 556.
 Occasion'd, xii. 475.
 Ocean, i. 202. ii. 183, 892. iii. 76, 539. iv. 165,
 354, 540. v. 426. vii. 271, 279, 412, 624. ix. 80.
 xi. 827.
 Ocean-brim, v. 140.
 Odds, iv. 447. vi. 319, 441. ix. 820. x. 374.
 Odious, i. 475. ii. 781. vi. 408. ix. 880. xi. 704.
 Odor, ix. 579.
 Odoriferous, iv. 157.
 Odorous, iv. 166, 248, 696. v. 482.
 Odors, ii. 245, 843. iv. 162. v. 293, 349. viii. 517.
 Oechalia, ii. 542.
 O'er-blown, i. 172.
 O'er-flow'd, viii. 266.
 O'er-leap'd, iv. 583.
 O'er-match'd, ii. 855.
 O'erpowr'd, i. 145.
 O'er-shades, v. 376.
 O'er-spread, ii. 489.
 O'er-threw, i. 306.
 O'er-watch'd, ii. 288.
 O'er-wearied, vi. 392.
 O'erwhelm, vi. 489.
 O'erwhelm'd, i. 76.
 Oeta, ii. 545.

O P H

Offal, x. 633.
 Offend, i. 187. vi. 465, viii. 379. x. 110. xi. 236.
 Offended, v. 135. x. 488, 566, 916. xi. 149, 811.
 Offending, ii. 212.
 Offense, iii. 355, 410. v. 34. ix. 726. x. 171. 854.
 Offensive, i. 443.
 Offer, ii. 469. iii. 237. xi. 327. xii. 363.
 Offer'd, iii. 187, 270, 409. v. 63. vi. 617. ix. 300,
 802. xi. 506. xii. 425.
 Offering, iii. 234. xi. 441, 456.
 Offerings, i. 475. ii. 246.
 Office, ii. 859. v. 103. vii. 344. ix. 39, 49. x. 657,
 1002. xii. 240, 311.
 Offices, x. 960.
 Officiate, viii. 22.
 Officious, viii. 99. ix. 104.
 Offspring, ii. 310, 781. iii. 1. iv. 385, 751. vi. 276.
 viii. 86. ix. 273. x. 338, 349, 781. xi. 358, 613,
 755.
 Oil, xii. 19.
 Old age, xi. 538.
 Olive-leaf, xi. 860.
 Olympian, ii. 530. vii. 3.
 Olympias, ix. 509.
 Olympus, i. 516. vii. 7. x. 583.
 Ominous, iii. 123.
 Omnific, vii. 217.
 Omnipotence, v. 722. vi. 159, 684. vii. 194. viii.
 108.
 Omnipotent, i. 49, 273. ii. 198. iii. 372. iv. 86, 725,
 v. 616. vi. 136, 227. vii. 36, 516. ix. 927.
 Omnipresence, vii. 590. xi. 336.
 Omniscient, vi. 430. vii. 123. x. 7.
 Onset, ii. 364. vi. 98.
 Onward, ii. 675. v. 298. vi. 550, 768, 831. x.
 811.
 Oose, vii. 303.
 Opacous, iii. 418. viii. 23.
 Opal, ii. 1049.
 Opaque, iii. 619.
 Ope, xi. 423.
 Open, i. 662. ii. 41, 51, 119, 187, 879, 884. iii.
 514, 672. iv. 245, 721. v. 138. vi. 560, 611. vii.
 390. viii. 460. ix. 692. x. 187, 232, 419, 533,
 1061.
 Open, v. 127. vi. 235. vii. 158, 565, 566, 569. ix.
 866.
 Open'd, i. 689. ii. 175, 883. iii. 526. vii. 205, 575.
 viii. 465. ix. 708, 985, 1053, 1071. xi. 429.
 Opener, ix. 875. xi. 598.
 Opens, iv. 77. vi. 54.
 Open't, ix. 809.
 Opening, i. 724. ii. 755, 777. iii. 538. vi. 481, 860.
 vii. 318, 454. ix. 865. x. 234. xi. 277, 833. xii.
 274.
 Operation, viii. 323. ix. 796, 1012.
 Ophion, x. 581.
 Ophir, xi. 400.

Ophiuchus,

I N D E X.

O R N

Ophiuchus, ii. 709.
 Ophiufa, x. 528.
 Opiate, xi. 133.
 Opinion, ii. 471. v. 108.
 Opinions, viii. 78.
 Opportune, ii. 396. ix. 85, 481.
 Oppose, ii. 419, 610. v. 717. vi. 155, 636.
 Oppos'd, i. 41, 103. v. 808. vi. 254. x. 478.
 Opposit, ii. 298. iii. 727. iv. 460. vi. 128, 306. vii. 376. x. 659.
 Opposition, ii. 803. vi. 314. xi. 664.
 Oppress'd, ii. 13. vi. 655. xi. 1045.
 Oppresses, vii. 129.
 Oppression, viii. 288. xi. 672.
 Opprobrious, i. 403. ii. 58. x. 222.
 Ops, x. 584.
 Optic, i. 288. iii. 590.
 Oracle, i. 12. x. 182.
 Orator, ix. 670.
 Oratory, xi. 8.
 Orb, i. 287. ii. 1029. iii. 589. iv. 592. v. 176, 596, 862. vi. 254. vii. 257, 361. viii. 152, 156. ix. 82.
 Orb in Orb, viii. 84.
 Orbed, vi. 543.
 Orbicular, iii. 718. x. 381.
 Orbs, iii. 25, 420, 668, 670. v. 422, 594. vi. 828. viii. 30. ix. 109. x. 397.
 Orcs, xi. 835.
 Orcus, ii. 964.
 Ordain, ii. 915. vii. 343. xii. 230.
 Ordain'd, i. 71. ii. 732. iii. 127, 128, 665. iv. 58, 215, 729. v. 526, 615, 802. vi. 700, 809. vii. 187, 590. viii. 106, 297. ix. 344, 470. x. 1039. xi. 164. xii. 226.
 Ordains, ii. 201. iv. 636. vi. 175.
 Order, i. 506, 569. ii. 280, 507. iii. 713. iv. 663. v. 334. vi. 522, 548, 885. ix. 402. x. 443. xi. 736.
 Order'd, i. 565.
 Orderly, vi. 74.
 Orders, i. 737. v. 587, 591, 792. x. 615.
 Ord'ring, viii. 377.
 Ore, i. 673, 703. v. 442. xi. 570.
 Oread, ix. 387.
 Oreb, i. 7, 484. xi. 74.
 Organ, i. 708. xi. 560.
 Organic, ix. 530.
 Organs, iv. 802. vii. 596.
 Orgies, i. 415.
 Orient, i. 546. ii. 399. iii. 507. iv. 238, 644. v. 2, 175. vi. 15, 524. vii. 254. xi. 205.
 Orifice, vi. 577.
 Original, i. 592. ii. 375, 984. ix. 150, 1004. xi. 424. xii. 83.
 Originals, vi. 511.
 Orion, i. 305.
 Orisons, v. 145. xi. 137.
 Ormus, ii. 2.
 Ornament, v. 280. viii. 538.
 V o L. II.

O U T

Ornaments, ix. 1076.
 Oronets, iv. 273. ix. 80.
 Orpheam, iii. 17.
 Orus, i. 478.
 Osiris, i. 478.
 Over-arch'd, i. 304. ix. 1107.
 Over-aw'd, ix. 460.
 Over-built, x. 416.
 Overcome, i. 109, 189, 649. ii. 215. iv. 857. vi. 126. ix. 313, 999. xi. 374, 691. xii. 267, 390.
 Overcomes, i. 648.
 Overcoming, xii. 566.
 Over-fond, xi. 289.
 Over-grown, iv. 136, 627. ix. 210.
 Overgrowth, xii. 166.
 Over-head, i. 784. iv. 137. vi. 212. ix. 1038.
 Over-heard, ix. 276.
 Over-hung, iv. 547.
 Overjoy'd, v. 67. viii. 490.
 Overlaid, i. 714. xii. 250.
 Overlay, x. 370.
 Over-leap'd, iv. 181.
 Over-live, x. 773.
 Overlov'd, x. 1019.
 Over-much, viii. 565. ix. 1178.
 Over-pow'r, ii. 237.
 Ove-power'd, vi. 419. viii. 453.
 Over-praising, ix. 615.
 Over-reach, x. 879.
 Over-reach'd, ix. 313.
 Over-rul'd, iii. 114. v. 527. vi. 228.
 Over-shadow, xii. 187.
 Over-shadowing, vii. 165.
 Over-spread, vi. 670.
 Overthrew, iv. 905. vi. 372.
 Overthrow, i. 135. vi. 601.
 Overthrown, ii. 992. vi. 856.
 Overtook, ii. 792.
 Over-trusting, ix. 1183.
 Overture, vi. 562.
 Overtur'd, vi. 390.
 Overtur's, vi. 463.
 Overweening, x. 878.
 Overwhelm, xii. 214.
 Overwhelm'd, x. 159. xi. 748.
 Over-woody, v. 213.
 Ought (verb) viii. 74. x. 12.
 Ounce, vii. 466.
 Ounces, iv. 344.
 Out cast, ii. 694. iv. 106.
 Outcry, ii. 726, 737.
 Outdo, iii. 298.
 Out-done, i. 696.
 Out-flew, i. 663.
 Out-grew, ix. 202.
 Out-live, xi. 538.
 Outmost, ii. 1039.
 Outrage, i. 500. x. 707.
 * U u u

Outrageous,

I N D E X.

P A N

Outrageous, ii. 435. vi. 587. vii. 212. x. 232.
 Outshine, i. 86.
 Outshone, ii. 2.
 Outside, iii. 74. viii. 568, 596. x. 317.
 Outspread, i. 20. v. 649. vii. 235.
 Outstretch'd, v. 88. x. 851.
 Outward, i. 97. iv. 120. viii. 221, 538, 543, 642. ix.
 312, 348. x. 220. xii. 95, 100, 534.
 Owe, ii. 856. iii. 181. iv. 53, 444. v. 520, 521. vi.
 468. vii. 76. ix. 807, 1141.
 Owes, iv. 56.
 Owing, iv. 56.
 Ox, i. 486. viii. 396.
 Oxen, xi. 647.
 Oxus, xi. 389.

P

Pace, vi. 551. viii. 164. x. 859.
 Pace for Pace, x. 589.
 Paces, vi. 193.
 Paces (verb) viii. 165.
 Pacific, xi. 860.
 Padan-aram, iii. 513.
 Paid, i. 441. ii. 248. iii. 107, 246. v. 145. xi. 452.
 xii. 293, 424.
 Pain, i. 55, 125, 558, 608. ii. 30, 34, 88, 147, 207,
 219, 261, 278, 461, 544, 567, 586, 608, 695, 752,
 783, 823, 861. iv. 97, 271, 511, 888, 892, 910,
 915, 918, 919, 921, 925, 948. vi. 280, 327, 362,
 394, 397, 431, 454, 457, 462, 657, 877. ix. 283,
 487, 694, 861. x. 470, 501, 775, 964, 1025. xi.
 601. xii. 384.
 Pain'd, vi. 404.
 Painful, i. 562. iii. 452. xi. 528.
 Pains, i. 147, 336. x. 1051. xi. 511.
 Paint, v. 187.
 Painted, viii. 434.
 Paints, v. 24.
 Pair, iv. 321, 366, 534, 774. v. 227, 278, 280. viii.
 605. ix. 197. x. 342, 585. xi. 10, 105.
 Pairs, vii. 459. viii. 58, 394. xi. 735.
 Palace, v. 760. vii. 363. x. 308. xii. 177.
 Palace-gate, iii. 305.
 Palaces, i. 497. xi. 750.
 Palæstine, i. 80, 465.
 Palate, ix. 1020.
 Pale, i. 183, 786. ii. 616. iii. 732. iv. 115. vi. 393.
 ix. 894. x. 590, 1009. xi. 446.
 Pales, ix. 393.
 Palm, iv. 139. vi. 885. ix. 435.
 Palm-tree, viii. 212.
 Palmy, iv. 254.
 Palpable, ii. 406. xii. 188.
 Pamper'd, v. 214.
 Pan, iv. 266, 707.
 Pandemonium, i. 756. x. 424.
 Pandora, iv. 714.

P A T

Paneas, iii. 535.
 Pangs, ii. 703. ix. 1001.
 Panim, i. 765.
 Panoply, vi. 527, 760.
 Panfies, ix. 1040.
 Paquin, xi. 390.
 Parade, iv. 780.
 Paradise, iii. 354, 478, 496, 527, 632, 733. iv. 132,
 143, 208, 241, 274, 282, 379, 422, 542, 752, 991.
 v. 143, 226, 275, 446. vii. 45. viii. 171, 319.
 ix. 71, 406, 476, 619, 796. x. 217, 326, 398,
 484, 551, 585, 598, 742. xi. 29, 48, 104, 123,
 210, 259, 269, 342, 378, 830. xii. 314, 464, 586,
 587, 642.
 Paradises, v. 500.
 Paragon'd, x. 426.
 Parallel, v. 141.
 Paramount, ii. 508.
 Parch, xii. 636.
 Parch'd, x. 556.
 Parching, ii. 594.
 Pardon, iv. 80. v. 848. x. 1089, 1101. xi. 167.
 Pardons, iii. 492.
 Pards, iv. 344.
 Parent, ii. 805. v. 153. x. 331, 354.
 Parents, i. 29, 393, 510. x. 904. xii. 638.
 First Parents, iii. 65. iv. 6.
 Parle, vi. 296.
 Parsimonious, vii. 485.
 Partake, ii. 374, 466. v. 75. vi. 903. ix. 3, 199, 818.
 xii. 598.
 Partakers, iv. 731.
 Partakes, viii. 364.
 Parted, iv. 302. viii. 652. ix. 848, 916, 1153. x. 380.
 Partial, ii. 552.
 Participate, v. 494. viii. 390.
 Participating, ix. 717.
 Parting, iv. 1003. v. 252. viii. 630. ix. 276. xii.
 590.
 Partition, vii. 267. viii. 105.
 Partner, iv. 411. x. 128.
 Party, ii. 368.
 Passage, iii. 528. iv. 232. x. 260, 304, 475. xi. 122,
 366.
 Passages, xi. 528.
 Passion, i. 605. ii. 564. iv. 114. viii. 530, 585, 588,
 635. ix. 98, 667. x. 627, 718, 865.
 Passions, i. 454. iv. 571. ix. 1123. xii. 88.
 Passive, iii. 110. vi. 72.
 Pastime, viii. 375.
 Past'ral, xi. 132.
 Pasture, iv. 351. vii. 404.
 Pastur'd, xi. 653.
 Pasturing, vii. 462. ix. 1109.
 Paternal, vi. 750. vii. 219. xi. 353. xii. 24.
 Path, ii. 976. iv. 177. vi. 173. x. 256. xi. 371.
 Paths, ix. 244. xi. 631, 814.
 Patience, ii. 569. vi. 464. ix. 32. xi. 361. xii. 583.
 Patiently,

I N D E X.

P E O

Patiently, xi. 112, 287, 551.
 Patriarch, v. 506. ix. 376. xii. 117, 151.
 Patriarchs, iv. 762.
 Patrimony, x. 818.
 Patron, iii. 219. iv. 958.
 Patroness, ix. 21.
 Patrons, xi. 696.
 Pattern, vii. 487.
 Pav'd, ii. 1026. x. 473.
 Pavement, i. 682, 726. iii. 363. vii. 578.
 Pavilion, ii. 960.
 Pavilion'd, xi. 215.
 Pavilions, v. 653.
 Pause, iii. 561. v. 562. vi. 162.
 Paus'd, v. 64. xii. 2, 466.
 Pausing, ix. 744.
 Paw, iv. 343, 408.
 Pawing, vii. 464.
 Pay, iii. 211. iv. 47. viii. 344. x. 1026. xi. 36.
 Paying, iv. 53.
 Pays, iv. 56.
 Peace, i. 65, 660. ii. 227, 228, 292, 329, 331, 332, 335, 499, 690. iii. 263, 274. iv. 104. v. 210. vi. 267, 560, 617. vii. 55, 183, 216. ix. 333, 981, 1126. x. 135, 908, 913, 924, 938. xi. 38, 117, 153, 507, 580, 667, 781, 784, 796, 815, 867. xii. 23, 296, 317, 355, 550, 558.
 Peaceful, ii. 227, 279. x. 946. xi. 600.
 Peal, ii. 656. iii. 329.
 Peal'd, ii. 920.
 Pearl, ii. 4. iii. 519. iv. 238. v. 2, 634.
 Pearly, v. 430. vii. 407.
 Peasant, i. 783.
 Peccant, xi. 70.
 Peculiar, iii. 183. v. 15. vii. 368. xii. 111.
 Peerage, i. 586.
 Peerless, iv. 608.
 Peers, i. 39, 618, 757. ii. 119, 445, 507. v. 812. vi. 127. x. 456.
 Pegasean, vii. 4.
 Pelorus, i. 232.
 Pen, iv. 185.
 Penal, i. 48.
 Penalty, vii. 545. ix. 775. x. 15, 753, 1022. xi. 197. xii. 398, 399.
 Penance, ii. 92. x. 550.
 Pencil, iii. 509.
 Pendent, i. 727. ii. 1052. iv. 239. x. 313.
 Pendulous, iv. 1000.
 Penetration, iii. 585.
 Penitent, x. 1097. xii. 319.
 Pennons, ii. 933. vii. 441.
 Pens, vii. 421.
 Pensive, ii. 777. iv. 173. viii. 287.
 Pent, vi. 657. ix. 445.
 People, x. 27. xii. 171, 181, 309, 483.
 Peopl'd, x. 889.
 Peor, i. 412.

P E R

Perceive, i. 335. iii. 404. vi. 623. ix. 598. xii. 8.
 Perceived, ii. 299. vi. 19.
 Perceiving, viii. 41.
 Perceiv'ft, viii. 566.
 Perdition, i. 47.
 Perfect, i. 550. ii. 764. iv. 577, 634. v. 399, 442, 524, 568. vi. 71, 462. vii. 455. viii. 415, 642. ix. 1179. x. 138. xi. 876.
 Perfect (verb) xi. 36.
 More Perfect, ix. 689.
 Perfection, iv. 673. v. 29, 472. ix. 964. x. 150, 483.
 Perfections, v. 353. ix. 1031.
 perfectly, ix. 707.
 perfidious, i. 308. v. 880.
 Perform, i. 699. iv. 418. vii. 164. x. 750. xii. 299.
 Performance, v. 502.
 Perform'd, vi. 695. xi. 440. xii. 505.
 Performing, xi. 300. xii. 299.
 Performs, ii. 595.
 Perfumes, iv. 158.
 Peril, iii. 544. ix. 922. x. 469.
 Perilous, i. 276. ii. 420.
 period, xii. 467.
 periods, ii. 603.
 perish, i. 139. ii. 149. iii. 287. x. 785.
 permission, i. 212. ix. 378.
 permissive, iii. 685. viii. 435. x. 451.
 permit, ix. 885, 1159. xi. 554.
 permits, iv. 1009. xi. 260. xii. 90.
 Permitted, vi. 674. x. 574.
 Permitting, ix. 4.
 Pernicious, i. 282. vi. 520, 849. ix. 981.
 Perpetual, i. 131. ii. 103, 588, 861. iv. 760. v. 182. vi. 6, 693. vii. 306. x. 679. xi. 108.
 perpetuity, x. 813.
 Perplex, ii. 114. x. 979.
 Peplex'd, ii. 525. iv. 176. ix. 19. xii. 275.
 Perplexes, i. 599.
 Perplexing, viii. 183.
 Persecution, xii. 531.
 Persecutors, xii. 497.
 Persevere, v. 525. vii. 632. xii. 532.
 Persevering, viii. 639.
 Persian, xi. 393.
 Persisted, x. 874.
 Persisting, iii. 197. ix. 377.
 Person, ii. 110. ix. 41, 444. x. 156.
 Persuade, ii. 121. ix. 979.
 Persuaders, ix. 587.
 Persuasion, xi. 152.
 Persuasive, ii. 118. ix. 737.
 Persuasively, ix. 873.
 Perturbation, iv. 120. x. 113.
 Peru, xi. 408.
 Perverse, ii. 625, 1030. vi. 37, 562, 706. ix. 405. xi. 701.
 Perverseness, vi. 788. x. 902.

Pervert,

I N D E X.

P I T

Pervert, i. 164. iii. 92. xi. 523.
 Perverted, x. 3. xii. 547.
 Perverts, iv. 203.
 Perus'd, viii. 267.
 Pest, ii. 735.
 pestilence, ii. 711. xi. 487.
 Pestilent, x. 695.
 Peter, iii. 484.
 Petition, xi. 10.
 Petrific, x. 294.
 Petty, ix. 693.
 Petzora, x. 292.
 Phalanx, i. 550. iv. 979. vi. 399.
 Phantasm, ii. 743.
 Phantasms, iv. 803.
 Pharaoh, i. 342. xii. 163.
 Pharphar, i. 469.
 Philistean, ix. 1061.
 Philosophers, iii. 601.
 Philosophy, ii. 565.
 Phineus, iii. 36.
 Phlegethon, ii. 580.
 Phlegra, i. 577.
 Phœnicians, i. 438.
 Phœnix, v. 272.
 Phrenzy, xi. 485.
 Pickax, i. 676.
 Pieces, vi. 489.
 Pierc'd, iv. 99. vi. 356, 435. xi. 417.
 Piercing, ii. 275. iii. 24.
 Piety, vi. 144. xi. 452, 799. xii. 321.
 Pilasters, i. 713.
 Pile, i. 722. ii. 591.
 Pile (verb) xi. 324.
 Pil'd, iv. 544. v. 394, 632.
 Pilgrims, iii. 476.
 Pillar, ii. 302. xii. 202, 203, 208.
 Pillar'd, ix. 1106.
 Pillars, i. 714. iv. 549. vi. 572, 573.
 Pilot, i. 204. v. 264.
 Pinching, x. 691.
 Pine, i. 292. iv. 139. ix. 435. x. 1076.
 Pine (verb) ii. 601. x. 597. xii. 77.
 Pin'd, iv. 466, 848.
 Pines, i. 613. ii. 544. v. 193. vi. 198. ix. 1088. xi. 321.
 pines (verb) iv. 511.
 pining, xi. 486.
 pinnace, ii. 289.
 pinnacles, iii. 550.
 pins, x. 318.
 pioneers, i. 676.
 pious, v. 135. xi. 362.
 Pipe, vii. 595. xi. 132.
 Pipes, i. 561, 709.
 Pit, i. 91, 381, 657. ii. 850. iv. 965. vi. 866. x. 464.

P L E

Pitch, xi. 731.
 Pitch, ii. 772. viii. 198. xi. 693.
 Pitch'd, xii. 136.
 Piteous, x. 1032.
 Pity, iii. 402, 405. v. 220. x. 25, 1061. xi. 629.
 Pity (verb) iv. 374.
 Pitying, x. 211, 1059.
 Placable, xi. 151.
 Place, i. 70, 75, 253, 254, 318, 625, 759. ii. 27, 217, 235, 260, 317, 345, 360, 830, 832, 840, 894, 977. iii. 442, 591, 720, 724. iv. 23, 79, 246, 385, 562, 690, 729, 745, 759, 840, 843, 882, 891, 894. v. 361, 373, 614, 682, 732, 812. vi. 53, 276, 405, 782. vii. 135, 144, 240, 284, 535. ix. 69, 119, 444, 1174. x. 148, 241, 315, 624, 741, 787, 932, 953, 971, 1086, 1098. xi. 267, 303, 318, 477, 635, 831, 836. xii. 142, 363, 364, 464, 647.
 Place (verb) iii. 194. x. 745. xi. 118.
 Plac'd, i. 387. ii. 833. iii. 66, 90. iv. 294, 416, 580. v. 476, 516. vi. 412, 638. vii. 360. viii. 120, 170, 559, 638. x. 447, 484. xii. 315.
 Places, v. 364. x. 324. xi. 305. xii. 516, 618.
 Plague, ii. 174. vi. 505.
 Plagu'd, x. 572.
 Plagues, vi. 838. xi. 697.
 Plain, i. 180, 350, 397, 700. ii. 528. iii. 466. iv. 243, 455. v. 648, 649. vi. 15. vii. 299. viii. 303. xi. 349, 556, 576, 580, 649, 673. xii. 41, 136, 640.
 Plain, ix. 285, 758.
 Plain'd, iv. 504.
 Plainlier, xii. 151.
 Plains, i. 104. iii. 437. v. 143. viii. 262, 275. ix. 116. x. 432.
 Complaint, x. 343, 913. xi. 499, 762.
 Complaints, ix. 98.
 Planet, vii. 366. viii. 129.
 Planet struck, x. 413.
 Planetary, x. 658.
 Planets, iii. 481. v. 621. vi. 313. vii. 563. x. 413.
 Plank, i. 772.
 Plant, iv. 199, 240. v. 58, 194, 327. vi. 475. vii. 335. ix. 111, 206, 679, 837.
 Plant (verb) i. 652. iii. 53.
 Plantan, iv. 478.
 plantation, ix. 419.
 planted, iv. 210, 424, 884. vii. 538. viii. 305.
 planter, iv. 691.
 plants, vi. 438. v. 22. vii. 473.
 plat, ix. 456.
 plate, vi. 368.
 Plato's, iii. 472.
 Play, iv. 404. ix. 528, 583, 1645.
 Play (verb) vii. 10, 410. viii. 372. ix. 1027.
 Play'd, ii. 641. iv. 340. v. 295. ix. 1048.
 Plea, iv. 394. x. 30.
 Plead, xi. 41.
 Plead'd, ii. 379. viii. 510.

Pleasant,

I N D E X.

P O L

Pleasant, i. 404. iii. 703. iv. 28, 214, 625, 642. v. 38, 84, 445. vi. 628. vii. 316, 540, 625. viii. 215, 306. ix. 207, 448. xi. 179, 607.
 More Pleasant, iv. 215. v. 42. ix. 418.
 Pleasantest, viii. 212.
 Please, i. 423. ii. 270. iv. 378, 640. v. 304, 397. vi. 351. vii. 49. viii. 449. ix. 949.
 Pleas'd, ii. 117, 291, 387, 762, 845. iii. 257. iv. 167, 463, 464, 604. v. 825. vii. 11. viii. 57, 248, 429, 437. ix. 26, 580. x. 105.
 Pleases, viii. 169. ix. 453.
 Pleasing, ii. 566. ix. 453, 503.
 More Pleasing, xi. 26.
 Pleasingly, ix. 794.
 Pleasure, ii. 586. iii. 107. vi. 459, 641. viii. 50, 402, 593. ix. 455, 470, 477, 596, 1022, 1024. x. 1013, 1019. xi. 541, 604, 794.
 Pleasures, iv. 535. viii. 480. ix. 120.
 Plebeian, x. 442.
 Pledge, i. 274. ii. 818. iii. 95. iv. 200. v. 168. viii. 325.
 Pleiades, vii. 374.
 Plenipotent, x. 404.
 Plenteous, vi. 263. x. 606. xii. 18.
 Plenteously, vii. 392.
 Plenty, viii. 94. ix. 594.
 Plies, ii. 954.
 Plight, i. 335. vi. 607. ix. 1091. x. 937. xi. 1.
 Plots, ii. 193.
 Plotting, ii. 338. v. 240. vi. 901.
 Plowman, iv. 983.
 Pluck, v. 327. viii. 309. ix. 595.
 Pluck'd, v. 65, 84. vi. 644. ix. 781. x. 560. xi. 537.
 Plumb-down, ii. 933.
 Plume, iii. 642. vi. 161. xi. 186.
 Plum'd, iv. 989.
 Plumes, v. 286. vii. 432.
 Plunge, ii. 172.
 Plung'd, ii. 441. x. 476, 844.
 Plutonian, x. 444.
 Ply, ii. 642. ix. 201.
 Poem, ix. 41.
 Point, iii. 557. iv. 559, 590, 862. v. 855.
 Point (verb) iii. 733. xii. 143.
 Pointing, i. 223.
 Points, v. 823.
 Poise, ii. 905.
 Pois'd, v. 579.
 Polar, v. 269. x. 289, 681.
 Pole, i. 74. ii. 642. iii. 560. iv. 724. vii. 23, 215, ix. 66.
 Poles, x. 669.
 Policy, ii. 297.
 Polish, xi. 610.
 Polluted, x. 167. xii. 110.
 Polluting, x. 631.
 Pollution, xii. 355.
 VOL. II.

P O U

Pomona, ix. 393, 394.
 Pomona's, v. 378.
 Pomp, i. 372. ii. 257, 510. v. 354. vii. 564. viii. 61, xi. 748.
 Pond, ix. 641.
 Ponder, xii. 147.
 Pondering, ii. 421, 919. vi. 127.
 Ponders, iv. 1001.
 Pond'rous, ii. 284.
 Ponent, x. 704.
 Pontifical, x. 313.
 Pontifice, x. 348.
 Pontus, v. 340. ix. 77.
 Pool, i. 221, 266, 411. iii. 14. ix. 77, 641.
 Poor, xii. 133.
 Popular, ii. 313. vii. 488. xii. 338.
 Populous, i. 351, 770. ii. 903. vii. 146. ix. 445.
 Porch, i. 454.
 Porches, i. 762.
 Porous, iv. 228. vii. 361.
 Port, ii. 1044. iv. 778, 869. xi. 8, 397.
 Portal, iii. 508.
 Portals, vii. 575.
 Portcullis, ii. 874.
 Ported, iv. 980.
 Portending, vi. 578. xii. 596.
 Portends, xi. 600.
 Portentous, ii. 761. x. 371.
 Portion, i. 72. ii. 33.
 Portray'd, vi. 84.
 Portrels, ii. 746.
 Possess, ii. 365. iii. 243. iv. 431. v. 366, 688. vii. 431. viii. 340. x. 466, 623. xi. 339. xii. 586.
 Possess'd, v. 790. viii. 404. ix. 1137.
 Possesses, ii. 729, 979. ix. 251.
 Possessing, ix. 189.
 Possession, iv. 666, 941. x. 461. xi. 103, 222.
 Possessor, i. 252.
 Possible, v. 441. ix. 359.
 Possibly, v. 515.
 Post, iv. 171.
 Posterity, iii. 209. vii. 638. x. 818.
 Posture, i. 322. iv. 876. vi. 605.
 Potable, iii. 608.
 Potent, i. 95, 338. ii. 318, 836. vi. 135. vii. 100. xii. 211.
 More Potent, iv. 673.
 Potentate, v. 706. xi. 231.
 Potentates, i. 315. v. 749. vi. 416. vii. 198.
 Pour, v. 314. xi. 825.
 Pour down, vi. 544.
 Pour forth, i. 770.
 Pour'd, i. 220, 352. iii. 674. iv. 365. vi. 811. vii. 197. viii. 220. ix. 98. xii. 21, 498.
 Pour'd forth, iv. 243.
 Pour'd out, ii. 997.
 Pouring forth, v. 296.
 Pourlieus, ii. 833.
 * X x x
 Powder,

I N D E X.

P R E

Powder, iv. 815.
 Powder'd, vii. 581.
 Pow'r, i. 44, 79, 103, 112, 241, 556, 626, 736, 753.
 ii. 102, 336, 350, 356, 447, 884, 955. iii. 242,
 317. iv. 61, 66, 412, 429, 781, 881, 956. v. 159,
 235, 458, 526, 660, 728, 739, 776, 796, 821, 861.
 vi. 134, 223, 247, 301, 319, 343, 637, 678, 705,
 730, 780, 815. vii. 587, 603. viii. 249, 279, 379.
 ix. 95, 349, 680, 800, 835, 945. x. 251, 255,
 284, 408, 515, 531, 586, 801, 986, 1004. xi. 126,
 338, 417. xii. 200, 369, 420, 460, 517, 521.
 Pow'rful, ii. 774. iii. 602. iv. 58. vii. 208. viii. 533.
 ix. 587. x. 247.
 Powerfullest, vi. 425.
 Pow'rs, i. 128, 186, 360, 622. ii. 11, 310, 456, 522,
 875, 968. iii. 52, 100, 176, 213, 256, 320, 390,
 397. iv. 63, 939. v. 601, 697, 743, 772, 824, 840,
 841. vi. 22, 61, 85, 686, 786, 898. vii. 162. ix.
 136, 600, 1048. x. 34, 86, 186, 395, 460. xi. 221.
 xii. 91, 577.
 Practice, xi. 802.
 Practic'd, iv. 122, 124, 945.
 Præminence, v. 661. xi. 347.
 Præminent, iv. 447. viii. 279.
 Praise, iii. 106, 414, 415, 453, 697. iv. 46, 638, 676,
 679. v. 172, 179, 184, 191, 192, 196, 199, 204,
 405. vi. 376, 745. vii. 187. ix. 195, 749, 750, 800,
 1020. xi. 617.
 Praise (verb) i. 731. iii. 676. iv. 436. v. 147, 169.
 ix. 693.
 Prais'd, ii. 480. vii. 258.
 Praises, iii. 147. iv. 144.
 Pravity, xii. 288.
 Pray, iii. 190. x. 1060. xi. 32.
 Pray'd, v. 209.
 Prayer, iii. 191. xi. 6, 146, 139, 307, 311.
 Praying, x. 1081. xi. 2.
 Pray'rs, x. 859, 952. xi. 14, 24, 252.
 Prays, xi. 90.
 Preach'd, xi. 723. xii. 448.
 Preamble, iii. 367.
 Precedence, ii. 33.
 Precedes, ix. 327. x. 640.
 Precept, x. 652.
 Precincts, iii. 88.
 Precious, i. 692. iii. 611. v. 132. ix. 106, 795.
 More Precious, xii. 293.
 Precipice, i. 173.
 Precipitance, vii. 291.
 Precipitant, iii. 563.
 Precipitate, vi. 280.
 Precise, xii. 589.
 Predestination, iii. 114.
 Prediction, xij. 553.
 Predominant, viii. 160.
 Preface, ix. 676. xi. 251.
 Prefer, i. 17. vi. 144.

P R I

Preferr'd, viii. 52. ix. 99.
 Preferring, i. 102. ii. 255.
 Pregnant, i. 22. ii. 779, 913. vi. 483.
 Prepare, v. 689. xi. 555, 637.
 Prepar'd, i. 70, 615, 700. iv. 664. v. 303. vi. 738,
 780. vii. 225. viii. 299. ix. 381. xi. 126, 365, 571.
 xii. 144.
 Prefage, vi. 201.
 Prefaging, i. 627. xii. 613.
 Prescrib'd, iii. 82. iv. 878, 909. x. 657.
 Prescript, xii. 249.
 Presence, ii. 240. iii. 265, 649. v. 358. vii. 11. viii.
 314, 551. ix. 836, 858. x. 100, 144. xi. 319, 341,
 351. xii. 108. 563.
 Present, i. 20, 628. ii. 34, 223, 281, 459, 985. iii.
 78. iv. 762. v. 582. vii. 518. ix. 316, 1092. x. 340,
 651, 996. xi. 351, 871. xii. 201.
 Present (verb) vi. 26. ix. 213.
 Presented, iii. 48. vi. 106. ix. 974.
 Presenting, xi. 21.
 Preserve, vi. 443. xi. 579, 873.
 Pres'd, iv. 501. v. 346.
 Presume, viii. 121. xii. 530.
 Presum'd, vi. 631. vii. 13. viii. 356. ix. 405, 921.
 Presumes, x. 50.
 Presumptuous, ii. 522. iv. 912. viii. 367.
 Pretence, vi. 421. xii. 520.
 Pretences, ii. 825.
 Pretend, v. 244.
 Pretended, x. 872.
 Pretending, iv. 947. v. 768.
 Prevail, vi. 795. x. 70, 408.
 Prevail'd, ix. 873.
 Prevailing, iv. 973.
 Prevails, x. 258.
 Prevalent, vi. 411. xi. 144.
 Prevenient, xi. 3.
 Prevent, iv. 996. x. 37, 987. xi. 773.
 Prevented, ii. 467, 739.
 Prevention, vi. 129, 320.
 Prey, i. 382. ii. 181, 806, 844. iii. 248, 433, 441. iv.
 184, 399. ix. 416. x. 268, 490, 609. xi. 124, 793.
 xii. 341.
 Prick forth, ii. 536.
 Pride, i. 36, 58, 527, 572, 603. ii. 428. iv. 40, 310,
 809. v. 665, 740. vi. 341. vii. 478. x. 577, 874,
 1044. xi. 795.
 Priest, i. 494. xi. 25.
 Priests, i. 480. xii. 353.
 Prime, i. 506. iii. 423. iii. 637. iv. 592. v. 21, 170,
 295, 563. vi. 447. viii. 194, 540. ix. 200, 395,
 940. x. 356. xi. 245, 598.
 Primitive, v. 350.
 Prince, i. 128. iv. 871. vi. 44, 281. x. 185, 383,
 621. xi. 298. xii. 454.
 Princedom, iii. 320. v. 601, 772, 840. x. 87, 460.
 Princely, i. 359. ii. 304. xi. 220.

Princes,

I N D E X.

P R O

Princes, i. 315, 735. ii. 313. v. 355. xi. 298.
 Principalities, vi. 447. x. 186.
 Prison, i. 71. ii. 59, 434. iv. 824, 906. vi. 660. xi. 725.
 Private, v. 109.
 Privilege, vii. 589.
 Proboscis, iv. 347.
 Proceed, v. 470. x. 824. xi. 69. xii. 71, 381.
 Proceeded, vii. 69. x. 164, 913. xi. 672.
 Proceeding, ix. 94.
 Proceeds, ix. 719, 973.
 Process, ii. 297. vii. 178.
 Procession, vii. 222.
 Procinct, vi. 19.
 Proclame, i. 754. iii. 325.
 Proclam'd, v. 663, 784.
 Proclaiming, ii. 499. xii. 407.
 Proclames, xii. 361.
 Procreation, viii. 597.
 Procure, ii. 225.
 Prodigious, ii. 625, 780. vi. 247. x. 302. xi. 687.
 Produce, i. 650. viii. 146. xi. 687. xii. 470.
 Produc'd, x. 692. xi. 29.
 Produces, iii. 610. v. 112.
 Producing, ix. 721.
 Product, xi. 683.
 Productive, ix. 111.
 Proem, ix. 549.
 Profan'd, i. 390. iv. 951. ix. 930.
 Proffer, ii. 425.
 Professing, iv. 948.
 Profit, vi. 909.
 Profits, viii. 571. ix. 761.
 Profluent, xii. 442.
 Profound, ii. 438, 980.
 Profound (adject.) ii. 592, 858. vii. 233.
 Profoundest, i. 251.
 Profundity, vii. 229.
 Profuse, iv. 243. viii. 286.
 Progenitor, v. 544. xi. 346.
 Progeny, ii. 430. iii. 96. v. 503, 600. xi. 107. xii. 138.
 Progress, iv. 976. xi. 175.
 Progressive, viii. 127.
 Prohibit, ii. 437.
 Prohibition, iv. 433. ix. 645.
 Prohibitions, ix. 760.
 Projecting, ii. 329.
 Prolific, vii. 280.
 Prologue, ix. 854.
 Prolong, xi. 547.
 Prolong'd, xi. 331.
 Promiscuous, i. 380.
 Promise, ii. 238. xi. 155. xii. 137, 322, 487.
 Promises, iv. 84.
 Promis'd, iv. 589, 732. ix. 843, 1070. xi. 331, 413. xii. 260, 519, 542, 623.
 Promis'd-land, iii. 531. xi. 172.

P R O

Promontory, vii. 414.
 Promontories, vi. 654.
 Promote, ix. 234. x. 745.
 Prompt, v. 149. viii. 240. ix. 854.
 Prompted, vi. 635.
 Prone, i. 195. ii. 478. iv. 353. v. 266. vii. 506. viii. 433. ix. 497. x. 514.
 Pronounc'd, ii. 352, 809. iv. 427, 761. v. 148, 814. viii. 333. ix. 154, 553. x. 197, 640, 1022. xi. 83.
 Proof, i. 132. ii. 101, 686. iii. 103. iv. 350, 520, 1010. v. 865. viii. 535. ix. 298, 967, 1142. x. 385, 882.
 Prop, ix. 433.
 Prop (verb) ix. 210.
 Propagate, viii. 420.
 Propagated, viii. 580. x. 729.
 Proper, ii. 75. ii. 634. v. 276, 493. viii. 619.
 Properly, x. 791.
 Prophecy, xii. 325.
 Prophet, xii. 375.
 Prophetic, ii. 346.
 Prophets, iii. 36. xii. 243.
 Propitiation, xi. 34.
 Propitious, v. 507. viii. 380. xi. 441. xii. 612.
 Proportion, viii. 385. ix. 711.
 Proportional, ix. 936.
 Proportion'd, v. 479.
 Proportions, xi. 562.
 Proposals, vi. 618.
 Propos'd, ii. 380, 447. viii. 64. x. 757.
 Proposest, viii. 400. x. 1038.
 Propound, vi. 567.
 Propounded, vi. 612.
 Propriety, iv. 751.
 Prose, i. 16. v. 150.
 Proserpina, ix. 396.
 Proserpin, iv. 269.
 Prospect, iii. 77, 548. iv. 144, 200. v. 88. vii. 423, 556. x. 89, 552. xi. 380. xii. 143.
 Prosper, ii. 39. vi. 795. xii. 316.
 Prosper'd, viii. 45. x. 360.
 Prosperity, ii. 39.
 Prosperous, ii. 259. xi. 364.
 Prostituting, xi. 716.
 Prostrate, i. 280. vi. 841. x. 1087, 1099.
 Prostration, v. 782.
 Protects, ix. 266.
 Protesting, x. 480.
 Proteus, iii. 604.
 Proud, i. 43, 533. ii. 10, 533, 691. iii. 159. iv. 536, 770, 858, 971. v. 809, 907. vi. 89, 131, 191, 609, 789. vii. 609. ix. 383. x. 424, 764. xii. 25, 72, 342.
 Proudest, xii. 497.
 Proudly, i. 590. vii. 439.
 Prove, ii. 369, 808. iv. 985. vi. 117, 170. viii. 388. x. 664, 761, 963. xi. 123.
 Prov'd,

I N D E X.

P U R

Prov'd, i. 92. iii. 119. iv. 48. vi. 90, 271. ix. 333, 616.
 Proves, vi. 428, 819.
 Provide, vi. 520.
 Provided, viii. 363. x. 1058. xi. 61.
 Providence, i. 25, 162. ii. 559. xii. 564, 647.
 Provident, v. 828. vii. 485.
 Provides, x. 237.
 Province, vi. 77.
 Provision, ix. 623.
 Provisions, xi. 732.
 Provoke, i. 644. ii. 82. x. 1027.
 Provok'd, i. 645. iv. 916. v. 154. ix. 922.
 Provokes, ix. 175.
 Provoking, xii. 318.
 Prow, xi. 746.
 Prowels, i. 588. vi. 45. xi. 789.
 Prowling, iv. 183.
 Prudent, ii. 468. vii. 430.
 Prune, iv. 438. ix. 210.
 Pry, i. 655. ix. 159.
 Public, ii. 303, 448. iv. 389. x. 509. xii. 317.
 Publish, ii. 238.
 Puissance, v. 864. vi. 119.
 Puissant, i. 632. vi. 714. xii. 322.
 Pulp, iv. 335.
 Punctual, viii. 23.
 Punic, v. 340.
 Punish, ii. 159, 1032.
 Punish'd, ii. 213. x. 516, 803.
 Punisher, iv. 103.
 Punishment, i. 155. ii. 334, 699. iv. 911. v. 881. vi. 53, 807, 904. x. 133, 242, 544, 768, 949, 1039. xi. 520, 710. xii. 404.
 Punny, ii. 367.
 Purchase, iv. 101. x. 500, 579.
 Pure, i. 18, 425. iii. 7, 57, 564, 607. iv. 153, 293, 316, 456, 502, 737, 747, 755, 805, 806, 837. v. 4. 100, 348, 407, 475. vi. 758. vii. 244, 264. viii. 180, 506, 622, 623, 627. x. 632, 638, 784. xi. 50, 285, 452, 523, 606. xii. 444, 513.
 Purer, ii. 215. iv. 153. v. 416.
 Purest, ii. 137. v. 406. vi. 660, 661.
 Purge, ii. 141. iii. 54. xi. 900.
 Purge off, ii. 400. xi. 52.
 Purg'd, vii. 237. xi. 414. xii. 548.
 Purity, iv. 745. ix. 1075.
 Purloin'd, ii. 946.
 Purlieu, iv. 404.
 Purple, i. 451. iv. 259, 596, 764. vii. 479. ix. 429. xi. 241.
 Purples, vii. 30.
 Purpose, iii. 172. iv. 337. vi. 675. vii. 614. viii. 337. xi. 195. xii. 301.
 On Purpose, iv. 584.
 With Purpose, ii. 971. iii. 90. vii. 78.
 Purpos'd, iii. 404. iv. 373. ix. 416.

Q U I

Purposes, i. 430.
 Pursue, ii. 8, 249, 701. iv. 362. vi. 715. xii. 206.
 Pursued, i. 308. ii. 79, 165, 790. iv. 125, 572. vi. 858. ix. 15, 397. xi. 188, 202, 563.
 Pursuers, i. 326.
 Pursues, i. 15. ii. 524, 945, 949. x. 783. xii. 205.
 Pursuing, ii. 998. vi. 52. xi. 192. xii. 195.
 Pursuit, i. 170. iii. 397. vi. 538.
 Purvey'd, ix. 1021.
 Push'd, vi. 197. x. 670, 1074. xi. 831.
 Put, i. 132. ii. 517. iv. 3, 941, 1002. x. 179, 497.
 Put forth, i. 641. vi. 583. vii. 310.
 Put not forth, vi. 853. vii. 171.
 Put off, iii. 240.
 Put on, iii. 479. vi. 734, 735. ix. 714.
 Puts, iv. 386, 888.
 Puts on, ii. 631. ix. 667.
 Putting off, iv. 739. ix. 713.
 Pygmean, i. 780.
 Pyramid, ii. 1013.
 Pyramids, v. 758.
 Pyrrha, xi. 12.
 Pythian, ii. 530. x. 530.
 Python, x. 531.

Q

Quadrante, xi. 62.
 Quadrature, x. 381.
 Quaff, v. 638.
 Quaint, viii. 78. ix. 35.
 Qualms, xi. 481.
 Quarry, x. 281.
 Quarries, v. 759.
 Quarter, vi. 530.
 Quarters, iii. 714. v. 192, 689.
 Quaternion, v. 181.
 Queen, i. 439. iv. 608. viii. 60. ix. 684.
 Quell, v. 740. xii. 311.
 Quell'd, iv. 860. vi. 386, 457. xi. 496.
 Quench, xii. 492.
 Quench'd, ii. 939. iii. 25.
 Quest, ii. 830. ix. 414.
 Question, iv. 887.
 Question (verb) iv. 882. ix. 720.
 Question'd, iii. 166.
 Quick, iv. 1004. v. 269. vi. 597, 619. vii. 405. viii. 259. ix. 399. xii. 460.
 Quick'en'd, v. 85. ix. 587.
 Quick'ning, v. 861.
 Quiet, x. 272. xii. 80.
 Quiloa, xi. 399.
 Quintessence, iii. 716. vii. 244.
 Quire, iii. 217. iv. 264. ix. 198. xii. 366.
 Quires, iii. 666. iv. 711. v. 251. vii. 254.
 Quit, iv. 51. v. 882. vi. 548. vii. 440. xi. 548.
 Quitted,

I N D E X.

R A P

Quitted, iii. 307. iv. 770. x. 627.
 Quiver, vi. 764. ix. 390.
 Quivers, iii. 367.

R

Rabba, i. 397.
 Race, ii. 529. vii. 99. xii. 505, 554.
 Race, i. 432, 577, 780. ii. 194, 348, 382, 834. iii. 161, 280, 679. iv. 475, 732. vi. 501, 896. vii. 33, 45, 155, 189, 530, 630. viii. 339. ix. 416. x. 385, 607, 984, 988. xi. 13, 331, 608, 621, 782, 786. xii. 104, 163, 214.
 Races, ix. 33.
 Rack'd, i. 126.
 Racking, xi. 481.
 Radiance, vii. 194.
 Radiant, ii. 492. iii. 63, 379, 594, 646. iv. 797. v. 457. vi. 761. vii. 247. x. 85. xi. 206.
 Rage, i. 95, 175, 553. ii. 67, 144, 171, 268, 539, 581, 791. iii. 80, 241. iv. 9, 857, 969. v. 845. vi. 199, 217, 635, 696, 813. viii. 244. ix. 16. xii. 58, 194.
 Rag'd, i. 277, 666. vi. 211. xi. 444.
 Raging, ii. 213, 600. v. 891. x. 286.
 Rags, iii. 491.
 Rain, viii. 146. x. 1063. xi. 743, 826, 894.
 Rain (verb) viii. 146.
 Rainbows, vii. 446.
 Rain'd, vii. 331. ix. 1122.
 Raise, i. 23. ii. 272. iii. 296. iv. 574, 806. v. 680. vi. 224. viii. 430. ix. 43, 314. xi. 103, 796, 877. xii. 123, 162, 318, 547.
 Rais'd, i. 43, 99, 529, 551. ii. 5, 427, 468, 521. iii. 258. iv. 60, 226, 416, 590. v. 226, 391, 758. vi. 138, 856. vii. 157. viii. 258, 300. ix. 177, 314, 669, 740. x. 457, 1012. xi. 422.
 Rallied, i. 269. vi. 786.
 Ramiel, vi. 372.
 Rampant, vii. 466.
 Rampart, i. 678.
 Ramp'd, iv. 343.
 Ran, i. 451. iv. 240. vi. 642. viii. 268. ix. 891. x. 27. xii. 608.
 Rancor, ix. 409. x. 1044.
 Random, iv. 930. x. 628.
 Range, iv. 621, 754. ix. 134. x. 492.
 Ranged, ii. 522. vi. 48. vii. 426. xi. 644.
 Ranging, vi. 248.
 Rank, xi. 278.
 Rank'd, ii. 887. vi. 604.
 Ranks, i. 616. iv. 140. vi. 71. xii. 213.
 Ransack'd, i. 686.
 Ransome, iii. 221. x. 61. xii. 424.
 Ransom'd, iii. 297.
 Rapacious, xi. 258.
 Rape, i. 505. ii. 794. xi. 717.
 V O L. II.

R E A

Raphael, v. 221, 224, 561. vi. 363. vii. 40. viii. 64, 217. xi. 235.
 Rapid, ii. 532. iv. 227. vi. 711.
 Rapin, ix. 461.
 Rapt, iii. 522. vii. 23. xi. 706, 853.
 Rapture, v. 147. vii. 36, 299. ix. 1082.
 Raptures, iii. 369.
 Rare, ii. 948. iii. 21, 612. vi. 353. vii. 461. xi. 610.
 Rarely, xii. 537.
 Rase, ii. 923. xii. 53.
 Ras'd, i. 362. iii. 49.
 Rash, v. 851. ix. 780, 860. xii. 76.
 Rashness, xii. 222.
 Rational, ii. 498. v. 409. viii. 391, 587. xii. 82.
 Rattling, ii. 715. vi. 546.
 Raven, xi. 855.
 Ravenous, x. 274, 637, 991.
 Ravin, x. 599.
 Ravishment, ii. 554. v. 46. ix. 541.
 Ray, iii. 24, 620. iv. 673. v. 141. vi. 480. viii. 140. ix. 607.
 Rays, iii. 625. iv. 543. v. 301. vi. 719. vii. 372.
 Reach, v. 571. ix. 591. x. 323, 793. xi. 380.
 Reach, ii. 606. iv. 801. vii. 75. ix. 593, 732, 779. xi. 94. xii. 44. 556.
 Reach'd, iv. 988. v. 213. vi. 131.
 Reaches, iii. 697.
 Reaching, ii. 1029. vi. 146.
 Read, i. 798. ii. 422. iv. 1011. viii. 68.
 Readiest, ii. 976. xii. 216.
 Readily, viii. 272.
 Ready, ii. 854. iii. 72, 650. v. 132. vi. 54, 509, 561. ix. 626.
 Reaking, viii. 256.
 Real, v. 437. viii. 310. ix. 699. x. 151, 413.
 Realities, viii. 575.
 Realm, i. 342, 409. ii. 133, 972, 1005. iv. 234. viii. 375. x. 189, 391, 392, 435. xi. 400. xii. 162, 455.
 Realms, i. 85. iv. 1002. vi. 186. vii. 147.
 Reälty, vi. 115.
 Reap, ii. 339.
 Reap'd, xi. 431.
 Reaper, xi. 434.
 Reapers, ix. 482.
 Reaping, iii. 67. xii. 18.
 Rear, ii. 78. v. 589. iv. 497.
 Rear (verb) xi. 278, 323.
 Rear'd, i. 464. iv. 699. v. 653. viii. 316. xi. 758.
 Rears, i. 221.
 Re-ascend, i. 633. iii. 20. xii. 480.
 Reason, i. 248. ii. 114, 121, 431. iii. 108. iv. 389, 755, 895. v. 102, 106, 487, 794. vi. 41, 42, 120, 125, 126. vii. 508. viii. 443, 510, 554, 591. ix. 113, 239, 243, 352, 360, 559, 600, 654, 738, 1130. xii. 84, 86, 89, 92, 98.
 Reason (verb) viii. 374.
 * Y y y
 Reason'd,

I N D E X.

R E C

Reason'd, ii. 558.
Reasoning, viii. 25, 85. ix. 379, 872.
Reasonings, x. 830.
Reasonless, iv. 516.
Reason's, ii. 226.
Reasons, ix. 765.
Re-assembling, i. 186.
Re-assum'd, x. 225.
Rebel, i. 38, 484. iii. 677. iv. 823. vi. 199, 647. x. 83.
Rebell'd, vi. 179, 737, 899.
Rebellion, i. 363. v. 715. vi. 269. xii. 36, 37.
Rebellious, i. 71, 747. ii. 691. iii. 86. iv. 952. vi. 50, 414, 786. vii. 140.
Rebels, v. 742.
Rebounding, x. 417.
Rebounds, i. 788.
Rebuff, ii. 936.
Rebuke, iv. 844. vi. 342. ix. 10.
Recall, v. 885.
Recall (verb) iv. 95. ix. 926.
Recall'd, i. 169. xi. 330, 422.
Recant, iv. 96.
Receive, i. 252. ii. 218, 240. iii. 106, 252, 294. iv. 384, 672. v. 315, 690, 781. vi. 55, 75, 152, 188, 349, 561. vii. 78, 179, 361. viii. 343. ix. 284, 309, 350. x. 639. xi. 37, 505, 707. xii. 322, 462, 503.
Receiv'd, i. 174. iii. 61. iv. 54, 309. v. 248. vi. 22, 721, 805, 875, 891. vii. 119. viii. 96, 386. x. 750. xi. 636. xii. 609.
Receives, ii. 439. v. 423, 487. vi. 624. viii. 35, 89. xii. 137.
Receiv'ft, ix. 109.
Receptacle, vii. 307. xi. 123.
Reception, v. 769. x. 807.
Recess, i. 795. ii. 254. iv. 258, 708. ix. 456. xi. 304.
Reciprocal, viii. 144.
Reck, ix. 173.
Reck'd, ii. 50.
Reckon, viii. 71.
Reckon'ft, ii. 696.
Reclame, vi. 791.
Recline, iv. 333.
Recoil, ii. 880.
Recoil'd, ii. 759. vi. 194, 391.
Recoils, iv. 17. ix. 172.
Recollecting, i. 528.
Recollects, ix. 471.
Re-comforted, ix. 918.
Recommend, iv. 329.
Recompense, ii. 981. iv. 47. v. 424. viii. 5. ix. 994, 995, 1163.
Recompense (verb) iv. 893. x. 683.
Recompens'd, x. 1052. xii. 495.
Reconcil'd, xi. 39.
Reconcilement, iii. 264. iv. 98. x. 943.
Recorded, v. 594. vii. 338.

R E G

Recorders, i. 551.
Records, i. 361. xii. 252, 513.
Recover'd, i. 240. ii. 22. iv. 357. v. 210.
Recovering, x. 966. xi. 294, 499.
Recount, vii. 112.
Recounted, x. 228.
Recure, xii. 393.
Red, i. 175. ii. 174. iv. 978.
Red-sea, i. 306.
Redeem, iii. 214, 281, 299, 300. xi. 258.
Redeem'd, iii. 260. xi. 43.
Redeemer, x. 61. xii. 445, 573.
Redeems, xii. 424, 434.
Redemption, iii. 222, xii. 408.
Without Redemption, v. 615.
Redouble, ix. 562.
Redoubled, vi. 370.
Redound, iii. 85. ix. 128. x. 739.
Redounded, vii. 57.
Redounding, ii. 889.
Redounds, v. 438.
Redrefs, ix. 219.
Reduce, ii. 96, 983. iii. 320. x. 748. xii. 89.
Reduc'd, i. 790. v. 843. vi. 514, 777. x. 438.
Redundant, ix. 503.
Reed, v. 23. vi. 519, 579. vii. 321. xi. 132.
Reeds, vi. 582.
Re-edify, xii. 350.
Re-enter, ii. 397.
Refin'd, v. 475. xi. 63. xii. 548.
Refines, viii. 589.
Reflected, iii. 723. iv. 596. x. 1071.
Reflecting, vi. 18.
Reflection, iii. 428. vii. 367.
Reflux, x. 739.
Reform, iv. 625.
Reforming, ix. 101.
Refrain'd, vi. 360.
Refresh'd, ix. 1027.
Refreshment, ix. 237.
Refuge, ii. 168. ix. 119. x. 839. xi. 673.
Refulgent, vi. 527.
Refuse, ii. 451. v. 492. vi. 41. xii. 31.
Refus'd, ii. 470, 471. iv. 743. x. 756.
Refusing, ii. 452.
Refutes, x. 1016.
Regain, i. 5. ii. 230. iv. 665. x. 972.
Regain'd, i. 270. iv. 197.
Regal, i. 640. ii. 515. iii. 339, 340. iv. 869. v. 280, 739, 816. x. 447. xii. 323.
Regard, i. 653. ii. 281. iii. 534. iv. 620, 877. x. 866. xi. 334. xii. 16.
Regard (verb) v. 44. xii. 174, 357.
Regarded, ix. 787.
Regardless, iii. 408. xii. 47.
Regencies, v. 748.
Regenerate, xi. 5.
Regent, iii. 690. v. 697, 698. vii. 371. ix. 60.
Regiment,

I N D E X.

R E M

Regiment, i. 758.
 Region, i. 242. ii. 443, 619, 982. iii. 433, 562. vi. 80. vii. 425. ix. 1125.
 Regions, i. 65. iii. 349, 606. v. 263, 748, 750. vi. 223. xi. 77.
 Register'd, xii. 335.
 Regret, x. 1018.
 Regular, v. 623.
 Reject, iv. 523. v. 886.
 Rejected, x. 567, 876.
 Reign, i. 102, 543. ii. 963. v. 609, 841. vii. 381. xii. 330, 370.
 Reign (verb) i. 261, 262, 263. ii. 324, 451, 698, 868. iii. 315, 318. iv. 112, 961. v. 820, 832. vi. 183, 293, 888. x. 375, 399. xi. 543. xii. 91, 286.
 Reign'd, i. 514. v. 341, 449, 578. xi. 751.
 Reigning, i. 124.
 Reigns, i. 497, 637. ii. 59, 454, 814, 909. iv. 765. v. 41, 680. vi. 43. x. 549. xi. 187.
 Reimbattel'd, vi. 794.
 Rein, xi. 586.
 Rein'd, iv. 858.
 Reinforcement, i. 190.
 Reins, vi. 346, 696. x. 672.
 Rejoice, ii. 339. viii. 392, 639. x. 396. xi. 875. xii. 475.
 Rejoic'd, ii. 848. v. 851. vi. 878. x. 120. xi. 869.
 Rejoicing, ii. 487. iv. 13. v. 163, 641. vii. 180. viii. 314.
 Reiterated, i. 214.
 Relapse, iv. 100.
 Relate, i. 746. v. 564. vi. 298, 373. vii. 84, 604. viii. ix. 204, 208. xi. 319. xii. 11.
 Related, iv. 875. v. 94.
 Relating, viii. 51, 203.
 Relation, v. 556. viii. 247.
 Relations, iv. 756.
 Relator, viii. 52.
 Relax, vi. 599.
 Relax'd, ix. 891.
 Releas'd, xi. 197.
 Relent, ii. 237. iv. 79. vi. 790. x. 1093.
 Relented, x. 940.
 Relentless, ix. 130.
 Relents, xi. 891.
 Relief, x. 976.
 Relies, ii. 416.
 Religion, xi. 667. xii. 535.
 Religions, i. 372.
 Religious, xi. 622. xii. 231.
 Reliques, iii. 491. v. 273.
 Relish, ix. 1024.
 Reluctance, ii. 337. x. 1045.
 Reluctant, iv. 311. vi. 58. x. 515.
 Rely, ix. 373.
 Rely'd, vi. 238.
 Remain, ii. 320. iii. 124, 263. v. 773. vi. 115, 116. x. 989.

R E P

Remain'd, ii. 768. vii. 504. ix. 464, 808, 1138.
 Remains, i. 139, 645. ii. 443. vi. 38. vii. 21. viii. 13. ix. 43. x. 129, 502. xii. 14.
 Remarkably, ix. 982.
 Remediless, ix. 919.
 Remedy, vi. 438. x. 1079. xi. 62.
 Remember, iv. 449. vi. 912. viii. 327. x. 1046.
 Remember'd, x. 12.
 Remember'd, v. 674, 857. vii. 561.
 Remembrance, iii. 704. iv. 38. viii. 204.
 Remembering, xii. 346.
 Remiss, vi. 458. viii. 387.
 Remit, ii. 210. xi. 885.
 Remorse, i. 605. iv. 109. v. 134. x. 1098.
 Without Remorse, v. 566. xi. 105.
 Remote, ii. 477. iii. 609. iv. 284. vi. 173. vii. 369. viii. 191. ix. 812. x. 274.
 Remove, xii. 593.
 Remove (verb) ii. 277. vi. 597. viii. 119. xi. 96, 260. xii. 204, 290.
 Remov'd, i. 73. ii. 211, 321, 835. iii. 356. vii. 272. x. 211, 934. xi. 3, 412, 727, 889.
 Removes, ix. 702.
 Rend, x. 700. xii. 182.
 Rend up, ii. 540.
 Render, ii. 130, 459. vi. 602. viii. 6. ix. 823.
 Render back, x. 749.
 Renders, viii. 196.
 Rend'ring, xi. 551.
 Renew, ii. 494. iii. 175.
 Renew'd, ii. 1012. iii. 226. vi. 783. viii. 337. ix. 321, 1133. x. 543, 638. xi. 66, 116, 140, 499.
 Renewing, iii. 729.
 Renews, ii. 389.
 Renovation, xi. 65.
 Renounce, ii. 312. iii. 291. ix. 884.
 Renown, i. 477. iii. 34. vi. 378, 422. xi. 688, 698. xii. 154.
 Renown'd, i. 507. iii. 465, 549. ix. 440, 670, 1101. xii. 321.
 Repaid, ix. 178, 1015. x. 218.
 Repair, viii. 457.
 Repair (verb) i. 188. iii. 678. vii. 152. xi. 144.
 Repair'd, iv. 773. vi. 878.
 Repairing, vii. 365. x. 1087, 1099.
 Repast, ii. 800. v. 232, 630. viii. 214. ix. 4, 403, 407.
 Repeal'd, vii. 59.
 Repeat, vi. 318. ix. 946.
 Repeated, vi. 601. vii. 494. viii. 32. ix. 400.
 Repel, viii. 643. ix. 284.
 Repell'd, vii. 611. x. 866.
 Repent, i. 96. iii. 190. iv. 93. xi. 255. xii. 474.
 Repentance, iii. 191. iv. 80. xi. 724.
 Repentant, xi. 1.
 Repenting, ii. 369. x. 75. xi. 886.
 Repents, xi. 90.
 Repine,

I N D E X.

R E S

Repine, vi. 460.
 Replenish'd, vii. 447. viii. 371.
 Replete, ix. 733. xii. 468.
 Reply, ii. 467. viii. 209. ix. 321.
 Reply (verb) ii. 1010.
 Reply'd, i. 156. ii. 688, 746. iii. 167, 273, 440. iv. 659, 857, 903, 946, 969. v. 468, 506, 852. vi. 171, 469. viii. 4, 65, 179, 368, 378, 595. ix. 272, 290, 342, 377, 567, 614, 655, 960, 1162. x. 118, 124, 144, 161, 602, 966, 1012. xi. 370, 453, 552. xii. 468, 552, 574.
 Report, iii. 701. v. 869.
 Report (verb) xii. 237.
 Reported, vi. 21.
 Repose, iv. 612. v. 28, 233. ix. 403, 407.
 Repose (verb) i. 319.
 Repos'd, iv. 450. v. 636.
 Repossess, i. 634.
 Represent, v. 104. xi. 870.
 Represented, x. 849.
 Representing, viii. 610. xii. 255.
 Reproach, vi. 34. xi. 165, 811.
 Reproach (verb) ix. 1098.
 Reproachful, xii. 406.
 Reprobate, i. 697.
 Reprov'd, x. 761.
 Reptil, vii. 388.
 Repulse, i. 630. vi. 600. ix. 384.
 Repuls'd, ii. 142. x. 10, 910.
 Repute, i. 639. ii. 472.
 Request, v. 561. vi. 894. vii. 111, 635. xi. 46, 47.
 Request (verb) x. 743.
 Require, iv. 628. v. 408. ix. 590.
 Requir'd, iv. 308.
 Requires, iii. 735. iv. 419. v. 529. viii. 425, 642.
 Re-salute, xi. 134.
 Rescued, xi. 682. xii. 199.
 Resemblance, iv. 364. v. 114. vi. 114. ix. 538.
 Resembles, ii. 268. v. 622.
 Resemblest, iv. 839.
 Resembling, ii. 1045. viii. 543.
 Resent, ix. 300.
 Reserve, v. 61.
 Reserv'd, i. 54. ii. 161, 332. v. 128. viii. 50. ix. 768. xi. 501.
 Reserving, xii. 71.
 Reside, ii. 265, 957. xii. 284.
 Residence, i. 734. ii. 999. viii. 346.
 Resides, viii. 112.
 Residing, x. 607. xii. 114.
 Resign, vi. 731. x. 148, 749. xi. 287. xii. 301.
 Resigns, iii. 688. xi. 66.
 Resist, i. 162. ii. 192, 814. iv. 1013. vi. 323. xii. 491.
 Resistance, vi. 838.
 Resistless, ii. 62.
 Resolve, i. 120. viii. 14. ix. 830.

R E T

Resolv'd, i. 662. ii. 201, 392. v. 668. ix. 97. 585, 968. x. 1038.
 Resolving, xii. 109.
 Resolution, i. 191. ii. 468. vi. 541. ix. 907. x. 1029.
 Resonant, xi. 563.
 Resorting, xi. 81.
 Resound, iii. 149. v. 178. x. 862. xi. 592.
 Resounded, i. 315. ii. 789. vi. 218. vii. 561.
 Resounds, i. 579. viii. 334.
 Respiration, xii. 540.
 Respit, xi. 272.
 Respit (verb) ii. 461. v. 232.
 Resplendence, v. 720.
 Resplendent, iii. 361. iv. 723. ix. 568. x. 66.
 Responsive, iv. 683.
 Rest, i. 66, 185. ii. 618, 802. iv. 611, 613, 617. v. 11, 647. vi. 272, 415. vii. 91. ix. 1120. x. 1085. xi. 375. xii. 314, 647.
 Rest (verb) i. 185. iv. 633. v. 368. vi. 802. ix. 649. x. 778. xii. 257, 401.
 Rested, vii. 595.
 Resting, i. 237. vii. 592, 593.
 Restless, ii. 526. viii. 31.
 Restore, i. 5. xi. 12. xii. 623.
 Restor'd, iii. 288, 289. x. 971. xii. 3.
 Restorer, x. 646.
 Restrain'd, viii. 628. ix. 868. xi. 498.
 Restraint, i. 32. iii. 87. ix. 209, 1170, 1184.
 Without Restraint, ix. 791.
 Rests, iii. 389. v. 109. x. 48.
 Result, ii. 515. vi. 619.
 Resume, i. 278. xii. 456.
 Resum'd, x. 574.
 Resumes, xii. 5.
 Resurrection, xii. 436.
 Retain, ii. 285. v. 501. vii. 362. x. 532.
 Retain'd, ix. 601.
 Retaining, xi. 512.
 Retains, vii. 146.
 Retinue, v. 355.
 Retire, xi. 267.
 Retire (verb) ii. 686, 1038. vii. 170. ix. 810. xi. 237. xii. 535.
 Retir'd, ii. 557. iv. 532, 611. v. 231. vi. 307, 338, 409, 570, 781. viii. 41, 504. ix. 537. x. 423.
 Retires, v. 108. x. 433.
 Retirement, ix. 250.
 Retiring, x. 378.
 Retort, x. 761.
 Retorted, v. 906.
 Retreat, i. 555. ii. 317. vi. 237, 799. x. 435.
 Retreated, ii. 547.
 Retreating, xi. 854.
 Retribution, iii. 454.
 Retrograde, viii. 127.
 Return, iv. 42. vii. 604. ix. 250, 399, 405, 839, 844. xii. 541.

Return

I N D E X.

R I C

Return (verb) ii. 37, 335, 527, 799, 839. iii. 41, 159, 261. iv. 481, 534. v. 470. vi. 39, 606. vii. 16. viii. 21, 651. x. 54, 206, 808, 253, 770, 932. xi. 200, 463, 534, 816. xii. 171, 213, 219, 422.
 Return'd, ii. 520, 736. iii. 693. iv. 463, 464, 576. 590. v. 30. vi. 25, 187. vii. 135, 552, 567. viii. 245, 285, 337. ix. 57, 58, 67, 226, 278, 401. x. 34, 224, 240, 341, 346, 455, 462, 518. xi. 153, 294. xii. 348.
 Returning, vi. 879. ix. 850. xi. 859. xii. 632.
 Returns, i. 140. iii. 41. iv. 812, 906. v. 276, 845. viii. 157.
 Return'ft, vi. 151. xii. 610.
 Reveal, v. 570. xi. 113.
 Reveal'd, vi. 895. vii. 71, 122. viii. 177. xii. 151, 272, 545.
 Revellers, vii. 33.
 Revels, i. 782. iv. 765.
 Revenge, i. 35, 107, 604. ii. 105, 107, 128, 129, 337, 371, 987, 1054. iii. 85, 160. iv. 123. 386, 390. vi. 151, 905. ix. 168, 171, 466. x. 242, 1036.
 Reveng'd, iv. 4.
 Reverence, ii. 478. iii. 738. v. 359. viii. 599. ix. 835, 915. xi. 237.
 Reverence (verb) xi. 346, 525.
 Reverend, xi. 719.
 Reverent, iii. 349. x. 1088, 1100.
 Reverse, vi. 326. xi. 41.
 Revile, x. 118.
 Reviling, x. 1048.
 Revisit, ii. 13, 21.
 Revisit'ft, iii. 23.
 Revive, i. 279. ii. 493. vi. 493. xi. 871.
 Reviv'd, vi. 497. ix. 440.
 Revives, xii. 420.
 Revoke, iii. 126.
 Revolt, i. 33, 611. ii. 326. iii. 117. vi. 262. ix. 7.
 Revolt (verb) vi. 740.
 Revolted, iv. 835. vi. 31. x. 534.
 Revolv'd, vii. 381. ix. 88.
 Revolving, iv. 31.
 Revolution, viii. 31. x. 814.
 Revolutions, ii. 597.
 Reward, iii. 451. vi. 153, 910. vii. 628. x. 767. xi. 459, 709.
 Reward (verb) xii. 461.
 Rhea's, i. 513. iv. 279.
 Rhene, i. 353.
 Rheums, xi. 488.
 Rhodope, vii. 35.
 Rhomb. viii. 134.
 Rhyme, i. 16.
 Rib, viii. 466, 469. ix. 912, 1154. x. 884.
 Ribs, i. 690. x. 512.
 Rich, i. 538. iii. 504. iv. 189, 248, 701. v. 355, 636. vii. 501. x. 292, xi. 407, 793.
 Richer, xi. 408.
 Riches, i. 682, 691. xii. 580.
 Vol. II.

R O A

Richeft, ii. 3. x. 446.
 Richly, xi. 582.
 Rid, vi. 737.
 Riddance, iv. 632.
 Ride, i. 764. ii. 540. iv. 974. x. 475.
 Ride forth, vii. 166.
 Rides, i. 769. ii. 930.
 Ridge, iii. 432. vii. 293. x. 313. xii. 146.
 Ridges, vi. 236.
 Ridiculous, xii. 62.
 Riding, ii. 663.
 Rise, i. 650.
 Rifled, i. 687.
 Right againft, i. 402.
 Right down, x. 398.
 Right and left, vi. 558, 569.
 Righteous, i. 434. iii. 292. vi. 804. x. 30, 644. xi. 701.
 Righteousness, ix. 1056. x. 222. xi. 682, 814. xii. 294, 550.
 Rightful, v. 818.
 Rightlier, xi. 697.
 Rightly, vii. 2. viii. 439. xi. 159. xii. 418.
 Rigid, iii. 212. vi. 83. viii. 334. ix. 685.
 Rigor, x. 297, 803.
 Rigorously, xi. 109.
 Rill, iv. 229.
 Rills, v. 6.
 Rimmon, i. 467.
 Rind, i. 206. iv. 249, 335. v. 342.
 Ringlets, iv. 306.
 Rings, ii. 495.
 Riot, i. 499. x. 521. xi. 715.
 Ripe, iv. 981. v. 323. xi. 535. xii. 459.
 Rise, i. 545. ii. 135, 296. iii. 250, 296. iv. 664. v. 125, 185, 188, 289, 376. vi. 136, 285. vii. 293. viii. 161, 296. ix. 1123. x. 243, 647, 958. xi. 828. xii. 24, 326, 422.
 Rifles, xii. 56.
 Rifing, ii. 15, 301, 476. iii. 11, 296, 551. iv. 405, 607, 641, 651. v. 191, 715, 725. vii. 102, 441, 468. ix. 75, 498, 1070. x. 185, 663. xi. 665.
 Ris'n, i. 211. ii. 726. iv. 624. v. 311. x. 555, 975. xii. 630.
 Rites, i. 390, 414. iv. 736, 742. vii. 149. viii. 487. x. 994. xi. 440, 591. xii. 231, 244, 534.
 Rivals, ii. 472.
 Riven, vi. 449.
 River, ii. 583. iii. 358. iv. 223, 276. ix. 74, 78. xi. 833. xii. 157, 630.
 River-dragon, xii. 191.
 River-horfe, vii. 474.
 River's, ix. 514.
 Rivers, i. 291. ii. 575. iii. 607. iv. 806. vii. 305, 328, 437. viii. 275. ix. 116. xii. 176.
 Rivulet, ix. 420.
 Road, iv. 976. v. 253. vii. 373, 577. viii. 162. x. 394, 672.
 Roam, iv. 538.
 * Z z z

Roam

I N D E X.

R O W

Roam (verb) iii. 476.
 Roam'd, i. 521. ix. 82.
 Roaming, i. 382.
 Roar, vi. 586.
 Roar (verb) ii. 267. xi. 713.
 Roar'd, vi. 871.
 Robe, ii. 543. ix. 1058. x. 222.
 Rock, i. 450. ii. 181, 646, 878. iv. 283, 543. vi. 364.
 vii. 300. x. 313. xi. 336, 494.
 Rocks, ii. 285, 540, 621, 1018. v. 759. vi. 593, 645.
 vii. 35, 408. ix. 118. xi. 852.
 Rocky, iv. 549. vi. 254.
 Rod, i. 338. v. 887. xi. 133. xii. 198, 211, 212.
 Rode, iv. 606. vi. 771, 840, 888. vii. 219, 557. ix.
 63. xi. 747.
 Roll, iii. 23. v. 578. vi. 57. viii. 19. x. 666. xi.
 620.
 Roll'd, i. 223. iii. 718. iv. 593. vi. 594, 765, 829,
 861, 879. vii. 499. ix. 631. x. 558. xi. 749.
 Rolling, i. 52, 324, 671. ii. 873. iv. 16, 238. vii.
 298. xi. 460.
 Rolls, ii. 583. iii. 359. xii. 183.
 Romance, i. 580.
 Rome, ix. 510, 671. xi. 405.
 Rood, i. 196.
 Roof, i. 717, 726. ii. 644. iv. 692, 772. v. 137, 463.
 ix. 1038.
 Room, i. 779. ii. 835. iii. 285. iv. 207, 359, 383.
 vii. 190, 486. viii. 153. ix. 148. xii. 507.
 Root, ii. 383. iii. 288. v. 479. ix. 645. See Take.
 Root (verb) vi. 855.
 Roots, ii. 544. x. 299.
 Rose, iii. 43. iv. 256. v. 349. viii. 517. ix. 73, 74.
 Rose (verb) i. 10, 546, 711. ii. 301, 466, 475. iv.
 229, 355, 548. v. 48. vi. 207, 669, 746. vii. 324,
 385, 459, 472. viii. 44. ix. 1051, 1059. x. 85,
 329. xi. 738.
 Roseat, v. 646.
 Roses, iii. 364. iv. 698, 773. ix. 218, 426, 893.
 Rofy, v. 1. vi. 3. xi. 175.
 Rofy-red, viii. 619.
 Rot, xii. 179.
 Rove, iv. 617. viii. 188. xi. 586.
 Rough, ii. 948. v. 342. vi. 108.
 Roving, ii. 614. iii. 432. viii. 189. ix. 575.
 Round, vii. 267. ix. 183.
 Round (adjec't.) i. 285. ii. 832, 1048. iii. 419, 728.
 iv. 1000. vi. 6, 484. x. 318.
 Rounded, x. 684.
 Rounding, iv. 685.
 Rounds, viii. 125.
 Rouse, i. 334. iii. 329.
 Rous'd, i. 377. ii. 287.
 Rout, i. 747. vi. 387, 598, 873. vii. 34. x. 534.
 Rout, ii. 770, 995. iv. 3.
 Row, i. 709, 727. iv. 146. v. 212. vi. 572, 604, 650.
 ix. 627.
 Rows, vii. 439.

S A C

Royal, i. 677. ii. 1. iv. 211. v. 756. xii. 325.
 Royalties, ii. 451.
 Rubb'd, i. 774.
 Rubied, v. 633.
 Ruby, iii. 597.
 Ruddy, ii. 889. ix. 578.
 Rude, ix. 391, 544. x. 1074.
 Rue, xi. 414.
 Rue (verb) i. 134. ix. 1180.
 Rueful, ii. 580, 780.
 Rues, iv. 72.
 Ruin, i. 46, 91. ii. 305, 509, 995, 1009. iv. 522. v.
 567. vi. 193, 456, 519, 670, 797, 874. ix. 275,
 493.
 Ruin (verb) iii. 258. v. 228.
 Ruin'd, i. 593. ix. 906, 950.
 Ruining, vi. 868.
 Ruinous, ii. 921. vi. 216.
 Rule, iv. 301, 429. v. 297. vii. 347. viii. 375. x. 582.
 xi. 531. xii. 24, 581.
 Rule (verb) i. 736. ii. 327. vii. 350, 351, 520, 628.
 ix. 1184. x. 196, 493. xi. 339. xii. 226.
 Rul'd, i. 516. iii. 711. vi. 848. ix. 1127. x. 493,
 516.
 Rules, xi. 523.
 Rules (verb) ii. 351, 907. vi. 177.
 Ruminating, iv. 352.
 Rumor, ii. 965.
 Rumor'd, iv. 817.
 Run, iii. 607, 651. v. 181. vi. 335. vii. 98, 372. viii.
 88. xii. 505.
 Rung, ii. 655, 723. iii. 347. vi. 204. vii. 562, 633.
 ix. 737.
 Running, vii. 397.
 Runs, iv. 234.
 Rupture, vii. 419.
 Rural, iv. 134, 247. v. 211. ix. 4, 451, 841. xi.
 639.
 Rush, ii. 534.
 Rush'd, ii. 726. vi. 215, 600, 749. xi. 743.
 Rushing, iv. 407. vi. 97, 313.
 Rusling, i. 768. ix. 519.
 Russian, x. 431. xi. 394.
 Rustic, xi. 433.

S

Sabbath, vii. 634.
 Sabbath-ev'ning, viii. 246.
 Sabeau, iv. 162.
 Sable-vested, ii. 962.
 Sacred, i. 454. ii. 1034. iii. 29, 148, 208, 359. iv.
 951. v. 557, 619. vi. 25, 379, 709, 748. vii. 331.
 ix. 107. 192, 679, 904, 924. xi. 134. xii. 21, 341,
 509.
 More Sacred, iv. 706.
 Sacrifice, i. 393. iii. 269. xii. 232.
 Sacrific'd, xi. 451.

Sacrificing,

I N D E X.

S A T

Sacrificing, xi. 438. xii. 20.
 Sad, i. 135. ii. 146, 524, 578, 820, 872. iii. 525.
 iv. 28, 357, 716. v. 94, 116, 564. vi. 541. ix. 13,
 917, 1002. x. 18, 150, 343, 719, 863, 967, 977.
 xi. 40, 109, 162, 272, 478, 755, 868. xii. 603,
 609.
 Full Sad, xi. 675.
 Sadness, iv. 156. x. 23.
 Safe, i. 310. ii. 23, 317, 411. iii. 21, 197. v. 683. ix.
 815. x. 316, 875. xi. 371, 814. xii. 215, 314.
 More Safe, vii. 24.
 Safer, x. 1029.
 Safest, ix. 268. xi. 365.
 Safety, ii. 280, 481. vii. 15.
 Sagacious, x. 281.
 Sage, ii. 305.
 Sages, xii. 362.
 Sail, ii. 442. vi. 534. ix. 515.
 Sail (verb) iv. 159.
 Sail-broad, ii. 927.
 Sailing, ii. 638. iii. 520.
 Sails, iii. 439.
 Sails (verb) v. 268.
 Saint, iii. 484. v. 247. xii. 200.
 Saintly, iv. 122.
 Saints, iii. 330, 461. iv. 762. vi. 47, 398, 742, 767,
 801, 882. vii. 136. x. 614. xi. 705.
 Sake, iii. 238. ix. 993. x. 201, 802. xi. 514. xii.
 569.
 Salt, xi. 834.
 Salvation, xi. 708. xii. 441, 448.
 Salutation, v. 386.
 Samarcand, xi. 389.
 Samoed, x. 696.
 Samos, v. 265.
 Samson, ix. 1060.
 Sanctity, vii. 508. viii. 487. x. 639. xi. 837.
 Sanctities, iii. 60.
 Sanctitude, iv. 293.
 Sanctuary, i. 388. v. 732. vi. 672. xii. 249.
 Sands, i. 355. ii. 903. iv. 238.
 Sang, iii. 383. vii. 192.
 Sanguin, vi. 333.
 Sap, ix. 837.
 Saphir, ii. 1050. iv. 237. vi. 758, 772.
 Saphirs, iv. 605.
 Sapience, vii. 195. ix. 797, 1018.
 Sapien, ix. 442.
 Sarra, xi. 243.
 Sat, i. 360, 602, 639, 735, 795. ii. 5, 300, 304, 417,
 420, 557, 648, 724, 777, 778, 962. iii. 63, 408.
 iv. 30, 196, 197, 327, 333, 351, 549, 989. v. 299,
 433, 597. vi. 100, 446, 747, 763. vii. 587. viii.
 41, 287. ix. 1064, 1121. x. 343, 428, 448, 559,
 594, 864. xi. 79, 393.
 Satan, i. 82, 192, 271, 757. ii. 5, 300, 380, 427,
 630, 674, 707, 736, 968, 988, 1010, 1041. iii. 70,
 422, 540, 653, 736. iv. 9, 173, 356, 827, 878,

S C O

885, 905, 950, 968, 985, 1006. v. 225, 658, 743,
 756. vi. 85, 109, 191, 246, 324, 327, 414, 469,
 557, 607, 900. ix. 53, 75. x. 2, 8, 172, 184, 189,
 236, 258, 315, 327, 386, 414, 419, 426, 591,
 841, 1034. xii. 391, 394, 430, 547.
 Satan's, xi. 248. xii. 492.
 Satanic, vi. 392.
 Sated, ix. 598.
 Satiare, i. 179. vii. 282. viii. 214. ix. 248, 792.
 Satiety, viii. 216.
 Satisfaction, iii. 212. xii. 419.
 Satisfy, iii. 295. viii. 584. x. 803, 991.
 Satisfy'd, ii. 212. viii. 180. x. 79, 804. xii. 535.
 Satft, i. 21. iv. 825.
 Saturn, i. 512, 519. x. 583.
 Savage, iv. 172. vii. 36. ix. 1085.
 Save, iii. 215, 279, 307. iv. 855. vi. 538. viii. 82,
 133. xi. 820. xii. 410.
 Save (adverb) i. 182. ii. 814. iii. 427. v. 39, 324,
 380, 655. vi. 691. viii. 409. ix. 478. xii. 258,
 291.
 Sav'd, iii. 173.
 Saves, ii. 158. xii. 319.
 Saviour, iii. 412. x. 209. xii. 393, 544.
 Savor, ix. 1019. x. 269. xi. 26.
 Savors, x. 1043.
 Savory, iv. 335. v. 84, 304. ix. 579, 741.
 Scalding, x. 556.
 Scale, iv. 354, 1014. v. 483, 509. vi. 245. viii. 591.
 xi. 656.
 Scale (verb) ii. 71.
 Scal'd, iii. 541.
 Scales, iv. 997. vii. 401. x. 676.
 Scaly, i. 206. ii. 651. vii. 474.
 Scandal, i. 416.
 Scann'd, viii. 74.
 Scant, iv. 628.
 'Scape, i. 482, 749. ii. 442. iv. 911. x. 5, 1039.
 'Scap'd, i. 239. iv. 7, 8, 906. v. 225. xii. 117.
 Scar, ii. 401.
 Scare, i. 283, 699. ii. 284, 541. iii. 433. iv. 357,
 874. v. 139, 558, 559. vi. 393, 568. vii. 67, 313,
 319, 470. viii. 155, 306. ix. 664, 850. x. 654,
 923. xi. 499, 650, 762.
 Scars, i. 601.
 Scath'd, i. 613.
 Scatter'd, i. 304, 325. xi. 294, 653.
 Scene, iv. 140. xi. 637.
 Scepter, ii. 327, 1002. iii. 339, 340. iv. 90. v. 816,
 886. vi. 730, 746. xii. 357.
 Scepter'd, i. 734. ii. 43. xi. 660.
 Science, ix. 680.
 Sciential, ix. 837.
 Scipio, ix. 510.
 Scoffing, vi. 568, 629.
 Scoop, iv. 336.
 Scope, ii. 127.
 Scorch'd, vi. 372.

Scorching,

I N D E X.

S E C

Scorching, x. 691.
 Scorn, i. 178, 619. ii. 697. iv. 827, 834, 902. v. 904, 906. vi. 632. ix. 299, 951. x. 509. xi. 811. xii. 341.
 Scorn (verb) iii. 199. iv. 966. ix. 1011.
 Scorn'd, vi. 40. x. 54, 418.
 Scornful, iv. 536. vi. 149. x. 625.
 Scorning, ii. 134.
 Scorpion, iv. 998. x. 328, 524.
 Scorpions, ii. 701.
 Scour, vi. 529.
 Scourge, ii. 90.
 Scourge (verb) iv. 914.
 Scourg'd, x. 311.
 Scours, ii. 633.
 Scout, ii. 133. iii. 543.
 Scouts, vi. 529.
 Scowls, ii. 491.
 Scribl'd, viii. 83.
 Scroll, xii. 336.
 Scrupled, ix. 997.
 Sculls, vii. 402.
 Sculptures, i. 716.
 Scumm'd, i. 704.
 Scurf, i. 672.
 Scylla, ii. 660.
 Sdeind, iv. 50.
 Sea-beast, i. 200.
 Sea-faring, ii. 288.
 Seamen, i. 205.
 Sea-mew's, xi. 835.
 Sea-monster, i. 462.
 Sea-monsters, xi. 751.
 Red-Sea. See Red.
 Sea-weed, vii. 404.
 Seal, ix. 1043.
 Seal, vii. 409.
 Seal (verb) iv. 966.
 Seal up, x. 637.
 Seals, xi. 835.
 Search, ii. 403. iv. 528, 799. ix. 83. x. 440.
 Search (verb) ii. 830. iv. 789. vi. 445. vii. 125. viii. 66.
 Search'd, ix. 76. xii. 377.
 Seas, iii. 559. vii. 308, 396, 399, 428. x. 642, 700.
 Season'd, v. 850. ix. 200. xii. 597.
 Season (verb) x. 609.
 Seasons, iii. 41. iv. 640. v. 323. vii. 342, 427, 623. viii. 69. x. 678, 1063.
 Seat, i. 5, 181, 243, 383, 467, 634. ii. 76, 347, 394, 674, 931, 1050. iii. 527, 632, 669, 724. iv. 247, 371, 756. vi. 27, 197, 226, 273. vii. 141, 329, 623. viii. 42, 299, 557, 590. ix. 100, 153, 782. x. 85, 237, 424, 614. xi. 148, 343, 386, 388, 407, 408, 418, 575. xii. 457, 642.
 Seat (verb) i. 720.
 Seated, vi. 644.
 Seats, i. 383, 796. v. 392. xi. 82.
 Second (verb) ii. 419. ix. 101.

S E L

Secondary, v. 854.
 Seconded, iv. 929. v. 850. x. 335.
 Secrecy, viii. 427.
 Secret, i. 6, 795. ii. 663, 766, 838. iii. 671. iv. 7. v. 672. vi. 522. ix. 810, 811. x. 32, 248, 358.
 Secreteft, x. 249.
 Secrets, ii. 891, 972. v. 569. vii. 95. viii. 74. x. 478. xii. 578.
 Sect, vi. 147.
 Secular, xii. 517.
 Secure, i. 261, 638. ii. 359, 399. iv. 186, 791. v. 238, 638, 736. vi. 541, 672. ix. 339, 1175. x. 779. xi. 196, 746, 802. xii. 620.
 Secure (verb) ix. 347, 348.
 Secur'd, v. 222.
 Securely, vi. 130.
 Securer, ix. 371.
 Sedentary, viii. 32.
 Sedge, i. 304.
 Seditious, vi. 152.
 Seduce, ii. 368. vi. 901. ix. 307.
 Seduc'd, i. 33, 219. iv. 83. ix. 287. x. 41, 332, 485, 577.
 Sedulous, ix. 27.
 Seed, i. 8. vii. 310, 312. x. 180, 181, 499, 965, 999, 1031. xi. 26, 116, 155, 873. xii. 125, 148, 233, 260, 273, 327, 379, 395, 450, 543, 600, 601, 623.
 Seed-time, xi. 899.
 Seek, i. 163, 382, 480. ii. 252, 464, 975. iii. 233, 476. iv. 184, 272, 375, 487, 735, 774. v. 518. vi. 376, 559. viii. 187, 197, 390. ix. 124, 127, 364, 383, 1140, 1141, 1152. x. 1001. 1028, 1067. xi. 328, 770. xii. 515.
 Seeking, iii. 453. x. 943. xi. 532.
 Seeks, vi. 384. vii. 613. ix. 255, 274. xii. 165.
 Seek'ft, vi. 724. vii. 639. viii. 428.
 Seeming, iv. 316. ix. 738. x. 11. xi. 604.
 Seemingly, v. 434.
 Seemliet, ix. 268.
 Seer, xii. 553.
 Seir, xii. 146.
 Seife, i. 317. ii. 703. iv. 407, 796. xi. 221. xii. 356.
 Seis'd, i. 511. ii. 432, 758. iii. 271, 552, 553. iv. 489. vi. 198, 647. vii. 143. viii. 288. ix. 1037. xi. 669. xii. 412.
 Seifure, xi. 254.
 Seldom, ix. 423. x. 901.
 Select, xi. 646, 823. xii. 111.
 Selectest, viii. 513.
 Selucia, iv. 212.
 Self-balanc'd, vii. 242.
 Self-begot, v. 860.
 Self-condemning, ix. 1188.
 Self-deprav'd, iii. 130.
 Self-destruction, x. 1016.
 Self-esteem, viii. 572.
 Self knowing, vii. 510.

Self-

I N D E X.

S E R

Self-left, xi. 93.
 Self-lost, vii. 154.
 Self-open'd, v. 254.
 Self-raised, i. 634. v. 860.
 Self-roll'd, ix. 183.
 Self-same, x. 315. xi. 203.
 Self-tempted, iii. 130.
 Semblance, i. 529. ix. 607.
 Senate, xii. 225.
 Send, ii. 402, 415. iii. 324. v. 548. vi. 425, 459. vii. 166, 572. ix. 410. x. 55, 403. xi. 97, 261. xii. 486.
 Send forth, iv. 383. vi. 486. xi. 117.
 Send up, ix. 195.
 Sender, iv. 852.
 Sending, x. 59.
 Sends, viii. 238. x. 1077. xii. 498.
 Seneshals, ix. 38.
 Sennaar, iii. 467.
 Sense, i. 98. ii. 151, 556. iii. 137. iv. 206, 379. v. 411, 485, 565, 572. vi. 351, 394. viii. 119, 289. 456, 579, 609. ix. 96, 113, 188, 315, 554, 580, 871, 987, 1031. x. 754, 810. xi. 469. xii. 10.
 Senses, iii. 188. v. 104. xi. 265, 540.
 Sensible, ii. 278.
 Sensual, ix. 1129.
 Sent, ix. 587. x. 267, 277.
 Sent, i. 585, 750. iv. 170, 842, 852. vi. 621, 836. vii. 72. viii. 141, 647. x. 209, 429, 557, 1091, 1103. xi. 356. xii. 170, 270, 612.
 Sent forth, xi. 857.
 Sent up, xi. 742.
 Sented, x. 279.
 Sentence, ii. 51, 208, 291. iii. 145, 332. ix. 88. x. 48, 192, 776, 805, 934, 1031. xi. 109, 253.
 Sentence (verb) x. 97.
 Senteries, ii. 412.
 Sents, ix. 200.
 Seon's, i. 409.
 Separate, vi. 743. ix. 422, 424, 970. x. 251.
 Sequel, iv. 1003. x. 334.
 Sequent, xii. 165.
 Sequester'd, iv. 706.
 Seraph, i. 324. iii. 667. v. 277, 875, 896. vi. 579. vii. 113, 198.
 Seraphic, i. 539, 794.
 Seraphim, i. 129. ii. 512, 750. iii. 381. v. 749, 804. vi. 249, 604, 841.
 Serapis, i. 720.
 Serbonian, ii. 592.
 Sere, x. 1071.
 Serenate, iv. 769.
 Serene, iii. 25. v. 123, 734. vii. 509. viii. 181. x. 1094. xi. 45.
 Sericana, iii. 438.
 Serpent, i. 34. ii. 652. iv. 347. vii. 495. ix. 86, 161, 182, 413, 455, 495, 560, 615, 647, 764, 785, 867, 930, 1150. x. 3, 84, 162, 165, 174, 495, 514, 580, 867, 879, 927, 1034. xii. 234, 383, 454.
 Vol. II.

S H A

Serpent-error, vii. 302.
 Serpent-kind, vii. 482. ix. 504.
 Serpent-tongue, ix. 529.
 Serpentin, x. 870.
 Serpent's, x. 1032. xii. 150.
 Serpents, x. 520, 539.
 Serried, i. 548. vi. 599.
 Servant, vi. 29. x. 214.
 Servant of Servants, xii. 104.
 Servants, x. 215.
 Serve, i. 263. ii. 999. iii. 680. iv. 943. v. 101, 322, 532, 538, 590, 681, 802. vi. 166, 175, 179, 180, 183, 440. vii. 115. viii. 87, 168. ix. 85, 1092. x. 727, 767. xi. 517, 881.
 Serv'd, i. 64, 217. iii. 110. iv. 398. vi. 599. viii. 34. ix. 38, 547. xi. 60, 518.
 Serves, ii. 385. vii. 614.
 Service, i. 149. iv. 45, 420. v. 529. ix. 155.
 Servile, ii. 246, 257. xii. 305.
 Servility, vi. 169.
 Servily, iv. 959.
 Servitude, vi. 175, 178. ix. 141. xii. 89, 132, 220.
 Session, ii. 514.
 Set, i. 39, 72, 714. iii. 221, 538, 587. iv. 51, 612, 664. v. 63, 509, 632. vi. 89, 522, 755. vii. 349, 376, 385, 583. viii. 67, 227, 324, 382. x. 149, 499, 664. xi. 288, 382, 813, 896.
 Set forth, vi. 310. vii. 427.
 Set free, ii. 822.
 Set open, xi. 825.
 Set over, ix. 941.
 Set out, viii. 111.
 Set up, xii. 247.
 Sets, ii. 804. v. 357. viii. 632. xii. 52.
 Sets off, v. 43.
 Setting, i. 744. iv. 540.
 Settle, iv. 940.
 Settled, ii. 279. vi. 540.
 Sever, ix. 366.
 Sever'd, ix. 252, 958.
 Severe, ii. 276, 333. iii. 224. iv. 293, 294, 845. v. 807. ix. 1144, 1169. x. 1095.
 Too Severe, vi. 825.
 Severing, i. 704.
 Sewers, ix. 446.
 Sewers, ix. 38.
 Sex, i. 424. iv. 206. viii. 471. ix. 574, 822. x. 898, 956.
 Sexes, viii. 151.
 Sextile, x. 659.
 Shade, iii. 557, 615. iv. 138, 141, 245, 325, 451, 532, 572, 693, 868. v. 203, 230, 643. vi. 666, 828. viii. 653. ix. 185, 1106, 1110. x. 249, 7.6. xi. 78.
 Shade (verb) v. 277.
 Shaded, vi. 885.
 Shades, i. 65, 303. ii. 621. iii. 734. i. 239, 1015. vii. 331. ix. 408. x. 861. xi. 270.
 Shades (verb) ix. 266.
 * A a a a
 Shadier,

I N D E X.

S H E

Shadier, iv. 705.
 Shadiett, iii. 39.
 Shading, iii. 357, 509.
 Shadow, ii. 669. iii. 120, 619. iv. 470. v. 575. ix. 12. x. 264.
 Shadow'd, v. 284. viii. 311. ix. 1055.
 Shadowing, vi. 554, 655.
 Shadows, xii. 233.
 Shadowy, iv. 776. v. 43, 686. xii. 291, 303.
 Shad'ft, iii. 377.
 Shady, iii. 28. iv. 720. v. 137, 367. viii. 262, 286. ix. 277, 420, 1037.
 Shafts, i. 176. iv. 763.
 Shaggy, iv. 224. vi. 645.
 Shake, vi. 712.
 Shaken, ix. 287.
 Shakes, ii. 711. vii. 466.
 Shallow, ix. 544.
 Shame, i. 115. ii. 58, 496, 564. iv. 82, 313. vi. 340. ix. 255, 312, 313, 1058, 1079, 1094, 1097, 1114, 1119. x. 113, 159, 336, 546. 555, 906. xi. 629. xii. 102.
 Shame (verb) ix. 384.
 Sham'd, i. 461. ix. 1139.
 Shameful, xii. 413.
 Shape, i. 428, 590. ii. 448, 649, 666, 667, 681, 704, 756, 784. iii. 634. iv. 288, 365, 398, 461, 589, 819, 835, 848. v. 276, 309, 362. vi. 352. viii. 295, 463. ix. 503, 601. x. 333, 450, 497, 516, 574, 869. xi. 129, 239, 297, 467.
 Shap'd, v. 55.
 Shapes, i. 358, 479, 790. iii. 604. v. 105, 111. vi. 753. ix. 1082. xi. 467.
 Share, ii. 29, 452. x. 961.
 Share (verb) i. 267. ix. 831.
 Shar'd, vi. 326.
 Sharp, ii. 902. ix. 584. x. 511, 977. xi. 63, 800.
 Sharpen'd, iii. 620.
 Sharpest, ix. 91.
 Sharpest-fighted, iii. 691.
 Sharp'ning, iv. 978.
 Shatter'd, i. 232. vi. 361.
 Shattering, x. 1066.
 Shaves, ii. 634.
 Sheaf, xi. 435.
 Sheaves, iv. 984. xi. 430.
 Shed, iv. 501. viii. 513. ix. 893. x. 631.
 Shed down, iv. 670.
 Shedding, vii. 375.
 Sheds, i. 597.
 Sheep-walks, xi. 431.
 Sheer, i. 742. iv. 182. vi. 325.
 Shell, v. 342.
 Shells, vii. 407.
 Shelter, vi. 843.
 Shelter (verb) ii. 167.
 Shelter'd, ii. 233, 824.
 Shelters, ix. 1109.
 Shepherd, i. 8. xi. 436.

S H O

Shepherds, iv. 185. xi. 650. xii. 365.
 Shield, i. 284, 565. iv. 785, 990. vi. 192, 255, 543. x. 542.
 Shields, i. 548, 668. iv. 553. vi. 83, 102, 305, 337. 840. ix. 34.
 Shifts, ix. 515.
 Shine, iii. 52, 134. iv. 657, 675. vi. 748. vii. 108. viii. 155. ix. 104. x. 652.
 Shines, iii. 386, 723. iv. 363. v. 20. vii. 380. viii. 94.
 Shining, ii. 757. iii. 668, 670. iv. 283. v. 259. vii. 401.
 Ship, ix. 513.
 Shiver'd, vi. 389.
 Shivering, x. 1003.
 Shoaling, x. 288.
 Shoals, vii. 400.
 Shock, ii. 1014. vi. 207. x. 1074.
 Shone, i. 537, 599, 672. ii. 304. iii. 139, 268, 363, 508, 565, 597, 713. iv. 292. vi. 720, 768. vii. 196, 499. x. 682, 1096.
 Shook, i. 105. ii. 353, 672, 882. iii. 394. v. 286. vi. 219, 833. ix. 1124. xi. 492.
 Shoot forth, vi. 480.
 Shooting, iv. 556.
 Shoots, ii. 1036. iii. 586.
 Shore, i. 284, 310, 585. ii. 661, 912, 1011. iii. 537. iv. 162. v. 339. vii. 210. x. 666, 696. xii. 143, 199, 215.
 Without Shore, xi. 750.
 Shores, vii. 417. ix. 117, 1118.
 Shorn, i. 596. ix. 1062.
 Short, i. 797. iv. 102, 535. v. 562. ix. 50, 248, 250, 963. xi. 147, 184, 554, 628.
 Shorter, iv. 595.
 Shortest, x. 1005.
 Shot, i. 172. ii. 67. iii. 618. iv. 658. v. 141. viii. 62. ix. 72.
 Shot down, v. 301.
 Shot forth, v. 15. vi. 849.
 Shot thro', vi. 15.
 Shoulder, v. 279.
 Shoulders, i. 287. ii. 306. iii. 627. iv. 303.
 Shout, i. 542. ii. 520. iii. 345. vi. 96, 200. vii. 256. x. 505.
 Show, iv. 122. viii. 538. ix. 492, 665. x. 187, 442, 883, 1004.
 Show (verb) ii. 273. iii. 255. iv. 558. vi. 161, 627. vii. 406. viii. 115. x. 870, 1004, 1065. xi. 357, 384, 709. xii. 123.
 Show'd, vii. 555. xi. 245.
 Shown, i. 218. iv. 1012. vi. 247.
 Show'r, ii. 491. vi. 545.
 Show'r (verb) x. 662. xi. 883. xii. 124.
 Showr'd, iv. 152, 773. v. 640.
 Show'rs, iv. 646, 653. v. 190.
 Show'rs (verb) ii. 4.
 Show'ry, vi. 759.
 Show'ft, ii. 818.

Shows,

I N D E X.

S I M

Shows, iv. 316. viii. 575.
 Shows (verb) viii. 553. xi. 194.
 Shrill, v. 7.
 Shrine, iii. 379. vii. 360. xi. 13.
 Shrin'd, vi. 672.
 Shrines, i. 388.
 Shrink, ii. 205. iv. 925. xi. 846.
 Shroud, x. 1068.
 Shrouds, ii. 1044.
 Shrub, iv. 696. v. 349. vii. 322. viii. 517.
 Shrubs, iv. 176.
 Shudd'ring, ii. 616.
 Shun, ii. 531, 810. viii. 327, 328. ix. 483. x. 339, 1062.
 Shunn'd, i. 636. ii. 679, 1019. iv. 319. ix. 331, 699.
 Shunning, ix. 1108.
 Shut, ix. 278.
 Shut (verb) ii. 358, 776, 883. iii. 193, 333. ix. 691. xi. 849.
 Fast Shut, viii. 240.
 Shut out, iii. 50.
 Sibma, i. 410.
 Sicheu, xii. 136.
 Sick, xi. 490.
 Sicknefs, xi. 524.
 Sidonian, i. 441.
 Siege, ii. 343. ix. 121. xii. 74.
 Sierra Lione, x. 703.
 Sigh, xi. 147.
 Sigh'd, ii. 788.
 Sighing, xi. 147.
 Sighs, i. 621. iv. 31. x. 1090, 1102. ix. 5, 23, 31.
 Sight, ii. 745, 749. iii. 43, 55, 61, 256, 554, 615, 655. iv. 34, 217, 287, 319, 505, 573, 577, 658. v. 46, 138, 257, 308, 448, 536, 665, 711, 765. vi. 36, 111, 118, 191, 792, 862. vii. 185, 368. viii. 41, 63, 120, 461, 527. ix. 91, 294, 310, 451, 517, 565, 861, 898. x. 223, 324, 350, 538, 561, 683, 828, 867. xi. 19, 184, 201, 281, 413, 418, 448, 463, 494, 555, 872, 890. xii. 9.
 Sights, i. 64. xi. 411.
 Sign, i. 672. ii. 760. iv. 428, 998, 1011. v. 194. vi. 58, 776. viii. 342, 514. x. 1091, 1103. xi. 351, 860. xii. 442.
 Signal, i. 278, 347, 776. ii. 56, 717. v. 705. viii. 632. xi. 72. xii. 593.
 Signs, i. 605. iv. 429. v. 134. vi. 789. vii. 341. ix. 1077. xi. 182, 194. xii. 175.
 Silence, i. 83, 561, 797. ii. 431, 994. iii. 218. iv. 600, 604. v. 39, 557, 668. vi. 64, 385, 408. vii. 106, 216, 594. ix. 895. x. 353, 459. xi. 699.
 Silent, ii. 547, 582. iii. 267. iv. 647, 654, 938. v. 39, 202. vi. 523, 882. vii. 444. viii. 163. ix. 195, 1063.
 Silently, ii. 842. v. 130.
 Siloe's, i. 11.
 Silver, iii. 595, 644. iv. 609. vii. 437.
 Similitude, iii. 384. vii. 520. xi. 512.

S K I

Simple, xii. 365.
 Simplicity, iii. 587. iv. 318.
 Simply, xii. 569.
 Sin, i. 485. ii. 760, 1024. iii. 177, 464. iv. 517, 758, 840. vi. 396, 506, 691. vii. 546. ix. 12, 292, 327, 1003, 1044. x. 16, 133, 172, 230, 234, 251, 352, 407, 473, 490, 586, 590, 631, 635, 708, 791. xi. 55, 427, 519, 678. xii. 285, 289, 290, 429, 431, 443, 474.
 Sin-born, x. 596.
 Sin-bred, iv. 315.
 Sinæan, xi. 390.
 Sinai, i. 7. xii. 227.
 Sincere, iii. 103, 192. ix. 320. x. 915. xi. 443.
 Sincereft, x. 37.
 Sinful, iii. 186. viii. 506. xi. 105.
 Sinfulness, xi. 360.
 Sing, i. 6. ii. 242, 547, 553. vi. 744. vii. 24. xi. 619. xii. 244, 324.
 Singed, i. 236, 614.
 Singing, vi. 684. v. 198.
 Single, iii. 469. iv. 856. v. 552, 903. vi. 30, 233. vii. 403. viii. 423. ix. 325, 339, 536. x. 817. xi. 644, 703.
 Singly, i. 379.
 Sings, iii. 39. iv. 769.
 Singular, v. 851.
 Sinister, x. 886.
 Sink, iii. 331.
 Sinks, ii. 950.
 Sinless, vii. 61. ix. 659. x. 690.
 Sinn'd, vi. 402. x. 229, 516, 790, 930. xi. 427.
 Sinning, vi. 661.
 Sins, iii. 233. xii. 283, 316, 416.
 Sins (verb) iii. 204.
 Sinuous, vii. 481.
 Sion, i. 10, 386, 442. iii. 30, 530.
 Sion's, i. 453.
 Sire, ii. 264, 817, 849. iv. 144, 712, 719. v. 350. vi. 95. viii. 39, 218, 249. xi. 460, 719, 736, 862. xii. 368, 467.
 Sirocco, x. 706.
 Sister, vii. 10.
 Sisters, x. 674.
 Sit, ii. 54, 56, 139, 329, 359, 377, 859. iii. 315. v. 369. viii. 210. ix. 3, 164, 1098. x. 235, 421.
 Sithe, x. 606.
 Sits, i. 785. ii. 243, 456, 731, 803, 907. iii. 57. v. 25. vi. 671, 892.
 Sitst, iii. 376. iv. 578. v. 156.
 Sittim, i. 413.
 Sitting, ii. 164. iv. 829.
 Sitting still, viii. 89.
 Situate, vi. 641.
 Situation, i. 60.
 Size, i. 197. vi. 352.
 Skiff, i. 204.
 Skilful, ix. 513.

Skill,

I N D E X.

S L U

Skill, ii. 272. viii. 573. ix. 39, 1112.
 Skill'd, ix. 42.
 Skins, x. 217, 220.
 Skirt, vi. 80.
 Skirted, v. 282.
 Skirts, iii. 380. v. 187. xi. 332, 882.
 Sky, i. 45, 730. ii. 534, 710. iii. 324, 426, 514. iv. 459, 721, 988. v. 189, 267. vi. 772. vii. 287, 442. viii. 258. ix. 1002. x. 1064. xi. 209, 742. xii. 182.
 Sky-tinctur'd, v. 285.
 Slack, ix. 892.
 Slack (verb) ii. 461. iv. 164.
 Slacken, ii. 214.
 Slackness, xi. 634.
 Slain, x. 217. xi. 455. xii. 414.
 Sland'rous, xii. 536.
 Slant, x. 1075.
 Slaves, xii. 167.
 Slaughter, vi. 506. xi. 659.
 Sleek-enamel'd, ix. 525.
 Sleep, iii. 329. iv. 449, 614, 658, 735, 883. v. 3, 96, 120, 668, 673, 679. vii. 106. viii. 253, 287, 458. ix. 190, 1044, 1049. xii. 434, 611.
 Sleep (verb) iv. 678, 773, 826. x. 779. xi. 568.
 Sleeping, i. 333. viii. 463. ix. 161. xii. 608.
 Sleepless, xi. 173.
 Sleeps, ii. 489. iii. 686. vii. 414. viii. 164.
 Sleep'ft, v. 38, 673.
 Sleepy, ii. 73.
 Sleights, ix. 92.
 Slender, iv. 304.
 Slept, iv. 707, 771. v. 654. ix. 187.
 Slept'ft, xi. 369.
 Slew, xi. 609, 678.
 Slight, iv. 181.
 Slight (verb) vii. 47.
 Slightly, iv. 967.
 Slime, ix. 165. x. 238, 530.
 Slimy, x. 286.
 Sling, x. 633.
 Slip, i. 178.
 Slope, i. 223. iv. 261, 591.
 Sloth, ii. 227. vi. 166. xi. 794.
 Slothful, ii. 117.
 Slow, ii. 337, 582, 902. iii. 193. iv. 173. vi. 533. viii. 110. x. 692. xi. 207. xii. 648.
 Slow pac'd, x. 963.
 Slowest, x. 859.
 Slowly, iv. 541.
 Sluc'd, i. 702.
 Sluce, v. 133.
 Sluces, xi. 849.
 Slumber, i. 377.
 Slumber (verb) i. 321.
 Slumber'd, iv. 24.
 Slumbers, vii. 29.
 Slumb'ring, i. 203. ix. 23.
 Slumbrous, iv. 615.

S O F

Slunk, iv. 602. ix. 784. x. 332.
 Sly, iv. 347, 537, 957. ix. 256, 613.
 Smart, iv. 102.
 Smear'd, xi. 731.
 Smell, ii. 664. iv. 165, 217, 265. v. 84. viii. 527. ix. 197, 450, 581, 740, 852. x. 272. xi. 38, 281.
 Smell (verb) v. 411.
 Smelling, vii. 319.
 Smells, v. 127, 379.
 Smile, ii. 486. iv. 765. viii. 368, 618.
 Smile (verb) iii. 257.
 Smil'd, iii. 364, 638. iv. 499. v. 378. vi. 784. vii. 502. viii. 265. ix. 851. x. 679.
 Smiles, iv. 337. ix. 222, 239. xi. 624.
 Smiles (verb) iv. 165, 500. v. 124. ix. 480.
 Smiling, iv. 903. v. 168, 718. xi. 175.
 Smit, iii. 29.
 Smite, vi. 324.
 Smoke, i. 237, 671. ii. 889, 928. vi. 57, 585, 766.
 Smok'd, i. 493.
 Smooth, i. 450, 725. ii. 816, 902. iv. 459, 480. v. 342. vii. 409. viii. 166. ix. 1095. x. 305. xi. 615.
 Smooth-sliding, viii. 302.
 Smoothed, i. 772. iv. 120.
 Smooths, v. 626.
 Smote, i. 298. iv. 244. vi. 250, 591. x. 295. xi. 445.
 Smutty, iv. 817.
 Snake, ix. 91, 613, 643. x. 218. xi. 426.
 Snaky, ii. 724. vii. 484. x. 559.
 Snare, iv. 8. xi. 165. xii. 31.
 Snare (verb) x. 873.
 Snares, x. 897.
 Snatch'd, x. 1025. xi. 670.
 Snow, ii. 491, 591. x. 685, 698, 1063.
 Snowy, i. 515. iii. 432. x. 432.
 Snuff'd, x. 272.
 Soar, i. 14. iv. 829. v. 270. vii. 3.
 Soar'd, ix. 170.
 Soaring, vi. 243. vii. 421.
 Soars, ii. 634.
 Sober, iv. 599. xi. 621.
 Sociable, v. 221.
 Sociably, xi. 234.
 Social, viii. 429.
 Society, viii. 383, 586. ix. 249, 1007.
 Sodom, i. 503. x. 562.
 Sofala, xi. 400.
 Soft, i. 424, 551, 561. ii. 276, 400, 601. iv. 334, 471, 479, 615, 646, 667. v. 193. vii. 436, 598. viii. 165, 166, 254, 288. ix. 186, 458. x. 98, 865. xi. 584, 848.
 Soft-ebbing, vii. 300.
 Soft-touching, v. 17.
 Soften, iii. 189.
 Soften'd, viii. 147. xi. 110.
 Softest, ix. 1041.
 Softness, iv. 298.

Softning,

I N D E X.

S O N

Softning, vii. 280.
 Soil, i. 242, 562, 691. ii. 270, 904. iv. 214. vi. 510.
 viii. 147. x. 293, 526. xi. 98, 262, 270, 292. xii.
 18, 129.
 Sojourn, iii. 15.
 Sojourn (verb) xii. 159.
 Sojourn'd, vii. 249.
 Sojourners, i. 309. xii. 192.
 Solace, iv. 486. vi. 905. viii. 419. ix. 844, 1044.
 Solac'd, vii. 434.
 Soldan's, i. 764.
 Sole, i. 237.
 Sole (adjective) i. 124, 160. ii. 325, 827. iii. 94, 95,
 276. iv. 33, 411, 683, 751, 923. v. 28, 272. vi.
 808, 880. vii. 47. viii. 329. ix. 135, 227, 533,
 653. x. 401, 935, 941, 973. xii. 564.
 Solemn, i. 390, 557, 755. iii. 351. iv. 648, 655. v.
 618. vii. 78, 149, 202, 435, 595. xi. 236. xii.
 364.
 More Solemn, v. 354.
 Solemniz'd, vii. 448.
 Solicit, viii. 167. x. 744.
 Solicited, ix. 743.
 Solicitous, x. 428.
 Solid, i. 229. ii. 878. vi. 323. viii. 93. x. 286, 884.
 Solitary, ii. 632. vi. 139. vii. 461. viii. 402. xii.
 496.
 Solitude, iii. 69. vii. 28. viii. 364, 369. ix. 249, 1085.
 x. 105.
 Solomon, i. 401.
 Solstitial, x. 656.
 Solve, viii. 55.
 Solution, vi. 694. viii. 14.
 Son, ii. 678. iii. 168, 169, 343, 384, 398. v. 597,
 719, 733, 743, 847, 855. vi. 676, 678, 680, 681,
 719, 725, 824, 887. vii. 135, 138, 192, 518. x.
 56, 64, 70, 634, 645. xi. 20, 46, 72. xii. 327,
 381, 388.
 Begotten Son, v. 835. vii. 163.
 Son of God, iii. 138, 224, 309, 316, 412. v. 662. vi.
 799. x. 338.
 Only Son, iii. 64, 79, 403. v. 604, 718, 815.
 Only begotten Son, iii. 80.
 Son, i. 339, 513, 580. ii. 728, 743, 804, 818. iii. 151,
 286. iv. 170, 278, 716, 757. v. 285, 519. vii. 38.
 ix. 19, 176, 441. x. 183, 235, 363, 384, 760. xi.
 808. xii. 64, 80, 101, 153, 160, 161, 268, 332.
 Song, i. 13. ii. 552, 556. iii. 29, 368, 413. v. 7, 41,
 178, 204, 619. vi. 167. vii. 12, 30, 107, 433. viii.
 243. ix. 25, 800. x. 648, 862.
 Songs, i. 441. iii. 148. iv. 687, 944. v. 161, 547. xi.
 594.
 Sonorous, i. 540.
 Sons, i. 353, 364, 406, 495, 501, 654, 778. ii. 373,
 692. iii. 290, 463, 658. iv. 213, 324. v. 160, 389,
 447, 716, 790, 863. vi. 46, 95, 505, 715. vii. 626.
 viii. 637. x. 819. xi. 80, 84, 319, 348, 410, 622,
 696, 736, 758, 875. xii. 145, 155, 357, 447, 448.
 Vo L. II.

S P A

Soot, x. 570.
 Sooty, v. 440.
 Sooth, ix. 1006.
 Sophi, x. 433.
 Sorcerers, ii. 724.
 Sorcery, ii. 566.
 Sorceries, i. 479.
 Sord, xi. 433.
 Sore, i. 298. vi. 328, 449, 687. ix. 1124. x. 124.
 Sorrow, i. 65, 558. ii. 578, 605, 797. viii. 333. x.
 193, 195, 201, 717, 1092, 1104. xi. 264, 301,
 362, 757. xii. 613.
 Sorrowing, xi. 117.
 Sorrows, xi. 90.
 Sort, iii. 129. iv. 128, 582. vi. 376. ix. 816. xi. 574.
 Sort (verb) viii. 384.
 Sorted, x. 651.
 Sorts, vii. 541.
 Sottish, i. 472.
 Sought, i. 215. ii. 332. iii. 601. iv. 799, 894. vi. 151,
 295. viii. 457. ix. 75, 380, 417, 421, 511, 860,
 878. x. 336, 719, 752, 762, 1016. xi. 148. xii.
 278.
 Sought'ft, viii. 316.
 Soul, ii. 556. iii. 168, 248. iv. 487. v. 100, 171, 486,
 610, 816. vii. 388, 392, 528. viii. 154, 585, 629.
 xi. 447. xii. 584.
 One Soul, viii. 499, 604. ix. 967.
 Souls, v. 197. vi. 165, 837. xi. 724.
 Sound, ii. 604.
 Sound, i. 531, 711, 754. ii. 286, 476, 515, 880.
 iii. 147. iv. 453. v. 5, 872. vi. 64, 97, 444, 749,
 829. vii. 206, 558. viii. 243, 606. ix. 451, 518,
 557, 736. xi. 508, 642. ix. 558. xii. 229.
 Sound (adject.) ix. 407.
 Sound (verb) v. 172, 713. vi. 202. xi. 76.
 Sound-board, i. 709.
 Sounded, vi. 204.
 Soundest, viii. 253.
 Sounding, i. 668. ii. 517.
 Sounds, vii. 399.
 Sounds, i. 540. ii. 952. iv. 686. vii. 597.
 Sounds (verb) vii. 443.
 Source, iv. 750. x. 832. xi. 169. xii. 13.
 Sovran, i. 246, 753. ii. 244. iii. 22, 145. iv. 691. v.
 256, 366, 656. vi. 56. vii. 79. viii. 239, 647. ix.
 532, 612, 795, 1130. x. 144. xi. 83.
 Sovranty, ii. 446. xii. 35.
 South, i. 354. iv. 782. x. 655, 686, 701. xi. 401. xii.
 139.
 Southmost, i. 408.
 Southward, iv. 223.
 South-wind, xi. 738.
 Sow, xii. 55.
 Sow'd, v. 2. vii. 358. ix. 1095, 1112.
 Sown, xi. 27.
 Space, i. 50, 650. ii. 717. vi. 104. vii. 89, 169. ix.
 63, 463. x. 320. xi. 498. xii. 345.
 * B b b b

Spaces,

I N D E X.

S P H

Spaces, i. 725. viii. 20.
 Spacious, i. 689, 762. ii. 974. iii. 430. v. 367, 726.
 vi. 474, 861. viii. 102. x. 467. xi. 556.
 Spade, i. 676.
 Spake, i. 125, 271, 663. ii. 50, 228, 309, 429, 704,
 735. iii. 79, 135, 143, 267, 681. iv. 114, 393, 492,
 781, 844, 877, 977. v. 27, 246, 599, 616, 672,
 694, 743, 849, 896. vi. 56, 281, 450, 722, 800,
 824. vii. 138, 174, 339, 518. viii. 39, 249, 271,
 349, 376, 434. ix. 318, 376, 494, 552, 646, 1150.
 x. 63, 182, 1097. xi. 181, 192, 225, 666. xii. 466,
 624.
 Spak'ft, viii. 444.
 Spangled, xi. 100.
 Spangling, vii. 384.
 Spare, x. 511.
 Spare (verb) iii. 278, 393. v. 320. vi. 460. x. 23.
 Spar'd, ix. 596, 647.
 Spares, ii. 739.
 Spark, iv. 814.
 Sparkled, ii. 388.
 Sparkles, vi. 766.
 Sparkling, i. 194. iii. 507.
 Spartan, x. 674.
 Spasm, xi. 481.
 Spattering, x. 567.
 Spawn, vii. 388.
 Speak, i. 616. ii. 42. v. 160. vii. 164. viii. 100, 199,
 271, 380, 389. ix. 749, 966. xii. 501.
 Speakable, ix. 563.
 Speaking, ii. 705. viii. 3, 222. ix. 1150.
 Speaks, vi. 765.
 Spear, i. 292, 347, 436, 565. ii. 204. iv. 785, 810,
 929, 990. vi. 195. x. 542. xi. 248.
 Spears, i. 547. ii. 536. iv. 553, 980. vi. 83.
 Special, ii. 1033.
 Specious, ii. 484. ix. 361. xii. 354.
 Speck'd, ix. 429.
 Spectators, iv. 676.
 Speculation, xii. 589.
 Speculations, ix. 602.
 Sped, iii. 740.
 Speech, ii. 389, 989. iv. 357, 409. v. 459. vii. 178.
 viii. 377. ix. 600, 749, 1133. xii. 5.
 Speechless, ix. 894.
 Speed, i. 674. ii. 700. iii. 643. iv. 13, 568, 788, 928.
 v. 252, 313, 730, 744. vi. 307. viii. 37, 38, 110.
 x. 40, 90, 410. xii. 2.
 Speed (verb) ii. 1008. x. 954.
 Speedier, xi. 7.
 Speediest, iii. 229. vi. 534.
 Speedily, v. 692.
 Speeds, v. 267.
 Speedy, i. 156. ii. 516. ix. 260.
 Spend, ii. 144. x. 271. xii. 22.
 Spent, i. 176. ii. 248. iii. 417. v. 618. viii. 206, 457.
 ix. 145, 1187.
 Spher'd, vii. 247.

S P R

Sphere, iii. 416, 482. iv. 39, 565. v. 169, 620. vii.
 22, 355. viii. 82. x. 808.
 Spheres, v. 477. vi. 315. viii. 131.
 Spicy, ii. 640. iv. 162. v. 298. viii. 517.
 Spies, ix. 815.
 Spies (verb) ix. 424.
 Spill'd, xi. 791.
 Spinning, viii. 164.
 Spires, i. 223. iii. 550. ix. 502.
 Spirit, i. 17. iii. 389. vii. 165, 209, 235. xi. 611.
 xii. 488, 497, 514, 523.
 Spirit, i. 139, 146, 679. ii. 44, 956. iii. 553,
 630, 691. iv. 128, 531, 565, 582, 793, 835.
 v. 221, 478, 497, 507, 877. vi. 752, 848. vii. 204.
 viii. 440, 477. x. 784. xi. 6, 406. xii. 53, 303,
 519, 525, 533.
 Spirited, iii. 717. ix. 613.
 Spiritless, vi. 852.
 Spirituous. v. 475. vi. 479.
 Spirits, i. 101, 318, 423, 609, 622, 658, 697, 789.
 ii. 482, 553, 687, 696, 825, 969, 1030. iii. 101,
 136, 360, 461, 654, 737. iv. 83, 361, 786,
 805, 823. v. 374, 406, 439, 482, 484, 566, 837.
 vi. 167, 333, 344, 596, 660, 788. vii. 189, 199,
 610. viii. 466, 615, 626. ix. 876, 1048. x. 890.
 xi. 124, 294, 420, 545. xii. 596. See Animal.
 Spiritual, iv. 585, 677. v. 402, 406, 573. viii. 110.
 xii. 491, 518, 521.
 Spite, i. 619. ii. 385, 393. ix. 178.
 Spite (verb) ii. 384. ix. 147, 177.
 Splendid, ii. 252.
 Splendor, ii. 447. iii. 572. iv. 870. v. 796.
 Splendors, i. 610.
 Spoil, ii. 1009. iii. 251. xii. 172.
 Spoil'd, iii. 251. x. 186. xi. 832.
 Spoils, iv. 159. ix. 151. xi. 692.
 Spoke, x. 517.
 Spoken, iii. 171.
 Spontaneous, vii. 204.
 Sport, ii. 181. iii. 493.
 Sportful, iv. 396.
 Sporting, iv. 343. vii. 405.
 Spot, iii. 588, 733. v. 119, 266. viii. 17, 23. ix. 439.
 Spotless, iv. 318.
 Spots, v. 419. vii. 479. viii. 145.
 Spotty, i. 291.
 Spousal, viii. 519.
 Spouse, iv. 169, 742. v. 129. ix. 443.
 Spous'd, v. 216.
 Spout, ii. 176.
 Spouts out, vii. 416.
 Spread, i. 354. ii. 407, 886, 960, 1046. iv. 255, 454.
 v. 715, 880. vi. 241, 533, 827. vii. 324, 434. ix.
 1087. x. 446. xi. 343, 638.
 Spreading, x. 412, 1067.
 Spreads, ii. 928. iv. 643. ix. 1103.
 Spring, ii. 28. iv. 268, 274. v. 21, 394. ix. 218. x.
 678, 832. xi. 78.

Spring

I N D E X.

S T A

Spring (verb) ii. 381. iii. 334. v. 644. xi. 138, 425.
 xii. 113, 476.
 Spring-time, i. 769.
 Springs, iii. 435.
 Springs (verb) ii. 1013. v. 480. vii. 465. xii. 353.
 Sprinkled, iii. 642.
 Sprung, i. 331. ii. 758. iii. 713. v. 98. vi. 312. vii.
 58, 245. viii. 46, 259. ix. 965. x. 591. xi. 22.
 Sprung up, x. 548.
 Spume, vi. 479.
 Spun out, vii. 241.
 Spurns, ii. 929.
 Spy, iv. 948. viii. 233.
 Spy, ii. 970. iv. 936. xi. 857.
 Spy'd, iv. 403.
 Spying, iv. 1005.
 Squadron, i. 356. iv. 863, 977.
 Squadron'd, xii. 367.
 Squadrons, ii. 570. vi. 16, 251, 554. xi. 652.
 Square, ii. 1048. v. 393. x. 659.
 Squared, i. 758. viii. 232.
 Squat, iv. 800.
 Stabled, xi. 752.
 'Stablifh'd, xii. 347.
 Staff, i. 535.
 Stag, vii. 469.
 Stain, ii. 140. x. 639.
 Stain'd, vi. 334. ix. 1076.
 Stair, iii. 516, 540.
 Stairs, iii. 510, 523.
 Stalk, v. 323, 337, 480. ix. 428.
 Stalks, iv. 402.
 Stand, iv. 395. xi. 221.
 Stand fast, viii. 640.
 Stand still, vi. 801. xii. 263.
 Standard, i. 533. ii. 986. v. 701. vii. 297.
 Standards, v. 589.
 Standing, vi. 243, 593. vii. 23. ix. 677. xi. 847.
 Standing still, viii. 127.
 Stands, i. 615. ii. 854. iv. 514, 983. vi. 489. x. 818.
 Star, i. 745. ii. 1052. iii. 558, 727. iv. 556. v. 258.
 vii. 104, 133, 621. viii. 142. ix. 48, 1087. x. 426,
 1069. xii. 360. See Evening, Morning.
 Star-bright, x. 450.
 Star-light, iv. 656.
 Star-pav'd, iv. 976.
 Starless, iii. 425.
 Starry, i. 728. iii. 416, 580. iv. 606, 649, 724, 992.
 v. 281, 620, 709. vi. 827. vii. 446. xi. 245.
 Stars, iii. 61, 565, 566, 718. iv. 34, 355. v. 166, 176,
 745, 746. vi. 754. vii. 133, 348, 357, 358, 364,
 383, 578, 581, 620. viii. 19, 80, 123, 135. x. 412.
 xii. 422, 576.
 Started back, iv. 462, 463.
 Started up, iv. 819.
 Startled, v. 26.
 Starts, iv. 813.
 Starve, ii. 600.

S T I

Starv'd, iv. 769.
 State, i. 29, 141, 640. ii. 1, 24, 251, 279, 302, 511,
 585. iii. 186. iv. 38, 94, 400, 519, 775. v. 234,
 241, 288, 353, 504, 536, 543, 830. vi. 89, 900.
 vii. 440. viii. 176, 239, 290, 331, 403, 521. ix.
 123, 337, 347, 915, 948, 958, 1125. x. 19, 445,
 619. xi. 71, 180, 249, 363, 501. xii. 26, 80.
 State-affairs, i. 775.
 Stately, i. 614, 723. v. 201. vii. 324.
 Statelieft, iv. 142. ix. 435.
 States, ii. 387.
 Station, iii. 587. vii. 146, 563. x. 535. xii. 627.
 Stations, ii. 412.
 Stature, i. 222, 570. iv. 988. vi. 302. vii. 509.
 Stay, iv. 898. viii. 46. ix. 372, 398, 856. x. 921.
 Stay (verb) x. 253. xii. 436, 594, 616.
 Stay'd, ii. 938, 1010. iii. 571, 742. vi. 325. vii. 218,
 224, 589. ix. 1134.
 Stays, iv. 470. ix. 268. xii. 73.
 Stealth, ii. 945. ix. 68.
 Steam, xi. 442.
 Steaming, v. 186.
 Steddieft, xii. 377.
 Steddy, v. 268.
 Stedfast, i. 58. ii. 927. vi. 833. viii. 129.
 Steed, iv. 858. vii. 17. xi. 643.
 Steeds, ii. 531. iii. 522. vi. 17, 391. ix. 35. xi. 706.
 Steel, ii. 569.
 Steep, ii. 71, 948. iii. 741. iv. 135, 172, 231, 680.
 vi. 324. vii. 99, 299.
 Steer'd, ii. 1020.
 Steering, x. 328.
 Steers, i. 225. vii. 430. ix. 515.
 Steersman, ix. 513.
 Stellar, iv. 671.
 Stem, vii. 337.
 Stemming, ii. 642.
 Stench, i. 237.
 Step, iv. 22, 50, 536. ix. 452, 834.
 Without Step, viii. 302.
 Stepdame, iv. 279.
 Steps, i. 295, 296, 562. ii. 828. iii. 501, 541, 644. v.
 1, 512. viii. 488. ix. 333, 354. xii. 648.
 Step, iv. 820.
 Stern, iv. 877, 924. v. 171. ix. 15. x. 866.
 Sternly, viii. 333.
 Sticks, ix. 330.
 Stiff, vii. 441.
 Stifling, xi. 313.
 Stile, ii. 312. v. 146. vi. 289. ix. 20, 1132.
 Stil'd, ix. 137. xi. 695. xii. 33.
 Still, iv. 598. x. 846.
 Sting, ii. 653. iii. 253.
 Stings, xii. 412.
 Stir, v. 224.
 Stir (verb) ii. 214. iv. 19.
 Stirr'd, viii. 308.
 Stirr'd up, i. 35.

Stirring,

I N D E X.

S T R

Stirring up, xii. 288.
 Stock, xii. 7, 325.
 Stole, iv. 158, 719. xi. 847.
 Stol'n, x. 20. xi. 125.
 Stone, iii. 592, 596, 598, 600. iv. 702. vi. 517. xi. 324, 445, 484. xii. 119.
 Stones, xi. 658.
 Stony, iii. 189. vi. 576. xi. 4.
 Stood under, viii. 454.
 Stood up, ii. 44. v. 807.
 Stoodft, iv. 837. xi. 759.
 Stoop, iii. 73, 252.
 Stoop'd, viii. 351. xi. 185.
 Stooing, viii. 465.
 Stop, vii. 596.
 Stop (verb) iii. 394. x. 291. xii. 166.
 Stops, xi. 561.
 Stopt, xi. 848.
 Store, iii. 444. iv. 255. v. 128, 322. vi. 515. vii. 226. ix. 621, 1078.
 Store (verb) iv. 816.
 Stor'd, vi. 764. vii. 492. viii. 152.
 Stores, ii. 175. v. 314.
 Stork, vii. 423.
 Storm, i. 172. vi. 546. ix. 433.
 Storm, xii. 59.
 Störming, vi. 207.
 Storms, ii. 588. iii. 425.
 Storms (verb) ii. 922.
 Stormy, x. 698.
 Story, vii. 51. viii. 265, 522. ix. 886. xii. 506.
 Strain'd, viii. 454.
 Strains, v. 148.
 Strait, i. 531, 723. ii. 948, 959. iii. 647. iv. 376, 405, 476, 741, 947. v. 287. vi. 613. vii. 453. viii. 257. ix. 632. x. 90, 125, 361, 898. xii. 126.
 Straiten'd, i. 776. ix. 323.
 Strait'ning, vi. 70.
 Strand, i. 379.
 Strange, i. 707. ii. 69, 703, 737, 1024. iv. 287. v. 116, 556, 855. vi. 91, 571, 614. vii. 53. viii. 531. ix. 599, 861. x. 479, 552, 799. xi. 733. xii. 60.
 Stranger, ii. 990. v. 316, 397. xii. 358.
 Straw-built, i. 773.
 Stray, vii. 405. xi. 176.
 Stray'd, iii. 476. viii. 283.
 Streak, iv. 623.
 Streaking, vii. 481.
 Streaks, xi. 679.
 Stream, i. 202, 398. ii. 580, 582, 607. iii. 7, 359. iv. 336. v. 306. vi. 70, 332. vii. 67. xi. 569. xii. 144, 442.
 Stream (verb) v. 590. vii. 306.
 Streaming, i. 537. viii. 467.
 Streams, i. 469. ii. 576. iii. 436. iv. 233, 263. v. 652. vii. 397. viii. 263.
 Streets, i. 501, 503.
 Strength, i. 116, 133, 146, 154, 240, 427, 433, 572,

S U B

641, 696. ii. 47, 200, 260, 410. iv. 1006. vi. 116
 231, 381, 457, 494, 820, 850, 853. vii. 141. ix.
 312, 484, 1062. x. 9, 243, 921. xi. 138, 539. xii.
 389, 430.
 Stretch'd, iv. 210. v. 754. vi. 80. vii. 414.
 Stretch'd out, i. 209. viii. 102. xi. 380.
 Stretching, ii. 1003.
 Strict, ii. 241, 412. iv. 562. v. 528. vi. 869. ix.
 903. x. 131. xii. 304.
 Strictest, ii. 321. iv. 783. ix. 363.
 Strictly, iii. 402, 405. ix. 235.
 Strides, ii. 676. vi. 109.
 Strife, i. 623. ii. 31, 235, 500. iii. 406. vi. 264, 289,
 290, 823. xii. 355.
 Strike, xi. 492.
 String, vii. 597.
 Stripes, ii. 334.
 Stripling, iii. 636.
 Strive, ii. 31, 899. iv. 275, 859. x. 959.
 Strode, ii. 676.
 Stroke, i. 588, 702, 713. vi. 189, 317. x. 52, 210,
 311, 809, 855. xi. 268, 471. xii. 189, 385.
 Strong, ii. 434, 936. iv. 786. vi. 336. viii. 241, 633.
 ix. 934, 1059. x. 265, 409. xi. 655. xii. 568.
 Strong-hold, vi. 228.
 Stronger, i. 92. ii. 83. vi. 819. ix. 311, 491, 492.
 Strongest, ii. 44.
 Strongly, i. 147. x. 262.
 Strove, i. 721. v. 382.
 Strow, i. 302.
 Strow'd, ix. 439.
 Strown, vi. 389.
 Strows, v. 348.
 Struck, ii. 165. vi. 863.
 Strucken, ix. 1064.
 Structure, i. 733. iii. 503. v. 761.
 Struggle, ii. 606.
 Struggling, vi. 659.
 Stubborn, ii. 569. xii. 193.
 Studious, viii. 40. ix. 42. xi. 609.
 Study, i. 107. xi. 577.
 Study (verb) ix. 233.
 Stuff, x. 601. xii. 43.
 Stumble, iii. 201.
 Stumbled, vi. 624.
 Stunning, ii. 952.
 Stupendous, x. 351.
 Stupid, xii. 116.
 Stupidly, ix. 465.
 Stygian, i. 239. ii. 506, 875. iii. 14. x. 453.
 Styx, ii. 577.
 Subducting, viii. 536.
 Subdue, iii. 250. iv. 85. v. 741. vi. 40, 427. vii. 532.
 viii. 584. xi. 691. xii. 81.
 Subdu'd, vi. 259.
 Subdues, ii. 198. vi. 458. xi. 132.
 Subduing, xi. 792.
 Subject, viii. 507. ix. 25.

Subjecte 1,

I N D E X.

S U F

Subjected, ix. 155. xii. 640.
 Subjection, ii. 239. iv. 50, 308. vii. 345, 570. ix. 1128. x. 153. xii. 32.
 Subjects, xii. 93.
 Sublime, ii. 528. iii. 72. iv. 300. vi. 771. vii. 421. viii. 455. x. 536. xi. 236.
 More Sublime, x. 1014.
 Sublim'd, i. 135. v. 483.
 Sublunar, iv. 777.
 Submits, v. 359. viii. 316. ix. 377.
 Submission, i. 661. iv. 81, 96, 310. xii. 597.
 Submissive, i. 498. x. 942.
 Submit, i. 108. iv. 85. v. 787. x. 196, 769. xi. 314, 372, 526.
 Submits, xii. 191.
 Submitting, ix. 919.
 Subordinate, v. 671.
 Suborn'd, ix. 361.
 Subscrib'd, xi. 182.
 Subsist, ix. 359. x. 922.
 Substance, i. 117, 529. ii. 99, 356, 669. iv. 585. v. 420, 474, 493. vi. 330, 657. xi. 775.
 Substances, v. 408. viii. 109.
 Substantial, iv. 189, 485.
 Substantially, iii. 140.
 Substitute, viii. 381.
 Substitutes, x. 403.
 Subterreanean, i. 231.
 Subtil'ty, ix. 560.
 Subtle, i. 727. ii. 815. iv. 786. vi. 513. viii. 192, 399. ix. 184, 307, 324. x. 20.
 Subtlest, vii. 495. ix. 86.
 Subtlety, ii. 358. ix. 93.
 Subtly, viii. 207.
 Subverting, xii. 568.
 Suburb, i. 773.
 Succeed, i. 666. iv. 535. x. 733. xii. 508.
 Success, ii. 9, 123. iii. 740. vi. 161, 471. x. 239.
 Successes, iv. 932. x. 396.
 Successful, i. 120. x. 463.
 Succession, xii. 331.
 Successive, iv. 614.
 Succinct, iii. 643.
 Succour, ix. 642.
 Suck'd, x. 633.
 Sudden, i. 665. ii. 364, 738, 890. iii. 542. iv. 818. v. 452, 653, 891. vi. 582. vii. 317. viii. 308, 354. ix. 963. xi. 293.
 More Sudden, vi. 279.
 On a Sudden, ii. 752, 879. v. 51, 632. ix. 900.
 So Sudden, iv. 821. x. 453.
 Suddenly, v. 90. vi. 556. viii. 292, 468. x. 341. xi. 183.
 Sue, i. 111.
 Suffer, i. 147. ii. 162, 163, 195, 199. iii. 248. iv. 78. x. 213, 623.
 Sufferance, i. 241, 366. viii. 202.
 Suffer'd, vi. 701. x. 414, 470.
 Suffering, i. 158. ii. 340. xi. 375. xii. 398, 569.
 V O L. II.

S U P

Sufferings, iv. 26. xi. 510.
 Suffice, i. 148. ii. 411. iii. 189. vii. 113, 114. viii. 620.
 Suffic'd, iv. 328. v. 451. xi. 88.
 Sufficient, ii. 102, 404. iii. 99. vi. 427. vii. 147. viii. 5. ix. 43. x. 753. xi. 252.
 Sufficiently, viii. 404.
 Suffrage, ii. 415.
 Suffusion, iii. 26.
 Suggested, v. 702.
 Suggestion, i. 685. iii. 129.
 Suggestions, ix. 90.
 Suit, viii. 388.
 Suitable, iii. 639.
 Suiters, xi. 9.
 Sulphur, i. 69, 674. ii. 69.
 Sulphurous, i. 171. vi. 512. xi. 658.
 Sultan, i. 348. xi. 395.
 Sum, vi. 673. viii. 522. xii. 338, 575.
 Sumless, viii. 36.
 Summ'd, vii. 421.
 Summ'd up, viii. 473. ix. 113.
 Summer, ii. 309.
 Summer's, iii. 43. vii. 478. ix. 447. x. 656.
 Summon, ix. 374.
 Summon'd, vi. 75. viii. 347.
 Summoning, iii. 325.
 Summons, i. 757, 798. v. 584. xi. 81.
 Sums, i. 571. ix. 454.
 Sun, i. 594, 744, 769. ii. 492. iii. 8, 551, 572, 609, 623, 690. iv. 29, 37, 150, 244, 352, 540, 591, 642, 651. v. 139, 171, 175, 187, 300, 370, 423, 558, 746. vii. 247, 354, 406, 582. viii. 94, 122, 133, 160, 161, 255, 273, 630. ix. 48, 60, 721. x. 92, 329, 529, 651, 663, 671, 682, 688, 1078. xi. 278, 844. xii. 263, 265.
 Sun-beam, iv. 556.
 Sun-bright, vi. 100.
 Sun-light, ix. 1087.
 Sun-shine, iii. 616.
 Sung, iii. 18, 372. iv. 603, 711. v. 148, 405. vi. 526, 886. vii. 182, 259, 275, 565, 573, 601, 633. viii. 519. x. 642, 643. xi. 583. xii. 367.
 Sunk, i. 436. ii. 81, 182, 594. viii. 593. ix. 48, 74. xi. 758.
 Sunk down, v. 91. vii. 289. viii. 457. xi. 420.
 Sunny, iii. 28, 625. viii. 262.
 Sun's, iii. 589. iv. 578, 673, 792. v. 273. vii. 361. viii. 139. x. 670.
 Suns, vi. 305. viii. 148.
 Superficially, vi. 476.
 Superfluous, iv. 832. v. 325. viii. 27. ix. 308.
 Superior, i. 283. iii. 737. iv. 499. v. 360, 705, 905. vi. 443. viii. 532. ix. 825, 1131. x. 147. xi. 636.
 Supernal, i. 241. vii. 573. xi. 359.
 Supernumerary, x. 887.
 Superstition, iii. 452.
 Superstitions, xii. 512.
 * C c c c

Supper,

I N D E X.

S U S

Supper, iv. 331. ix. 225.
 Supplanted, x. 513.
 Supple, v. 788. viii. 269.
 Suppliant, i. 112. x. 917.
 Supplication, v. 867. xi. 31.
 Supply, xi. 740.
 Supply (verb) ii. 834. x. 1001, 1078.
 Support, i. 23, 147, 295. ix. 427. x. 834.
 Supported, xii. 496.
 Suppose, ii. 237. vi. 617.
 Suppos'd, i. 451. iv. 130, 281. viii. 134. ix. 297. x. 809.
 Supposet, viii. 86.
 Suppres'd, vii. 123.
 Supremacy, i. 132. iii. 205.
 Supreme, i. 248, 735. ii. 210, 236, 510. iii. 319, 659. iv. 91, 956. v. 670. vi. 27, 723, 814. vii. 142, 515. viii. 414. ix. 125. x. 28, 70, 480. xi. 82.
 Sups, v. 426.
 Surceas'd, vi. 258.
 Surcharg'd, ii. 836. v. 58. xii. 373.
 Surely, iv. 923.
 Surer, ii. 39. xi. 856.
 Surest, i. 278. iv. 407.
 Surety, v. 538.
 Surface, vi. 472.
 Surfeit, v. 639. vii. 129. xi. 795.
 Surge, i. 173. x. 417.
 Surging, ii. 928. vii. 214. ix. 499.
 Surmise, ix. 333.
 Surmise (verb) xi. 340.
 Surmounts, v. 571.
 Surpafs, i. 778. ii. 370. xi. 894.
 Surpafs'd ix. 389.
 Surpasset, viii. 359.
 Surpassing, iv. 32. vii. 640.
 Surprisal, v. 245.
 Surprise, ii. 134. vi. 87.
 Surprise (verb) vii. 547. xi. 218. xii. 453.
 Surpris'd, ii. 753. iv. 814. vi. 393, 394, 774. ix. 354.
 Surrender, iv. 494.
 Surround, ii. 796.
 Surrounding, i. 346.
 Surrounds, iii. 46.
 Survey, viii. 24.
 Survey'd, i. 456. iii. 69. viii. 268.
 Surveying, vii. 353.
 Surveys, iii. 555. vi. 476.
 Sus, xi. 403.
 Sufa, x. 308.
 Suspect, ix. 337. x. 140.
 Suspected, xii. 165.
 Suspend, vi. 692.
 Suspended, ii. 554.
 Suspense, ii. 418. vi. 580. vii. 99.
 Suspicion, iii. 686. ix. 1124.
 Suspicious, iv. 516. ix. 92.

S Y M

Sustain, ii. 209. viii. 535. ix. 978. x. 950, 1056. xii. 75.
 Sustain'd, v. 415, 904. vi. 423. ix. 336. x. 1083.
 Swage, i. 556.
 Swallow'd up, i. 142. ii. 149. ix. 642.
 Swallows, xii. 196.
 Swan, vii. 438.
 Swarm, vii. 400.
 Swarm (verb) ii. 903.
 Swarm'd, i. 676, 776. x. 526.
 Swarming, vii. 489. x. 522.
 Swarming down, xii. 185.
 Sway, ii. 984. iv. 308. vi. 234, 251. ix. 1131.
 Sway (verb) viii. 635. x. 376. xi. 405.
 Sway'd, x. 1010.
 Sways, iv. 983.
 Sweat, viii. 255. x. 205. xi. 172.
 Sweaty, xi. 434.
 Sweet, i. 712. ii. 492, 608, 820. iii. 42, 346, 367. iv. 272, 298, 311, 328, 439, 641, 646, 656. v. 25, 59, 134, 170, 212, 296, 346, 630, 637. vii. 319, 375, 596. viii. 184, 214, 603. ix. 115, 171, 238, 250, 272, 321, 407, 408, 456, 461, 473, 899, 909, 986. x. 228, 359, 994. xi. 281, 303. xii. 5.
 More Sweet, ii. 555. v. 68. xii. 221.
 Sweet-smelling, iv. 709. xi. 327.
 Sweeter, viii. 211.
 Sweetest, v. 41. ix. 200, 581. x. 609.
 Sweetness, v. 152. viii. 216, 475.
 Sweets, iv. 166, 760. v. 294.
 Swelling, iv. 495. vii. 321.
 Swerve, v. 238, 902. xi. 359.
 Swerv'd, vi. 386.
 Swift, i. 326. ii. 529, 631, 902. iii. 582, 652, 714. iv. 556, 593. v. 907. vi. 190, 192, 320, 326, 596. vii. 295, 469. viii. 21, 133. ix. 633. x. 224. xi. 127.
 More Swift, vii. 176.
 Swifter, ii. 791.
 Swiftest, vi. 535. x. 91.
 Swiftly, ix. 631.
 Swiftness, viii. 38, 107.
 Swim, i. 202. ix. 1009. xi. 625, 626.
 Swims, ii. 950. vii. 414.
 Sword, ii. 294. vi. 250, 278, 320, 324, 329, 714. xi. 120, 247. xii. 592, 633.
 Sword-law, xi. 672.
 Swords, i. 664. vi. 304.
 Swore, iv. 96.
 Sworn, i. 322. v. 607, 814. xii. 346.
 Swum, ii. 753. vii. 503. xi. 745, 753.
 Sylvan, iv. 140. v. 377.
 Sylvanus, iv. 707.
 Sympathy, iv. 465. x. 246, 540.
 Symphonies, i. 712. v. 162. xi. 595.
 Symphonious, vii. 559.
 Symphony, iii. 368.

Synod

I N D E X.

T A W

Synod, ii. 391. vi. 156. x. 661. xi. 67.
 Syrian, i. 421, 448, 474. xi. 218.
 Syrtis, ii. 939.

T

Tabernacle, vii. 248. xii. 247.
 Tabernacles, v. 654.
 Table, v. 391, 392, 443.
 Tables, v. 632.
 Tackle, ii. 1044.
 Tail, x. 523.
 Taint, iv. 804. v. 704. x. 631. xii. 512.
 Tainted, xi. 52.
 Take, xi. 100.
 Take heed, viii. 635.
 Take root, ix. 1105. xi. 834.
 Taken, x. 207. xi. 98, 262.
 Takes, iv. 622.
 Talk, v. 115. ix. 1, 237.
 Talk (verb) iv. 744, 970.
 Talk'd, iii. 483. ix. 613. xi. 322, 444.
 Talking, i. 192. iv. 689.
 Tall, i. 534. iv. 288, 477. xi. 728.
 Tallest, i. 292.
 Tame, vi. 686.
 Tam'd, xii. 191.
 Tamely, ii. 1028.
 Tangles, ix. 632.
 Tangling, iv. 176.
 Tantalus, ii. 614.
 Tardy, x. 853.
 Targe, ix. 1111.
 Tarius, i. 200.
 Tartar, iii. 432. x. 431.
 Tartarean, ii. 69.
 Tartareous, vii. 238.
 Tartarus, ii. 858. vi. 54.
 Task, i. 159. ii. 246. iv. 437. v. 564, 854. ix. 13, 207, 221.
 Taste, i. 2. ii. 613. iv. 217, 251, 369. v. 304, 336. viii. 527. ix. 747, 777, 786, 931, 986, 1017. x. 563, 566. xi. 85, 541, 618.
 Taste (verb) ii. 686. iii. 199. iv. 423, 427, 515, 527. v. 59, 61, 77, 86, 369, 397, 411, 432, 464. vii. 539. viii. 327, 401. ix. 476, 651, 732, 742, 753, 866, 881, 925, 988. x. 4, 13, 268.
 Tasted, v. 65. vii. 543. ix. 688, 770, 788, 864, 867, 874. x. 687.
 Tastes, v. 335. vii. 49.
 Tasting, v. 412. ix. 585, 883, 935, 972, 1024.
 Taught, i. 8, 685. iii. 19. iv. 915. v. 204, 508, 698, 826. viii. 182, 190. ix. 748, 1068. x. 661, 861. xi. 531, 612, 735. xii. 572.
 Tauris, x. 436.
 Taurus, i. 769. x. 673.
 Tawny, vii. 464.

T E N

Teach, v. 786, 865. x. 1062. xi. 836. xii. 440, 446.
 Teacher, xi. 450.
 Teachers, xii. 508.
 Tear, v. 130.
 Tears, i. 393, 620. ix. 1121. x. 910, 1089, 1101. xi. 110, 497, 627, 674, 755. xii. 373, 645.
 Teats, ix. 581.
 Tedded, ix. 450.
 Tedious, v. 354. viii. 389. ix. 30, 880.
 Teem'd, vii. 454.
 Telassar, iv. 214.
 Tell, i. 205, 507, 693. ii. 739. iii. 8, 54, 575, 667. iv. 37, 236. v. 160, 238, 685. vii. 101. viii. 250, 276, 277, 280. ix. 569. x. 469. xii. 261.
 Telling, xi. 299.
 Tells, iv. 793. v. 698, 702. xii. 364.
 Tell't, iv. 588. v. 553.
 Temirs, xi. 389.
 Temper, i. 285, 552. ii. 218, 276, 277. iv. 812. x. 1047.
 Temper (verb) iv. 670. x. 77. xi. 361.
 Temperance, vii. 127. xi. 531, 805, 807. xii. 583.
 Temper'd, ii. 813. vi. 322, 480. vii. 598.
 Tempers, v. 347.
 Temp'rate, v. 5. xii. 636.
 Temp'ring, vii. 15.
 Tempest, ii. 180, 290. iii. 429. vi. 190.
 Tempest, (verb) vii. 412.
 Tempestuous, i. 77. vi. 844. x. 664.
 Temple, i. 402, 443, 460, 463, 492, 713. v. 274. vi. 890. vii. 148. xii. 334, 340, 356.
 Temple of God, i. 402.
 Temples, i. 18, 494. xii. 527.
 Temporal, xii. 433.
 Tempt, ii. 404, 1032. v. 468. ix. 281, 736.
 Temptation, viii. 643. ix. 299, 364, 531.
 Temptations, iv. 65. vi. 908.
 Tempted, i. 642. ix. 297.
 Tempter, iv. 10. ix. 549, 567, 655, 665, 678. x. 39, 552. xi. 382.
 Tempting, ii. 607. viii. 308. ix. 328, 595.
 Tempts, ix. 296.
 Ten, ii. 671. vi. 193. ix. 1026. xii. 190. See Thousand.
 Tenfold, ii. 705. vi. 78, 255, 872.
 Tend, i. 183. iii. 272. iv. 438. ix. 156, 206, 493, 583, 801. xii. 106.
 Tended, v. 22. xi. 490.
 Tendence, viii. 47. ix. 419.
 Tender, iv. 253. v. 337. vii. 315. ix. 357, 428. xi. 276.
 Tenderly, ix. 991.
 Tending, v. 476. ix. 212. x. 326, 976.
 Tendrils, iv. 307.
 Tends, iii. 694. ix. 1109.
 Tenerif, iv. 987.
 Tenor, xi. 632.

Tent,

I N D E X.

T H I

Tent, xii. 256.
 Tenth, vi. 194.
 Tents, v. 291, 890. xi. 557, 581, 592, 607, 727.
 xii. 135, 333.
 Tepid, vii. 417.
 Terms, ii. 331. vi. 612, 621. x. 173, 751, 757.
 Ternate, ii. 639.
 Terrene, vi. 78.
 Terrestrial, iii. 610. viii. 142. ix. 103, 485.
 Terrible, ii. 671, 682. vi. 106, 910. ix. 490. x. 233.
 More Terrible, xi. 470.
 Terrific, vii. 497.
 Terrify, xii. 218.
 Terrify'd, x. 338.
 Territory, xi. 638.
 Terror, i. 113. ii. 457, 611, 704. vi. 134, 647, 824.
 ix. 490. x. 667, 850. xi. 111, 464. xii. 238.
 Terrors, ii. 801, 862. vi. 735, 859.
 Testifies, i. 625.
 Testify'd, xi. 721.
 Testimony, vi. 33. xii. 251.
 Texture, vi. 348. x. 446.
 Thammuz, i. 446, 452.
 Thamyras, iii. 35.
 Thank, iv. 386. x. 736.
 Thanks, iv. 47, 445. vii. 77. viii. 5. x. 736.
 Thaw, xii. 194.
 Thaws, ii. 590.
 Theatre, iv. 141.
 Thebes, i. 578. v. 274.
 Themis, xi. 14.
 Theologians, v. 436.
 Thessalian, ii. 544.
 Thick, i. 302, 311, 548, 767, 775. ii. 264, 412, 754.
 iii. 25, 61, 362, 507, 577. iv. 174, 532, 980. vi. 16,
 539, 751. vii. 320, 358. viii. 653. ix. 426, 446,
 1038. x. 522, 526.
 Thick-ramm'd, vi. 485.
 Thick-woven, ix. 437.
 Thicken'd, xi. 742.
 Thicker, x. 559.
 Thickest, ii. 537. iv. 693. vi. 308. ix. 1100, 1110.
 x. 101, 411.
 Thicket, iv. 136, 681. vii. 458. ix. 179, 628, 784.
 Thief, iv. 188, 192.
 Thigh, vi. 714.
 Thighs, i. 664. v. 282.
 Thin, xii. 76.
 Think, i. 661. iii. 480. iv. 366, 432, 675, 759, 835.
 v. 433. vi. 135, 271, 282, 437, 495. vii. 635. viii.
 174, 224, 581. ix. 308, 370, 830, 938. xi. 292, 465.
 Thinking, x. 564, 1021.
 Think, iii. 688.
 Think'st, viii. 110, 403. x. 592.
 Thinner, viii. 348. ix. 142.
 Thirst, iv. 228, 330. v. 305. vii. 68. viii. 8, 212. ix.
 586. x. 556, 568. xi. 846.
 Thirsted, iv. 336.

T H R

Thirsty, v. 190.
 Thistles, x. 203.
 Thorn, iv. 256.
 Thorns, x. 203.
 Thorough-fare, x. 393.
 Thought, i. 54, 560. iv. 457, 794. v. 159, 384, 727,
 828. vi. 98, 192, 236. vii. 53, 82, 603. viii.
 506. ix. 790, 898, 1004. xi. 788. x. 770. xii.
 558.
 Thought (verb) iv. 50, 198, 320. v. 37, 576, 665.
 vi. 20, 164, 430, 500, 538. vii. 139, 611. viii. 3,
 289. ix. 319, 555, 857, 977, 1119, 1179. x. 219,
 1017, 1049. xi. 400.
 Thoughts, i. 88, 557, 659, 680. ii. 115, 148, 283,
 354, 421, 526, 558, 630. iii. 37, 171. iv. 19, 95,
 362, 688, 807. v. 28, 96, 209, 232, 552, 676,
 712. vi. 90, 367, 581, 629. viii. 40, 167, 183,
 187, 414, 590. ix. 82, 101, 130, 213, 229, 288,
 471, 473, 572, 603, 843, 918. x. 608, 975, 1008.
 xi. 498. xii. 275, 377.
 Thousand, i. 796. ii. 967. v. 249. vii. 382. viii.
 601.
 Thousand Thousand, vii. 383.
 Ten Thousand, i. 545. ii. 934. iii. 488. vi. 836. vii.
 559.
 Ten Thousand fold, xi. 678.
 Ten Thousand Thousand, v. 588. vi. 767.
 Twenty Thousand, vi. 769.
 Thousands, i. 760. vi. 48, 148, 270, 373.
 By Thousands, vi. 594.
 Thracian, vii. 34.
 Thrall, x. 402.
 Thrall, i. 149.
 Thrafcias, x. 700.
 Threaten'd, iv. 968. vi. 359. ix. 715, 870.
 Threatens, ii. 441.
 Threatner, ix. 687.
 Threatning, ii. 177, 705. iii. 425. iv. 77. ix. 939.
 xi. 61.
 Threats, iv. 968. v. 889. vi. 283, 287. ix. 53, 685.
 Three bolted, vi. 764.
 Threefold, ii. 645.
 Threshing-floor, iv. 984.
 Threshold, x. 594.
 Threw, ii. 545, 755. iv. 40, 609. vi. 639, 864. vii.
 468.
 Threw down, iii. 391.
 Thrive, ii. 261.
 Thrives, x. 236.
 Throat, xi. 713.
 Throes, ii. 780.
 Throne, i. 42, 105, 639. ii. 1, 23, 68, 104, 138,
 241, 267, 320, 445, 959. iii. 148, 314, 350, 649,
 655. iv. 89, 597, 944. v. 163, 585, 656, 670, 725,
 868. vi. 5, 88, 103, 133, 426, 679, 758, 834. vii.
 137, 556, 585. x. 28, 382, 445. xi. 20, 82, 389.
 xii. 323, 370.
 Throned, i. 128, 386. iii. 58, 305, 377. vi. 772, 890.
 Thrones,

I N D E X.

T I T

Thrones, i. 360. ii. 310, 430. iii. 320. v. 363, 601, 749, 772, 840. vi. 199, 366, 723, 841. vii. 198. x. 86, 460. xi. 232, 296.
 Throng, iv. 831. v. 650. vi. 308. vii. 297. ix. 142. x. 453. xi. 671.
 Throng (verb) i. 780.
 Throng'd, i. 761. vi. 83, 857. xii. 644.
 Thronging, i. 547. ii. 555.
 Thrown, i. 741. iv. 225. vi. 843.
 Thrown off, iii. 362.
 Thrown out, x. 887.
 Throws, i. 56. iii. 562, 741.
 Thrust, ii. 857. iv. 508.
 Thunder, i. 93, 174, 258, 601. ii. 66, 166, 294, 477, 882. iii. 393. iv. 928. v. 193. vi. 606, 632, 713, 764, 854. ix. 1002. x. 33, 666. xii. 181, 229.
 Thunder (verb) x. 780.
 Thunderbolts, i. 328. vi. 589.
 Thunder-struck, vi. 858.
 Thunders, ii. 267. vi. 836. vii. 606.
 Thund'rer, vi. 491.
 Thund'ers, ii. 28.
 Thund'ring, i. 233, 386. vi. 487. x. 814.
 Thundrous, x. 702.
 Thwart, viii. 132. x. 703, 1075.
 Thwarts, iv. 557.
 Thyeftean, x. 688.
 Tiar, iii. 625.
 Tide, xi. 854.
 Tidings, v. 870. x. 36, 346. xi. 226, 302. xii. 375, 504.
 Tidore, ii. 639.
 Tiger, iv. 403. vii. 467.
 Tigers, iv. 344.
 Tigris ix. 71.
 Tiles, iv. 191.
 Till, vii. 332. viii. 320. xi. 97, 261.
 Tillage, xi. 434.
 Tilth, xi. 430.
 Tilting, ix. 34. xi. 747.
 Timber, xi. 728.
 Timbrels, i. 394.
 Time, x. 606.
 Time, i. 36, 253, 769. ii. 210, 274, 297, 348, 603, 774, 894. iii. 284. iv. 6, 489, 639. v. 38, 493, 498, 580, 848, 859. vii. 177. viii. 474. ix. 70, 464. x. 24, 74, 91, 345. xi. 244, 859. xii. 152, 161, 301, 554, 555.
 Timely, iii. 728. iv. 614. vii. 74. x. 1057.
 Times, xii. 243, 437. See Four, Nine.
 Timorous, ii. 117. vi. 857.
 Tincture, vii. 367.
 Tine, x. 1075.
 Tinsel, ix. 36.
 Tipt, vi. 580.
 Tire, vi. 605.
 Tirefias, iii. 36.
 Tiffues, v. 592.
 Titan, i. 510.
 Vol. II.

T O U

Titanian, i. 198.
 Title, xi. 163. xii. 70.
 Titled, xi. 622.
 Titles, ii. 311. v. 773, 801. ix. 793. xii. 516.
 Titular, v. 774.
 Toad, iv. 800.
 Tobias, v. 222.
 Tobit's, iv. 170.
 Toil, i. 319, 698. ii. 1041. iv. 327. vi. 257. ix. 242.
 Toil'd, vi. 449.
 Toil'd out, x. 475.
 Toilsome, iv. 439. xi. 179.
 Told, vii. 178, 179. viii. 321. ix. 863, 886. x. 401. xi. 298.
 Tolerable, ii. 460. x. 654, 977.
 Tones, v. 626.
 Tongue, ii. 112. vi. 135, 154, 297, 360. vii. 113, 603. viii. 219, 272. ix. 554, 674, 749. x. 518, 519. xi. 620.
 Tongues, vii. 26. x. 507. xii. 53, 501.
 Took, ii. 554, 872. iii. 365. vi. 549, 793. vii. 225, 359. viii. 300, 465, 536. ix. 455, 847, 1004, 1043. xi. 82, 223, 517. xii. 649.
 Took leave, iii. 739.
 Took't, ii. 765.
 Tools, xi. 572.
 Top, i. 6, 289, 515, 614, 670. ii. 545. iii. 504, 742. v. 598. vii. 6, 585. viii. 303. xi. 378, 851. xii. 44, 227, 588.
 Topaz, iii. 597.
 Tophet, i. 404.
 Tops, iv. 142. v. 193. vi. 645. vii. 287, 424. xi. 852.
 Torch, xi. 590.
 Tore, i. 542. ii. 543, 783. vi. 588. vii. 34.
 Torment, iv. 893. viii. 244. ix. 121. x. 998.
 Torment (verb) x. 781. xi. 769.
 Tormented, vi. 244.
 Tormenting, iv. 505.
 Torments, ii. 70, 169, 274. iv. 88, 510.
 Torments (verb) i. 56.
 Torn, i. 232. ii. 926, 1044. iv. 994.
 Tornement, ix. 37. xi. 652.
 Torrent, ii. 581. vi. 830. vii. 299.
 Torrid, i. 297. ii. 904. xii. 634.
 Tortuous, ix. 516.
 Torture, i. 67. xi. 481.
 Torturer, ii. 64.
 Tortures, ii. 63. ix. 469.
 Torturing, ii. 91.
 Tossing, i. 184. xi. 489.
 Tost, iii. 490. ix. 1126. x. 287, 718.
 Total, iv. 665. vi. 73. viii. 627. x. 127.
 Touch, iii. 608. iv. 686, 812. vi. 485, 520, 584. viii. 579, 617, 663. ix. 1143. x. 563. xi. 561.
 Touch (verb) v. 411. vi. 666. vii. 46. viii. 530. ix. 651, 742, 925. x. 45.
 Touch'd, iv. 811. vi. 475. vii. 258. viii. 47. ix. 380, 688, 987. xi. 425.
 * D d d d
 Touches,

I N D E X.

T R A

Touches, i. 557.
 Tour, xi. 185.
 Tower, i. 591. iv. 30. xii. 44, 51, 73.
 Tower (verb) vii. 441.
 Tower'd ix. 498.
 Towred, i. 773.
 Tow'ring, ii. 635. v. 271. vi. 110.
 Towers, i. 499. ii. 62, 129, 1049. iv. 211. v. 758, 907. xi. 640.
 Towns, xi. 639.
 Toy, ix. 1034.
 Trace, vii. 481.
 Trace (verb) ix. 682. xi. 329.
 Trac'd, iv. 949.
 Track, i. 28. ii. 1025. v. 498. vi. 76. ix. 510. x. 314, 367. xi. 354.
 Trading, ii. 640.
 Tradition, x. 578.
 Traditions, xii. 512.
 Tragic, ix. 6.
 Train, i. 478. ii. 873. iv. 349, 649. v. 166, 351, 767. vi. 143. vii. 221, 306, 444, 574. ix. 387, 516, 548. x. 80. xi. 862. xii. 131.
 Train'd up, vi. 167.
 Training, vi. 553.
 Trains, xi. 624.
 Trample, iv. 1010.
 Trampled, ii. 195.
 Trance, viii. 462.
 Transact, vi. 286.
 Transcend, v. 457.
 Transcendent, i. 86. ii. 427. x. 614.
 Transfer, x. 165.
 Transferr'd, v. 854. vi. 678. x. 56.
 Transfix, i. 329.
 Transfix'd, ii. 181.
 Transform, i. 370.
 Transform'd, ii. 785. iv. 824. ix. 507. x. 519.
 Transfus'd, iii. 389. vi. 704.
 Transgress, i. 31. iii. 94. iv. 880. vi. 912. vii. 47. viii. 643. ix. 902. xi. 253.
 Transgress'd, viii. 330. ix. 1161.
 Transgressing, v. 244. ix. 1169.
 Transgression, x. 49. xii. 399.
 Transgressions, iv. 879.
 Transgressor, xi. 164.
 Transgressors, x. 72.
 Transient, xii. 554.
 Transition, xii. 5.
 Transitory, iii. 446.
 Translated, iii. 461.
 Transmigration, x. 261.
 Transparent, vii. 265.
 Transpicious, viii. 141.
 Transpires, v. 438.
 Transplanted, iii. 293. vii. 360.
 Transported, viii. 529, 530. ix. 474. x. 626.
 Transports, i. 231. iii. 81. viii. 567.
 Transubstantiate, v. 438.

T R I

Transverse, iii. 488. xi. 563.
 Trappings, ix. 36.
 Travel, x. 593.
 Travel (verb) ii. 980. v. 222.
 Travel'd, iii. 501.
 Traveling, viii. 138.
 Traverse, i. 568.
 Travers'd, ix. 434.
 Traversing, ix. 66.
 Tread, iv. 866. vi. 73.
 Tread (verb) ii. 828. iv. 632. v. 201. x. 190. xi. 630.
 Tread down, i. 327.
 Treading, ii. 941.
 Treason, iii. 207.
 Treasures, i. 688.
 Treat, xi. 588.
 Trebifond, i. 584.
 Treble, i. 220.
 Tree, i. 2. iv. 195, 395, 427, 644. v. 51, 57. vii. 46, 542. viii. 306, 321, 323. ix. 73, 576, 591, 594, 617, 644, 651, 660, 661, 723, 727, 834, 850, 863, 1026, 1033, 1095. x. 121, 143, 199, 554. xi. 320, 426, 858.
 Tree of Knowledge, iv. 221, 423, 424, 514. ix. 751, 752, 848, 849.
 Tree of Life, iii. 354. iv. 194, 218, 424. viii. 326. xi. 94, 122.
 Trees, iv. 147, 217, 248, 421. v. 309, 426. vii. 324, 459. viii. 304, 313. ix. 618, 795, 1118. x. 101, 558, 1067. x. 28. xi. 124, 832.
 Trees of God, v. 390. vii. 538.
 Trees of Life, v. 652.
 Tremble, xii. 228.
 Trembled, ii. 676, 788. ix. 1000.
 Trembling, iv. 266.
 Tremisen, xi. 404.
 Trench, i. 677.
 Trepidation, iii. 483.
 Trespass, iii. 122. ix. 693, 889, 1006.
 Tresles, iv. 305, 497. v. 10. ix. 841. x. 911.
 Tribes, iii. 532. vii. 488. xi. 279. xii. 23, 226.
 Tribulation, xi. 63.
 Tribulations, iii. 336.
 Tribunal, iii. 326.
 Tribute, v. 343. viii. 36.
 Trident, x. 295.
 Triform, iii. 730.
 Trinacrian, ii. 661.
 Trine, x. 659.
 Triple, ii. 569. v. 750. vi. 572, 650.
 Triple-colour'd, xi. 897.
 Tripping, xi. 847.
 Triton, iv. 276.
 Triumph, iii. 254. vi. 886. vii. 180. x. 537, 546. xi. 695, 788.
 Triumph (verb) ix. 948.
 Triumphal, vi. 881. x. 390.
 Triumphant, iv. 975. v. 693. vi. 889. x. 464. xi. 491.
 Triumph'd, x. 186, 572.

Triumphing,

I N D E X.

T U R

Triumphant, iii. 338. xii. 452.
 Triumphs, xi. 723.
 Triumphs (verb) i. 123.
 Trod, ix. 526.
 Trodden, i. 682. ix. 572.
 Troll, xi. 620.
 Troop, i. 437.
 Troop (verb) vii. 297.
 Trooping, i. 760.
 Trophies, i. 539. x. 355.
 Tropic, x. 675.
 Trouble, v. 34, 96. vi. 634. xi. 103.
 Trouble (verb) vi. 272. xii. 209.
 Troubled, i. 557. ii. 534. iv. 19, 315. v. 882. vii. 216. x. 36, 718.
 Troubles, iv. 575.
 Troublesome, iv. 740.
 Troy, ix. 16.
 Truce, ii. 526. vi. 407, 578. xi. 244.
 True, iii. 104. iv. 98, 196, 250, 251, 282, 294, 295, 750, 900. v. 305. vi. 430. viii. 384, 589. ix. 788, 982, 1024, 1069. x. 494, 789. xi. 361, 790. xii. 83, 145, 274, 358.
 Truly, iv. 491.
 Trumpery, iii. 475.
 Trumpet, vi. 60, 203, 526. vii. 296. xi. 74.
 Trumpet's, xii. 229.
 Trumpets, i. 532, 754. ii. 515.
 Trunk, vii. 416. ix. 589.
 Trust, ii. 46.
 Trust (verb) ii. 17. v. 788. x. 881. xii. 328, 418.
 Trusted, i. 40. vii. 143. x. 877.
 Trusting, vi. 119. xii. 133.
 Truth, iii. 338. iv. 293. v. 771, 902. vi. 32, 33, 122, 173, 381. ix. 738. x. 755, 856. xi. 667, 704, 807. xii. 303, 482, 490, 511, 533, 535.
 Truth's, xii. 569.
 Try, i. 269. iv. 941. v. 727, 865. vi. 120, 818. viii. 75, 437. ix. 860. x. 254, 382.
 Trial, i. 366. iv. 855. viii. 447. ix. 316, 366, 370, 380, 961, 975, 1177.
 Try'd, iv. 896. v. 532. vi. 120, 418. vii. 159. viii. 271. ix. 317. xi. 63, 805.
 Tube, iii. 590.
 Tuft, iv. 325. ix. 417.
 Tufts, vii. 327.
 Tumid, vii. 288.
 Tumult, ii. 966, 1040. vi. 674.
 Tumults v. 737.
 Tumultuous, ii. 936. iv. 16.
 Tun, iv. 816.
 Tune, v. 196.
 Tuneable, v. 151.
 Tun'd, iii. 366. vii. 436, 559. ix. 549.
 Tunes, iii. 40. v. 41.
 Tunings, vii. 598.
 Turbulent, ix. 1126.
 Turchestan-born, xi. 396.
 Turf, v. 391. xi. 324.

U N A

Turkish, x. 434.
 Turn, vii. 380. viii. 491.
 Turn (verb) iii. 582. v. 413, 441, 497, 630. vi. 234, 291, 562. x. 668, 672, 1093. xi. 373, 806. xii. 471, 510.
 Turn aside, xi. 630.
 Turn'd, iii. 500, 582, 624, 646, 718, 736. iv. 410, 480, 502, 536, 721, 741, 978. v. 420, 906. vi. 284, 509, 649, 881. vii. 213, 228. viii. 257, 507. ix. 527, 603, 834, 920. x. 192, 546, 688, 909. xi. 675, 714. xii. 176.
 Turning, ii. 63, 968. v. 255.
 Turns, i. 495. ii. 876. v. 332. vii. 129. ix. 330.
 By Turns, ii. 598. vi. 7.
 Turnus, ix. 17.
 Turret, ix. 525.
 Tuscan, i. 288.
 Twelve, iii. 597. xii. 155, 226.
 Twenty, vi. 769.
 Twice, ix. 859.
 Twice ten, x. 669.
 Twigs, ix. 1105.
 Twilight, i. 597. iv. 598. v. 645. vi. 12. vii. 583. ix. 50.
 Twine, iv. 348.
 Twines, x. 216.
 Twinn'd, xii. 85.
 Twins, x. 674.
 Two and Two, viii. 350.
 Two handed, vi. 251.
 Ty'd, i. 426.
 Type, i. 405.
 Types, xii. 232, 303.
 Typhonean, ii. 539.
 Typhon, ii. 199.
 Tyrannize, xii. 39.
 Tyrannous, xii. 32.
 Tyranny, i. 124. ii. 59. xii. 95.
 Tyrant, x. 466. xii. 96, 173.
 Tyrant's, iv. 394.

U

Uglier, ii. 662.
 Ugly, x. 539. xi. 464.
 Ulcer, xi. 484.
 Ulysses, ii. 1019.
 Umbrage, ix. 1087.
 Umbrageous, iv. 257.
 Umpire, ii. 907. iii. 195.
 Unable, x. 165, 750.
 Unacceptable, ii. 251.
 Unaccomplish'd, iii. 455.
 Unactive, iv. 621. viii. 97.
 Un-admonish'd, v. 245.
 Unador'd, i. 738.
 Unadorn'd, iv. 305. vii. 314.
 Unagreeable, x. 256.
 Un-aided, vi. 141.
 Unalterably, v. 502.
 Unamaz'd, ix. 552.

Unanimous,

I N D E X.

U N D

Unanimous, iv. 736. vi. 95. xii. 603.
 Un-answer'd, vi. 163.
 Un-apparent, vii. 103.
 Unapproached, iii. 4.
 Unapprov'd, v. 118.
 Un-argued, iv. 636.
 Un-armed, iv. 552. vi. 595.
 Unassay'd, ix. 335.
 Unattempted, i. 16.
 Unattended, viii. 60.
 Unaware, ii. 156. iii. 547. ix. 362.
 Unawares, ii. 932. v. 731.
 Un-barr'd, vi. 4.
 Unbecoming, vi. 237.
 Unbefitting, iv. 759.
 Unbegot, x. 988.
 Unbeheld, iv. 674.
 Unbenighted, x. 682.
 Unbenign, x. 661.
 Unbesought, x. 1058.
 Unbid, x. 204.
 Unblam'd, iii. 3. ix. 5. xii. 22.
 Unblest, i. 238. x. 988.
 Unborn, iv. 663. vii. 220. xi. 502.
 Unbottom'd, ii. 405.
 Unbound, iii. 603.
 Unbounded, iv. 60. x. 471.
 Unbroken, ii. 691.
 Unbuckled, xi. 245.
 Unbuild, viii. 81. xii. 526.
 Uncall'd, ix. 523.
 Uncelebrated, vii. 253.
 Uncertain, iii. 76.
 Unchang'd, vii. 24.
 Unchangeable, iii. 127.
 Uncheck'd, viii. 189.
 Uncircumscrib'd, vii. 170.
 Unclean, ix. 1098.
 Unclouded, x. 65.
 Uncolour'd, v. 189.
 Uncompounded, i. 425.
 Unconcern'd, xi. 174.
 Unconform, v. 259.
 Unconquerable, i. 106. vi. 118.
 Unconsum'd, i. 69. ii. 648.
 Uncover'd, ix. 1059.
 Uncouth, ii. 407, 827. v. 98. vi. 362. viii. 230. x. 475.
 Un-create, v. 895. ix. 943.
 Uncreated, ii. 150. vi. 268.
 Un-cropt, iv. 731.
 Unction, vi. 709.
 Unctuous, ix. 635.
 Uncull'd, xi. 436.
 Undaunted, ii. 677, 955. iv. 851. vi. 113.
 Undazled, iii. 614.
 Undeck'd, v. 380.
 Undefil'd, iv. 761.
 Undelighted, iv. 286.

U N G

Underfoot, iv. 700.
 Undergo, i. 155. ix. 953, 971. x. 126, 575.
 Under-ground, vi. 196, 666. vii. 301, 469. ix. 72. xi. 570. xii. 42.
 Undergrowth, iv. 175.
 Understand, vi. 625. viii. 345, 540. xii. 376.
 Understanding, v. 486. vi. 444. ix. 1127.
 Understood, i. 662. iv. 55. v. 450. vi. 626. viii. 352. ix. 1035. x. 344, 883. xii. 58, 514.
 Undertake, ii. 419.
 Undertook, iv. 935. x. 74.
 Undeserv'd, xii. 27.
 Undeservedly, xii. 94.
 Undesirable, ix. 824.
 Undetermin'd, ii. 1048.
 Undiminish'd, i. 154. iv. 836.
 Undismay'd, ii. 432. vi. 417.
 Undo, ix. 926, 944.
 Undone, iii. 235.
 Undoubtedly, i. 672.
 Undoubted, x. 1093.
 Undrawn, vi. 751.
 Undreaded, x. 595.
 Undying, vi. 739.
 Unearn'd, ix. 225.
 Uneasy, i. 295.
 Uneloquence, viii. 219.
 Un-employ'd, iv. 617.
 Unenvied, ii. 23.
 Unequal, vi. 453, 454.
 Unequal'd, ix. 983.
 Unequals, viii. 383.
 Unesp'y'd, iv. 399. vi. 523.
 Unessential, ii. 439.
 Unexampled, iii. 410.
 Un-expected, vi. 774. xi. 268.
 Un-experienc'd, iv. 457.
 Unfaithful, xii. 461, 481.
 Unfastens, ii. 879.
 Unfear'd, ix. 187.
 Unfeigned, vi. 744. viii. 603. x. 1092, 1104.
 Unfelt, ii. 703. viii. 475.
 Unfold, iv. 381. v. 568. vi. 558. vii. 94. xi. 785.
 Unfolding, x. 63.
 Unforbid, vii. 94.
 Unforeknown, iii. 119.
 Unforeseen, ii. 821.
 Un-forewarn'd, v. 245.
 Unform'd, vii. 233.
 Unfortunate, x. 970.
 Un-found, vi. 500.
 Unfounded, ii. 829.
 Unfrequented, i. 433.
 Unfulfill'd, iv. 511.
 Unfum'd, v. 349.
 Unfurl'd, i. 535.
 Ungodly, vii. 185.
 Ungovern'd, xi. 517.
 Ungraceful, viii. 218.

Unguarded,

I N D E X.

U N M

Unguarded, vi. 133: x. 419.
 Unhallow'd, ix. 931.
 Unhappily, x. 917.
 Unhappy, i. 268. ix. 1136.
 Unharmonious, xi. 51.
 Unheard, i. 395, 738. iii. 645.
 Unheeded, iv. 350.
 Un-hide-bound, x. 601.
 Unholy, xi. 106.
 Un-hop'd, x. 348.
 Unhord, iv. 188.
 Unhurt, vi. 444.
 Un-imaginable, vii. 54.
 Un-immortal, x. 611.
 Unimplor'd, iii. 231. ix. 22.
 Unindear'd, iv. 776.
 Uninform'd, viii. 486.
 Uninterrupted, iii. 68.
 Un-invented. vi. 470.
 Union, ii. 36. v. 612. vi. 63. vii. 161. viii. 431, 604, 627. ix. 966.
 Unison, vii. 599.
 Unite, iv. 263. ix. 314. x. 247.
 United, i. 88, 560, 629. iv. 230. v. 610, 831. ix. 608.
 Unites, x. 364. xii. 382.
 Unity, viii. 425.
 Universal, i. 541. ii. 951. iii. 48, 317, 676. iv. 266. v. 154, 205. vi. 34, 797. vii. 257, 316. viii. 376. ix. 612. x. 505, 508. xi. 821.
 Universally, ix. 542.
 Universe, ii. 622. iii. 584, 721. vii. 227. viii. 360. ix. 684.
 Unjust, ii. 200. iii. 215. v. 818, 819, 831. xi. 455. xii. 294.
 Unjustly, vi. 174.
 Unkindly, iii. 456. ix. 1050.
 Unkindness, ix. 271.
 Unknown, ii. 443, 444. iii. 496. iv. 830. vi. 262. vii. 75, 494. ix. 619, 756, 757, 864, 905. xii. 55, 134.
 Unless, ii. 236, 915. iii. 210. viii. 186. ix. 44, 125. x. 1032.
 Unlibidinous, v. 449.
 Unlicenc'd, iv. 909.
 Unlightsome, vii. 355.
 Unlike, i. 75. vi. 517. ix. 1114.
 Unlimited, iv. 435.
 Unlock, ii. 852.
 Unmake, iii. 163.
 Unmark'd, x. 441.
 Unmeasur'd, v. 399.
 Unmeditated, v. 149.
 Unmeet, viii. 442.
 Unmerited, xii. 278.
 Unminded, x. 332.
 Unmindful, vi. 369. xi. 611.
 Un-mix'd, vi. 742.
 Vol. II.

U N S

Unmov'd, i. 554. ii. 429. iv. 455, 822. v. 898. viii. 532. xi. 192.
 Un-nam'd, vi. 263. x. 595. xii. 140.
 Unnumber'd, ii. 903. vii. 432.
 Un-obey'd, v. 670.
 Un-obnoxious, vi. 404.
 Unobscur'd, ii. 265.
 Unobserv'd, iv. 130.
 Un-oppos'd, vi. 132.
 Un-original, x. 477.
 Un-paid, v. 782.
 Un-pain'd, vi. 455.
 Un-peopled, iii. 497.
 Unperceiv'd, iii. 681. xi. 224.
 Un-pierc'd, iv. 245.
 Unpitied, ii. 185. iv. 375.
 Unpolluted, ii. 139.
 Unpossess'd, viii. 153.
 Unpractic'd, viii. 197.
 Unprais'd, ix. 232.
 Unpremeditated, ix. 24.
 Unprepar'd, viii. 197.
 Unprevented, iii. 231.
 Unproclam'd, xi. 220.
 Unpurg'd, v. 419.
 Unpursued, vi. 1.
 Unquenchable, vi. 877.
 Unquiet, v. 11. x. 975.
 Unreal, x. 471.
 Unrein'd, vii. 17.
 Un-remov'd, iv. 987.
 Unrepriev'd, ii. 185.
 Unreprov'd, iv. 493.
 Unrespited, ii. 185.
 Un-rest, ix. 1052. xi. 174.
 Unrevok'd, v. 602.
 Unrighteous, iii. 292.
 Unrival'd, iii. 68.
 Unsafe, vi. 309.
 Unfavoury, v. 401.
 Unsay, iv. 95, 947.
 Unsearchable, viii. 10.
 Unsearch'd, iv. 789.
 Unseasonable, viii. 201.
 Un-seduc'd, v. 899.
 Unseemliest, ix. 1094.
 Unseemly, x. 155.
 Unseen, ii. 659, 841. iii. 585. iv. 130, 678. viii. 485. x. 21, 448. xi. 265, 671. xii. 49, 361.
 Unshaken, iv. 64. v. 899.
 Unshar'd, ix. 880.
 Unshed, xii. 176.
 Unfightly, iv. 631. vii. 314. xi. 510.
 Unskilful, xi. 32.
 Un-sleeping, v. 647.
 Unsmoothly, iv. 631.
 Unsought, iii. 231. viii. 503. ix. 366, 370. x. 196.
 Unfound, vi. 121.
 * E e e e

Unspar'd,

I N D E X.

U P L

Unspar'd, x. 606.
 Unsparing, v. 344.
 Unspeakable, iii. 662. v. 156. vi. 297.
 Unspoil'd, xi. 409.
 Unspotted, iii. 248.
 Un-spy'd, iv. 529.
 Unsucceeded, v. 821.
 Unsuccessful, x. 35.
 Unsuck'd, ix. 583.
 Unsufferable, vi. 867.
 Unsung, i. 442. vii. 21, 253. ix. 33.
 Unsupported, ix. 432.
 Unsuspect, ix. 771.
 Unsuspected, ix. 69.
 Unsustain'd, ix. 430.
 Untam'd, ii. 337.
 Untaught, ii. 9.
 Unterrify'd, ii. 708. v. 899.
 Unthought, ii. 821.
 Unthrone, ii. 231.
 Untouch'd, ix. 621.
 Untractable, x. 476.
 Untrain'd, xii. 222.
 Untrod, iii. 497.
 Untroubled, viii. 289.
 Untry'd, iv. 934. ix. 860.
 Un-vanquish'd, vi. 286.
 Unveil'd, iv. 608.
 Unvisited, ii. 398.
 Un-voyageable, x. 366.
 Unusual, i. 227.
 Unutterable, xi. 6.
 Unwaken'd, v. 9.
 Unwary, v. 695. ix. 614. x. 947.
 Unwearied, vi. 404. vii. 552.
 Unweeting, x. 335, 916.
 Unwelcome, x. 21.
 Unwieldy, iv. 345. vii. 411.
 Unwilling, xii. 617.
 Unwise, vi. 179.
 Unwiser, iv. 716.
 Unworshipt, v. 670.
 Unworthy, x. 1059. xii. 91, 622.
 Unwounded, vi. 466.
 Upbore, vi. 72.
 Upborne, ii. 408. xi. 147.
 Upbraid, vi. 182.
 Upbraided, iv. 45. ix. 1168.
 Updrawn, iv. 228.
 Updrew, ii. 874.
 Upflew, iv. 1004.
 Upgrew, iv. 137.
 Upgrown, ix. 677.
 Upheave, vii. 286.
 Upheav'd, vii. 471.
 Upheld, i. 133, 639. iii. 178, 180. v. 336.
 Upled, vii. 12.
 Uplift, i. 193.

U T T

Uplifted, i. 347. ii. 7, 929. vi. 317. vii. 219. xi. 746, 863.
 Uplifting, vi. 646.
 Upper, i. 346. x. 422, 446.
 Upraise, ii. 372.
 Uprais'd, x. 946.
 Uprear'd, i. 532.
 Upright, i. 18, 221. ii. 72. iv. 837. vi. 82, 270, 627. vii. 509, 632. viii. 260.
 Uprightness, iii. 693.
 Upris'n, v. 139.
 Uproar, ii. 541. iii. 710. vi. 668. x. 479.
 Uproll'd, vii. 291.
 Uprooted, vi. 781.
 Uprose, ii. 108. vi. 525. vii. 456.
 Upsent, i. 541.
 Upspringing, v. 250.
 Upsprung, iv. 143. vii. 462.
 Upstart, ii. 834. xii. 88.
 Upstay'd, vi. 195.
 Upstays, ix. 430.
 Upstood, vi. 446. vii. 321.
 Uptore, vi. 663.
 Upturn, x. 700.
 Upturn'd, x. 279.
 Upturns, x. 701.
 Upwhirl'd, iii. 493.
 Ur, xii. 130.
 Urania, vii. 1, 31.
 Urge, viii. 114.
 Urg'd, ii. 120. vi. 622, 864. ix. 588. xi. 109.
 Urges, i. 68. ix. 250.
 Uriel, iii. 648, 654, 690. iv. 125, 555, 577, 589. vi. 363. ix. 66.
 Urim, vi. 761.
 Urns, vii. 365.
 Use, iv. 204, 692. v. 323. vii. 346. viii. 29, 192. ix. 750.
 Use (verb) ix. 718. x. 1078.
 Us'd, iii. 196. iv. 199, 346, 762, 975. v. 386. viii. 434, 525. ix. 2, 519. x. 552.
 Useful, ii. 259. viii. 200.
 Useless, iii. 109. viii. 25.
 Uses, viii. 106.
 Usest, vii. 816.
 Usher, iv. 355. x. 94.
 Usurp, xi. 827. xii. 421.
 Usurpation, ii. 983.
 Usurp'd, x. 189. xii. 66.
 Usurper, xii. 72.
 Usurping, i. 514. ix. 1130.
 Uther's, i. 580.
 Utmost, i. 74, 103, 399, 521. ii. 95, 361, 1029. iv. 539. v. 517. vi. 293. ix. 314, 591. x. 30, 437, 1020. xi. 332, 397. xii. 376.
 Utter, i. 72. ii. 127, 440. iii. 16, 308. v. 614. vi. 716.
 Utter (verb) i. 626. ii. 87. v. 683. ix. 131. xi. 704.
 Utterance, iii. 62. iv. 410. ix. 1066.
 Utter'd, ix. 33. x. 615.

Utterd'tt,

I N D E X.

V E H

Utterd'ft, xi. 762.
Uttering, iii. 143, 347.
Uttermoft, vii. 266. x. 920.
Uxorious, i. 444.
Uzziel, iv. 782.

V

Vacant, ii. 835. vii. 190. xi. 103.
Vacuity, ii. 932.
Vacuous, vii. 169.
Vagabond, xi. 16.
Vagaries, vi. 614.
Vain-glorious, vi. 384.
Vainly, ii. 811.
Valdarno, i. 290.
Vale, i. 224. ii. 618, 742. vi. 70. x. 530. xi. 567.
xii. 266.
Vales, i. 321. iii. 569.
Valid, vi. 438.
Valley, i. 404. ii. 495, 547. iv. 255. v. 203. vi. 784.
ix. 116. xi. 349.
Valleys, vii. 327.
Vallombrofa, i. 303.
Valor, i. 554. iv. 297. vi. 457. xi. 690.
Value, iv. 202. viii. 571.
Valued, ii. 679.
Van, ii. 535. v. 589. vi. 107.
Vanguard, vi. 558.
Vanish, iv. 368.
Vanish'd, vi. 14.
Vanity, iii. 447. x. 875.
Vanquish'd, i. 52, 476. iii. 243. vi. 365, 410.
Vanquisher, iii. 251.
Vans, ii. 927.
Vapor, ii. 216. ix. 159, 635, 1047. x. 694. xi. 741.
Vapors, iii. 445. iv. 557. v. 5, 420. xii. 635.
Variable, xi. 92.
Varied, v. 431. ix. 516.
Variety, vi. 640. vii. 542.
Various, i. 374, 375, 706. ii. 967. iii. 582, 604, 717.
iv. 247, 423, 669. v. 89, 146, 390, 473. vi. 84,
242. vii. 318. viii. 125, 370, 609. ix. 619. x. 343,
1064. xi. 557. xii. 53, 282.
Varioufly, viii. 610.
Varnish'd o'er, ii. 485.
Vary, v. 184.
Vassalage, ii. 252.
Vassals, ii. 90.
Vast, i. 21, 177. ii. 254, 409, 539, 652, 832, 932. iii.
711. iv. 777, 267. vi. 109, 203, 256. vii. 211,
229. viii. 24, 153. x. 471, 601.
Vastness, vii. 472.
Vault, i. 669. iv. 777.
Vaulted, i. 298. vi. 214.
Vaunted, iii. 251.
Vaunting, i. 126. vi. 363.
Vaunts, iv. 84.
Veers, ix. 515.
Vegetable, iv. 220.
Vehemence, ii. 954.

V I L

Vehement, viii. 526. x. 1007.
Veil, iv. 304. v. 383, 646. ix. 1054.
Veil (verb) iii. 382. vi. 11.
Veil'd, iii. 26. v. 250. ix. 52, 425.
Veils, xi. 229.
Vein, vi. 628.
Veins, i. 701. iv. 227. vi. 516. ix. 891. xi. 568.
Vengeance, i. 170, 220. ii. 173. iii. 399. iv. 170. vi.
279, 808. xii. 541.
Vengeful, i. 148. x. 1023.
Venial, ix. 5.
Venom, iv. 804.
Vent, vi. 583. xii. 374.
Ventrous, ii. 205. v. 64.
Venture, iii. 19. iv. 891.
Ventur'd, iv. 574.
Ventring, ix. 690.
Verdant, iv. 697. vii. 310. viii. 631. ix. 501, 1038.
Verdure, vii. 315. xi. 832.
Verdurous, iv. 143.
Verge, ii. 1038. vi. 865. xi. 881.
Verify'd, x. 182.
Vernal, iii. 43. iv. 155, 264.
Vernant, x. 679.
Verse, v. 150. ix. 24.
Vertumnus, ix. 395.
Vessel, ii. 1043. ix. 89. xi. 729, 745. xii. 559.
Vessels, v. 348.
Vest, xi. 241.
Vex, ii. 801.
Vex'd, i. 306. ii. 660. iii. 429. x. 314.
Viands, v. 434.
Vice, i. 492. ii. 116. xi. 518.
Vicegerent, x. 56.
Vicegerent's v. 609.
Vicious, xii. 104.
Vicissitude, vi. 8. vii. 351.
Victor, i. 95, 169. ii. 144. vi. 124, 410, 525, 590,
880. x. 376.
Victorious, ii. 142, 997. iii. 250. vi. 886. vii. 136.
x. 634.
Victor's, ii. 199. xii. 385, 433.
Victors, vi. 609.
Victory, ii. 105, 770. vi. 201, 240, 630, 762. xii. 452,
570.
View, i. 27, 563. ii. 190, 394, 890. iii. 542. iv. 27,
142, 247, 399. vi. 18, 81, 603. vii. 618. x. 1030.
xi. 761.
View (verb) iii. 59. ix. 482.
View'd, ii. 617. vii. 211, 549.
Viewing, ii. 764. ix. 1052. x. 235.
Viewless, iii. 518.
Views, i. 59, 288, 569. ii. 190. iii. 561. iv. 205.
View'ft, x. 355.
Vigilance, iv. 580. ix. 157. x. 30.
Vigor, i. 140. ii. 13. vi. 158, 436, 851. viii. 97, 269.
ix. 314. x. 405.
Vile, ii. 194. v. 782. x. 971. xii. 510.
Villify'd, xi. 516.

Villages,

I N D E X

VOI

WAN

Villages, ix. 448.
 Vine, iv. 258, 307. v. 215, 427. vii. 320.
 Vines, i. 410. v. 635.
 Violate, iv. 883. ix. 903.
 Violated, x. 25.
 Violence, i. 496. iv. 901, 995. v. 242, 905. vi. 35, 274, 371, 405. ix. 282. x. 1041. xi. 671, 780, 812, 888.
 Violent, ii. 782. iii. 487. iv. 97. ix. 324. xi. 471, 669. xii. 93.
 More Violent, vi. 439. xi. 428.
 Violet, iv. 700.
 Violets, ix. 1040.
 Virgin, ix. 396, 452. x. 676. xii. 368, 379.
 Virgin fancies, v. 296.
 Virgin majesty, ix. 270.
 Virgin modesty, viii. 501.
 Virgin seed, iii. 284.
 Virgins, i. 441.
 Virtual, viii. 617. xi. 338.
 Virtue, i. 320. ii. 483, 551. iii. 586. iv. 198, 671, 848. v. 371. vi. 117, 703. vii. 236. viii. 95, 124, 502. ix. 110, 145, 310, 317, 335, 374, 616, 649, 694, 778, 973, 1063. x. 372, 884. xi. 623, 690, 790, 798. xii. 98, 583.
 Virtue-proof, v. 384.
 Virtues, ii. 15, 311. v. 601, 772, 840. vii. 199. ix. 745. x. 460.
 Virtuous, iii. 608. ix. 795, 1033.
 Virtuousest, viii. 550.
 Visage, ii. 989. iii. 646. iv. 116. v. 419. vi. 261. x. 511.
 Visages, i. 570. x. 24.
 Visible, i. 63. iii. 386. vi. 145. vii. 22. ix. 604. xi. 321.
 Visibly, iii. 141. iv. 850. vi. 682.
 Vision, i. 455, 684. v. 613. viii. 356, 367. xi. 599. xii. 121.
 Visions, xi. 377, 763.
 Visit, iii. 32, 230, 532, 661. v. 375. vii. 570. viii. 45. xii. 48.
 Visitant, xi. 225.
 Visitation, ix. 22. xi. 275.
 Visited, x. 955.
 Visiting, iv. 240.
 Visit'ft, vii. 29.
 Visual, iii. 620. xi. 415.
 Vital, iii. 22. v. 484. vi. 345. vii. 236.
 Vitiated, x. 169.
 Vocal, v. 204. ix. 198, 530.
 Voice, i. 274, 337. ii. 188, 474, 518. iii. 9, 370, 710. iv. 1, 36, 467. v. 15, 37, 705. vi. 27, 56, 782. vii. 2, 24, 37, 100, 221, 513, 598. viii. 2, 436, 486. ix. 199, 551, 561, 653, 871, 1069. x. 33, 97, 116, 119, 146, 198, 615, 729, 779. xi. 321. xii. 235, 265.
 Voices, i. 712. ii. 952. iii. 347. iv. 682. v. 197.
 Void, i. 181. ii. 219, 238, 829. iii. 12. iv. 97. vi. 415. vii. 233. ix. 1074. x. 50. xi. 790. xii. 427.

Volant, xi. 561.
 Volatil, iii. 603.
 Volied, iv. 928.
 Volies, vi. 213.
 Volubil, iv. 594.
 Voluble, ix. 436.
 Voluminous, ii. 652.
 Voluntary, iii. 37. v. 529. x. 61.
 Voluptuous, ii. 869.
 Vote, ii. 313, 389.
 Vouch'd, v. 66.
 Vouchsafe, v. 312, 365. vi. 823.
 Vouchsaf'd, ii. 332. iii. 175. v. 463, 884. vii. 80, viii. 8, 581. xi. 318. xii. 622.
 Vouchsafes, xi. 877. xii. 120, 246.
 Vouchsaf'ft, xi. 170.
 Vows, i. 441. iv. 97. xi. 493.
 Voyage, ii. 426, 919. vii. 431. viii. 230.
 Voyag'd, x. 471.
 Vulgar, iii. 577.
 Vulture, iii. 432.

W

 Wades, ii. 950.
 Wasted, iii. 521.
 Wasting, xii. 435.
 Wafts, ii. 1042.
 Wage, i. 121.
 Wag'd, ii. 534.
 Waggon, iii. 439.
 Wait, ix. 55, 505. iii. 485. viii. 554.
 In Wait, iv. 825.
 Waited, viii. 61. ix. 409.
 Waiting, i. 604. ii. 223. iv. 471. ix. 191, 859.
 Waits, v. 354.
 Wake, iii. 686. iv. 678, 734.
 Wak'd, v. 3, 26, 92, 657. vi. 3. viii. 309, 478. ix. 739, 1061. x. 94. xi. 65, 135. xii. 608.
 Wakeful, ii. 463, 946. iii. 38. iv. 602. xi. 131.
 Waken, iii. 369. xii. 594.
 Wakes, iv. 23, 24. v. 44, 110.
 Waking, iii. 515. v. 14, 121, 678.
 Wak'ft, xi. 368.
 Walk, ii. 1007. iv. 627, 655. v. 49. vi. 647. ix. 434.
 Walk (verb) iv. 528, 677, 685. v. 36, 200. ix. 246. xi. 707. xii. 562.
 Walk'd, i. 295. iii. 430, 441. vii. 443, 459, 503. viii. 264. ix. 114. xi. 581.
 Walking, x. 98.
 Walks, iv. 586. viii. 305, 528. ix. 1107. xi. 179, 270.
 Walks (verb) iii. 422, 683. v. 3, 51. xii. 49.
 Wall, iii. 71, 427, 503. iv. 143, 146, 182, 697. vi. 860. vii. 293. ix. 16. x. 302. xi. 657.
 Wallowing, vii. 411.
 Walls, ii. 343, 1035. x. 423. xi. 387. xii. 197, 342.
 Walls (verb) iii. 721.
 Wan, iv. 870. x. 412.
 Wand, i. 294. iii. 644.
 Wander, i. 501. ii. 148. iii. 27, 458. vii. 20, 330. xi. 282.

Wander'd,

I N D E X.

W A S

Wander'd, iii. 499.
Wand'ring, i. 365, 481. ii. 404, 523, 830, 973. iii. 631, 667. iv. 234, 531. v. 177. vii. 50, 302. viii. 126, 187, 312. ix. 634, 1136, 1146. x. 875. xi. 779. xii. 133, 334, 648.
Want, ii. 806. ix. 755.
Want (verb) i. 715. ii. 272, 341. iv. 676. v. 365, 514. xii. 396.
Wanted, iv. 338, 989. v. 147. vii. 505. viii. 355. ix. 601.
Wanting, i. 556. ix. 199. x. 271.
Wanton, i. 414, 454. iv. 306, 629, 768. ix. 211, 517. xi. 583.
Wanton'd, v. 295.
Wantonly, ix. 1015.
Wantonness, xi. 795.
Wants, ii. 271. iv. 730. v. 348. vii. 98. viii. 296. ix. 821. x. 869.
War, i. 43, 121, 129, 150, 645, 661, 668. ii. 9, 41, 51, 119, 121, 160, 179, 187, 230, 283, 329, 330, 533, 711, 767. iv. 817. vi. 19, 236, 242, 259, 274, 312, 339, 377, 408, 506, 667, 695, 702, 712, 897. vii. 55. x. 374. xi. 219, 220, 641, 713, 780, 784, 797. xii. 31, 214, 218.
War (verb) ii. 230. vi. 92. x. 710.
Warble, v. 195.
Warbled, ii. 242.
Warbling, iii. 31. v. 196. vii. 436. viii. 265.
Wards, ii. 877.
Ware, ix. 353.
Warfare, vi. 803.
Warlike, i. 531. iv. 780, 902. vi. 257.
Warm, vii. 279. viii. 466.
Warm (verb) iv. 669. v. 301.
Warm'd, ix. 721. xi. 338.
Warmly, iv. 244.
Warmth, iii. 583.
Warmth, ii. 601. v. 302. vii. 236. viii. 37. x. 1068.
Warn, ii. 533. v. 237. vi. 908, viii. 327. x. 871. xi. 195, 777.
Warn'd, iii. 185. iv. 6, 125, 467. vi. 547. viii. 190. ix. 253, 363, 371, 1171.
Warning, iv. 1.
Warping, i. 341.
Warr'd, i. 198, 576.
Warring, ii. 905. iii. 396. iv. 41. v. 566. vi. 225.
Warrior, iv. 576, 946. vi. 233.
Warriors, i. 316, 565. vi. 537. xi. 101, 662.
Wars, ii. 501, 897. ix. 28.
Wary, ii. 917. v. 459.
Wash, iii. 31.
Wash'd, x. 215. xi. 569.
Washing, xii. 443.
Washy, vii. 303.
Waste, ii. 650. iv. 304. v. 281. vi. 361. ix. 1113.
Waste, ii. 1045. iv. 538. xi. 791.
Waste (adject.) i. 60. iii. 424. x. 282, 434.
Waste (verb) ii. 365, 695. x. 617, 820. xi. 784.
Wasted, xi. 567.
Wasteful, ii. 961. vi. 862. vii. 212. x. 620.
Vo L. II.

W E A

Wafting, ii. 502.
Watch, ii. 130, 462. iv. 406, 562, 685, 783. v. 288. ix. 62, 68, 363, 814. x. 427, 438, 594. xii. 365.
Watch (verb) i. 332. vii. 106, 409. ix. 156.
Watch'd, xi. 73.
Watches, vi. 412.
Watches (verb) ix. 257.
Watchful, v. 104. xi. 128.
More Watchful, ix. 311.
Watching, ii. 413. iv. 185, 826.
Water, ii. 612. vii. 502. xi. 749.
Water (verb) xi. 279.
Water'd, iv. 230. vii. 334.
Waters, iii. 11. iv. 260, 454. v. 200, 872. vi. 196, 645. vii. 262, 263, 268, 270, 277, 283, 290, 308, 387, 393, 397, 446. viii. 301. x. 285. xi. 79.
Watering, x. 1090, 1102.
Wat'ry, i. 397. ii. 584. iv. 461, 480. vii. 234, 297. viii. 346. xi. 779, 844, 882.
Wave, i. 193. ii. 1042. iii. 539. vii. 298, 402. ix. 496. xi. 845.
Wave (verb) v. 193, 194. 687.
Wav'd, i. 340. iv. 306. vi. 304. vii. 406, 476. xii. 643.
Waves, i. 184, 306. ii. 581. vii. 214, 216. x. 311. xi. 747, 830. xii. 213.
Waves (verb) iv. 764. xii. 593.
Waving, i. 348, 546. iii. 628. iv. 981. vi. 413, 580.
Waxen, vii. 491.
Waxing, iv. 969.
Way, i. 621. ii. 40, 62, 71, 83, 134, 407, 432, 523, 683, 782, 49, 958, 973, 1007, 1016, 1026. iii. 87, 228, 437, 564, 735. iv. 126, 174, 177, 567, 889. v. 508, 904. vi. 2, 196, 780. vii. 158, 298, 302, 426, 575, 579. viii. 183, 613. ix. 69, 410, 493, 496, 512, 626, 640, 809, 847, 865. x. 262, 267, 291, 310, 325, 397, 473. xi. 15, 203, 223, 462, 889. xii. 216, 649.
No Way, iii. 618. x. 844.
One Way, xi. 646.
Other Way, x. 414, 894. xi. 527.
This Way, iv. 867. v. 310.
Which Way, iv. 73, 75, 982.
Ways, i. 26. ii. 574. iii. 46, 544, 680. iv. 620, 934. v. 50. viii. 119, 226, 373, 413, 433. ix. 682. x. 323, 610, 643, 1005. xi. 468, 721, 812. xii. 110.
Weak, i. 157. iv. 856, 1012. viii. 532. ix. 1186. xi. 540. xii. 291, 567.
Weaker, vi. 909. ix. 383.
Weakest, vi. 117.
Weakness, ii. 357. x. 801.
Weakning, ii. 1002.
Weal, viii. 638. ix. 133.
Wealth, i. 722. ii. 2. iv. 207. xi. 788. xii. 133, 332, 352.
Weanling, iii. 434.
Weapons, vi. 439, 697, 839.
Wear, iv. 740.
Wearers, iii. 490.
Wearied, i. 320. iii. 73. vi. 695. ix. 1045. xii. 107, 614.
Wearisome, ii. 247.
* F f f f
Weary,

I N D E X.

W H I

Weary, xi. 310. xii. 10.
 Weather-beaten, ii. 1043.
 Wed, v. 216.
 Wedded, iv. 750. v. 223. viii. 605. ix. 828, 1030.
 Wedge, vii. 426.
 Wedlock-bound, x. 905.
 Weeds, iii. 479.
 Ween, iv. 741.
 Ween'd, vi. 86.
 Weening, vi. 795.
 Weep, i. 620. ix. 1121. xi. 627.
 Weeping, x. 937.
 Weigh, viii. 570. xi. 545.
 Weigh'd, iv. 999, 1012.
 Weighs, ii. 146. iii. 482.
 Weight, i. 227. ii. 307, 416. iv. 615. vi. 621, 652.
 x. 968. xii. 539.
 Weights, iv. 1002.
 Welcome, x. 771. xi. 140.
 Welkin, ii. 538.
 Well, xi. 416.
 Well aim'd, ix. 173.
 Well being, viii. 361.
 Well done, vi. 29. xi. 256.
 Well known, iv. 581.
 Well might, ix. 785.
 Well pleas'd, iii. 841. iv. 164. v. 617. vi. 728. x. 71.
 xii. 625.
 Well pleasing, x. 634.
 Well seem'd, x. 154.
 Well stor'd, ix. 184.
 Well-us'd, iv. 200.
 Welt'ring, i. 78.
 Went, i. 651. ii. 49. iv. 126, 223, 456, 739, 858.
 vi. 782, 884. vii. 588. viii. 48, 268. ix. 847,
 1099.
 Went down, x. 414.
 Went forth, vi. 12, 686. viii. 44, 59.
 Went up, vii. 334.
 Went'ft, xii. 610.
 Wept, iv. 248. ix. 991, 1003. xi. 495.
 West, v. 339. vii. 376. viii. 163. ix. 80. x. 685. xii. 40.
 Full West, iv. 784.
 Western, iv. 597, 862. x. 92. xi. 205. xii. 141.
 Wet, v. 190.
 Whales, vii. 391.
 Wheel, iii. 741. vi. 326, 751. viii. 135.
 Wheel (verb) iv. 783. xii. 183.
 Wheel'd, vii. 501.
 Wheeling, iv. 785.
 Wheels, i. 311. ii. 532. iii. 394. iv. 975. v. 140, 621.
 vi. 210, 358, 573, 711, 755, 832, 846. vii. 224.
 Wheels, i. 786.
 Whelm'd, vi. 141, 651.
 Whelp'd, xi. 751.
 Whip, ii. 701.
 Whirlpool, ii. 1020.
 Whirlwind, ii. 541, 589. vi. 749.
 Whirlwinds, i. 77. ii. 182.

W I N

Whisper, iv. 158.
 Whisper'd, v. 17. viii. 516.
 Whisp'ring, iv. 326. v. 26.
 White, iii. 475. vii. 439. xi. 206.
 Whole, i. 569. ii. 123, 353, 365, 594. iii. 161, 209,
 280. iv. 207, 284. vi. 655, 727, 875. vii. 273. ix.
 416. xi. 874, 888. xii. 269.
 Wholly, ix. 786.
 Wholsome, iv. 330. x. 847.
 Wicked, iv. 856. v. 890. vi. 277. xi. 812, 875. xii.
 541.
 Wickedness, xi. 608.
 Wicket, iii. 484.
 Wide-encroaching, x. 581, 582.
 Wide-hov'ring, xi. 739.
 Wide-inclos'd, viii. 304.
 Wide-interrupt, iii. 84.
 Wide-wasting, vi. 253. xi. 487.
 Wide-waving, xi. 121.
 Wider, iii. 529. v. 648. xi. 381.
 Widest, iv. 382.
 Wield, vi. 221. viii. 80. xi. 643.
 Wife, viii. 498. ix. 267. x. 101, 198.
 Wight, ii. 613, 855.
 Wild, i. 407. iv. 136. ix. 212.
 Wild (adject.) i. 60, 180. ii. 541, 588, 910, 917, 951.
 1014. iii. 424, 710. iv. 341. v. 112, 297, 577. vi.
 616, 698, 873. vii. 34, 212, 457, 458. ix. 543,
 910, 1117. x. 477. xi. 284.
 Wilderness, ii. 943. iv. 135, 342. v. 294. ix. 245. xi.
 383. xii. 224, 313.
 Wiles, ii. 51, 193. ix. 85, 184. x. 11.
 Wilful, x. 1042. xii. 619.
 Wilfully, v. 244.
 Will, i. 31, 106, 161, 211. ii. 199, 351, 559, 1025.
 iii. 108, 115, 174, 184, 270, 656, 685. iv. 71, 897.
 v. 526, 539, 549. vi. 427, 728, 816. vii. 79, 181.
 ix. 343, 350, 351, 355, 728, 1127, 1145, 1184. x.
 69, 195, 549, 746, 768, 825. xi. 83, 145, 308. xii.
 237, 246. See Free.
 Will (verb) iii. 173, 214. v. 62, 235, 533. vii. 173.
 x. 801, 826. xi. 146. xii. 485, 524.
 At Will, v. 295, 377. ix. 855.
 Willing, iii. 73, 211. v. 533.
 Willinger, ix. 382.
 Willingly, v. 466. ix. 1167. xi. 885.
 Wills, iv. 633. viii. 549.
 Wily, ix. 91, 625.
 Win, vi. 88, 123, 160, 290. xii. 269, 502.
 Wind, i. 231, 341, 537, 708. iii. 439. iv. 982. vi.
 282, 309. vii. 130. ix. 514. xi. 312.
 Wind (verb) vi. 659. ix. 215.
 Winding, iv. 545.
 Window, iv. 191.
 Windows, xi. 849.
 Winds, i. 235, 305. ii. 286, 637, 717, 905. iii. 326,
 493. iv. 161, 560. v. 192, 269, 655. vi. 196. vii.
 213, 431. ix. 989, 1122. x. 98, 289, 664, 704,
 1065, 1074. xi. 15.
 Winds,

I N D E X.

W I T

Winds (verb) iii. 563.
 Four Winds, ii. 516.
 Windy, iii. 440.
 Wine, i. 502. ix. 793, 1008. xii. 19.
 Wine-offerings, xii. 21.
 Wing, i. 332, 617. ii. 72, 132, 634. iii. 13. v. 268.
 vi. 362, 535, 778. vii. 4, 394, 429. viii. 351. x.
 316.
 Wing (verb) ii. 842. iv. 936. vii. 425. ix. 45.
 On Wing, i. 345. ii. 529. vi. 74, 243.
 Wing'd, i. 175, 674, 752. ii. 944. iii. 229. iv. 576,
 788. v. 55, 247, 277, 468, 498, 744. vi. 279. vii.
 199, 572. x. 91. xi. 7, 706.
 Wings, i. 20, 225, 768. ii. 408, 631, 700, 885,
 906, 949, 1046. iii. 73, 382, 627, 641. iv. 157,
 764, 974. v. 199, 250, 277. vi. 755, 771, 827. vii.
 218, 235, 389, 434, 439, 477, 484. viii. 516. ix.
 1010. x. 244. xi. 738. xii. 253.
 Wings (verb) iii. 87.
 Winning, ii. 472. iv. 479. viii. 61.
 Winnows, v. 270.
 Wins, ii. 1016.
 Winter, x. 655.
 Wip'd, v. 131. xii. 645.
 Wire, vii. 597.
 Wisdom, ii. 565. iii. 50, 170, 686, 706. iv. 293, 491,
 914. vii. 9, 10, 83, 130, 187. viii. 194, 552, 563.
 ix. 725. x. 373. xi. 636. xii. 154, 332, 576.
 Wisdom-giving, ix. 679.
 Wisdom's, iii. 687. ix. 809.
 Wife, ii. 155, 193, 202. iii. 680. iv. 886, 904, 907,
 910, 948. viii. 26, 173. ix. 338, 679, 683, 759,
 778, 867, 938. x. 7, 881, 889. xi. 666. xii. 568.
 Least Wife, viii. 578.
 More Wife, vii. 425. ix. 311.
 Wiselier, x. 1023.
 Wisely, viii. 73.
 Wisest, i. 400. viii. 550.
 With, ii. 157. vi. 493, 818. viii. 451. ix. 258, 423.
 x. 834.
 With (verb) ii. 606. viii. 43, 63.
 Withed, i. 208. vi. 150, 842. ix. 421, 422, 714,
 1025. x. 454. xi. 181.
 Withes, x. 901.
 Wit, ix. 93.
 Witches, ii. 665.
 Withal, v. 238. xii. 82.
 Withdraw, vii. 612. ix. 261. xii. 107.
 Withdraws, v. 686.
 Withdrew, ix. 386.
 Wither'd, i. 612. vi. 850. xi. 540.
 Withheld, vii. 117. x. 903.
 Withhold, v. 62.
 Withstand, vi. 253.
 Withstands, ii. 610.
 Withstood, v. 242. vii. 300.
 Witness, i. 503, 635. ix. 317, 334.
 Witness (verb) iii. 700. v. 202. vi. 563, 564. vii. 617.
 x. 914. xii. 101.

W O R

Witness'd, i. 57.
 Wives, xi. 737.
 Woe, i. 3, 64, 414. ii. 87, 161, 225, 608, 695, 872.
 iii. 633. iv. 5, 70, 368, 369. v. 543. vi. 877, 907,
 viii. 333, 638. ix. 11, 133, 134, 255, 645, 783.
 831, 916. x. 465, 555, 935, 961, 980. xi. 60,
 632.
 Woer, iv. 535. x. 742, 754.
 Woful, x. 984.
 Wolf, iv. 183.
 Wolves, xii. 508.
 Woman, ii. 650. viii. 496. ix. 233, 343, 481. x. 137,
 158, 179, 192, 837. xi. 496, 633. xii. 379.
 Woman's, iv. 638. xi. 116, 617. xii. 327, 543, 601.
 Womb, i. 673. ii. 150, 657, 766, 778, 798, 911. v.
 181, 302, 388. vii. 276, 454. x. 476, 1053. xii.
 381.
 Women, iv. 409. ix. 1183. xi. 582.
 Won, ii. 762, 978. iii. 12. iv. 853. vi. 122. viii. 43,
 503. ix. 131, 674, 734, 991. x. 372, 459. xi. 375.
 xii. 262.
 Wonder, i. 777. iii. 542, 552, 606. iv. 205, 363. v.
 9. vi. 219. vii. 70. viii. 11. ix. 533, 566. x. 487.
 xi. 733. xii. 468.
 Wonder (verb) v. 439, 491. ix. 532.
 No Wonder, i. 282. iv. 577.
 What Wonder, ix. 221.
 Wonder'd, ix. 856. x. 509.
 Wonderful, iii. 702. ix. 862. x. 482.
 More Wonderful, xii. 471.
 Wonders, vi. 790. vii. 223.
 Wond'ring, i. 693. iii. 273. iv. 451. v. 54, 89. viii.
 257. x. 20, 510.
 Wondrous, i. 703. ii. 1028. iii. 285, 663, 665. v. 155.
 vi. 377, 754. vii. 483. viii. 68. ix. 650. x. 312,
 348. xi. 819. xii. 200, 500.
 Wondrously, iii. 587.
 Wons, vii. 457.
 Wont, i. 332, 764. iii. 656, 737. v. 32, 123, 677.
 vi. 93. ix. 842. x. 103.
 Wonted, i. 527. v. 210, 705. vi. 783, 851. viii. 202.
 ix. 1076.
 Wood, iv. 342, 538. vi. 70, 575. ix. 1100. x. 333.
 xi. 440. xii. 119.
 Woodbine, ix. 216.
 Wood-nymph, v. 381. ix. 386.
 Woo'd viii. 503.
 Woods, vi. 645. vii. 35, 326, 434. viii. 275, 516.
 ix. 116, 910, 1086. x. 700, 860. xi. 187, 567.
 Woody, iv. 141. viii. 303. ix. 1118.
 Woof, xi. 244.
 Word, iii. 170. v. 836. vii. 163, 175, 208, 217.
 Word, iii. 144, 227, 708. iv. 81, 401. vi. 32. viii.
 223. x. 856.
 Words, i. 82, 156, 528, 621, 663. ii. 50, 226, 735,
 737. iii. 266, 930. v. 66, 113, 544, 616, 703,
 810, 873. vi. 496, 568. vii. 113. viii. 57, 215, 248,
 379, 492, 602. ix. 290, 379, 550, 733, 737, 855,
 920, 1066, 1134, 1144. x. 459, 608, 865, 946,
 968.

I N D E X.

W R E

968. xi. 32, 140, 295, 499. xii. 55, 374, 609.
Wore, iii. 641. iv. 305. v. 277. vii. 303.
Work, i. 674, 731. iii. 505. iv. 380, 618, 726. v.
112, 211, 255, 853. vi. 453, 507, 698, 761. vii.
93, 353, 551, 567, 568, 590, 591, 593, 595.
viii. 234. ix. 202, 208, 230. x. 255, 270, 312,
391. xii. 62, 119. See Day's.
Work (verb) i. 151, 646. ii. 261. iii. 635. v. 478.
ix. 131, 255. x. 555.
Work-master, iii. 696.
Working, xii. 489.
Works, i. 201, 431, 694. ii. 370, 1039. iii. 49, 59,
277, 447, 455, 663, 665, 695, 702. iv. 314, 566,
679. v. 33, 153, 158. vi. 274. vii. 97, 112,
159, 516, 543, 602, 629. viii. 68. ix. 234, 783,
897, 941. x. 644. xi. 34, 64, 578, 639. xii. 306,
394, 410, 427, 536, 565, 578, 579.
Works (verb) viii. 95, 525. ix. 512.
Worldly, xi. 803. xii. 568.
Worlds, i. 650. ii. 916. iii. 566, 567, 674. v. 268.
vi. 36. vii. 191, 209. viii. 175. x. 237, 362, 441.
Worm, iv. 704. vi. 739. vii. 476. ix. 1068.
Worn, x. 573. xi. 243.
Worship, ii. 248, v. 194. ix. 198. xi. 318. xii. 532.
Worship (verb) vii. 515, 628. ix. 611. xi. 578. xii.
119.
Worshippers, i. 461. vii. 613, 630. ix. 705.
Worshipt, i. 397.
Worth, i. 378, 529. ii. 429. viii. 502. ix. 1183.
Worth (adject.) i. 262. ii. 223, 376. v. 308. x. 488.
Worthier, v. 76. vi. 180. ix. 100.
Worthiest, i. 759. iii. 310, 703. vi. 177, 185, 707,
888.
Worthily, xi. 524.
Worthy, iv. 241, 291. v. 557. vi. 420. viii. 568,
584. ix. 746. xii. 161.
Wove, iv. 348. ix. 839.
Wound, i. 447, 689. iii. 252. vi. 329, 348, 405, 435.
viii. 467. ix. 486, 782. xii. 392.
Wound (verb) ix. 589. xi. 299.
Wounded, i. 452.
Wounds, ii. 168. iv. 99. vi. 368. xii. 190, 387.
Wrack, iv. 994. vi. 670. xi. 821.
Wracking, ii. 182.
Wrapt, ii. 183. ix. 158.
Wrath, i. 54, 110, 220. ii. 83, 688, 733, 734. iii.
264, 275, 406. iv. 74, 912. v. 890. vi. 59, 826,
865. ix. 14. x. 95, 340, 795, 797, 834, 951. xi.
815. xii. 478.
Without Wrath, x. 1048.
Wreath, ix. 517.
Wreath'd, iv. 346. ix. 892.
Wreaths, vi. 58.
Wreck, iii. 241. iv. 11.
Wrested, xi. 503.

Z O P

Wretched, x. 985. xi. 501. xii. 74.
Wrinkled, xi. 843.
Write, iv. 758. xii. 489.
Writh'd, vi. 328. x. 569.
Written, xii. 506, 513.
Wrong, ix. 300, 666. xi. 666. xii. 98.
Wrong (verb) iv. 387.
Wrong'd, iv. 387.
Wrought, i. 642. ii. 295. iv. 49, 699. v. 901. vi. 657,
691, 761. viii. 507. ix. 70, 513, 939. x. 1080. xi.
55, 524, 572.
Wrought on, x. 300.

X

Xerxes, x. 307.

Y

Yawning, vi. 875, x. 635.
Year, iii. 40. v. 583.
Yearly, i. 452. x. 575.
Years, iii. 581. vii. 342. viii. 69. ix. 45. xi. 534. xii.
345.
Yelling, ii. 795.
Yellow, xi. 435.
Yesterday, v. 675.
Yield, i. 108, 179. ii. 332, 573. iii. 245. v. 401,
428. vi. 483. viii. 575. ix. 248, 1021. xi. 42, 526,
623.
Yielded, i. 729. ii. 24. iv. 309, 310, 333, 489. ix.
902. x. 628.
Yielding, vii. 310, 311.
Yields, v. 39, 338. vii. 88, 541.
Yoke, ii. 256. iv. 975. v. 786, 882. x. 307, 1045.
Yon, i. 180, 280. ii. 183. iv. 626, 1011. xi. 205.
Yonder, ii. 684. iv. 626. v. 367, 620. ix. 218. x.
617. xi. 229, 328. xii. 142, 591.
Young, iv. 279. vii. 420. xi. 668.
Younger, i. 512. ix. 246. xii. 160.
Youngest, iii. 151.
Youth, i. 770. iii. 638. iv. 552. xi. 246, 539, 542,
594.
Youthful, iv. 338, 845. x. 218.

Z

Zeal, ii. 485. iii. 452. v. 593, 805, 807, 849, 900.
ix. 665, 676. xi. 801.
Zealous, iv. 565.
Zenith, i. 745. x. 329.
Zephon, iv. 788, 834, 854, 868.
Zephyr, iv. 329. x. 705.
Zephyrus, v. 16.
Zodiac, xi. 247. xii. 255.
Zone, ii. 397. v. 281, 560. vii. 580.
Zophiel, vi. 355.

F I N I S.



Milton, John, 1608-1674

Paradise Lost A Poem In Twelve Books

Bd.: 2

London (1754)

4 P.o.angl. 9-2

urn:nbn:de:bvb:12-bsb10686279-7